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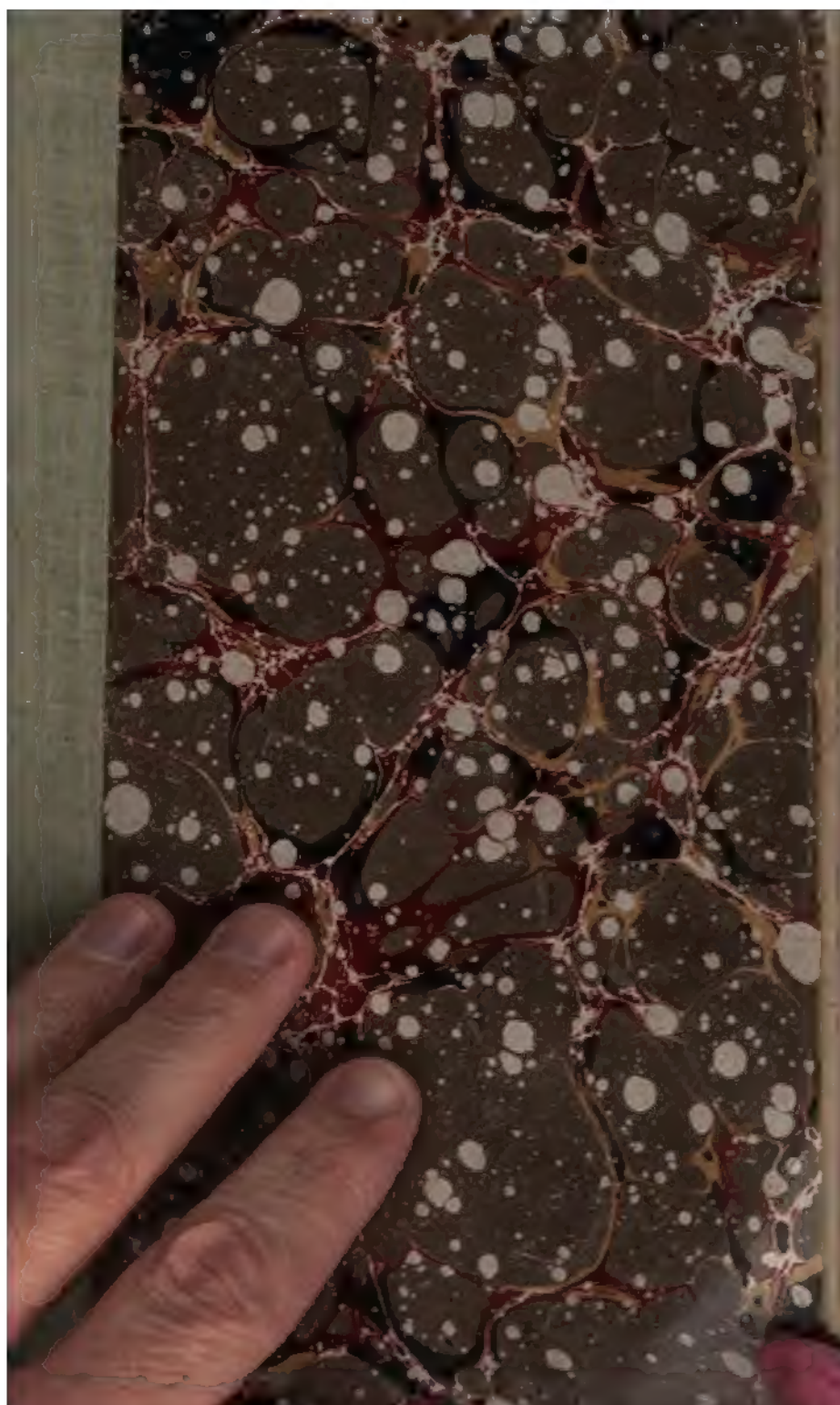
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LELAND STANFORD JUNIOR UNIVERSITY



Early English Text Society.

Extra Series, XX

The History
of
The Holy Grail,

ENGLEISH, A.D. 1450 A.D., BY

HERRY LONELICH, skynner,

FROM THE FRENCH PROSE (A.D. 1190—1200 A.D.) OF SIR
ROBERT DE BORRON.

RE-EDITED FROM THE UNIQUE PAPER MS. IN LIBRARY OF THE UNIVERSITY OF
CAMBRIDGE,

BY

FREDK. J. FURNIVALL, ESQ., M.A.,

TRIN. HALL, CAMBRIDGE.

REVISED BY THE EARLY ENGLISH TEXT SOCIETY, LONDON, AND NEW YORK: PUBLISHED
BY THE EARLY ENGLISH TEXT SOCIETY, LONDON, AND NEW YORK.

PART I.

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Leipzig, Sidonienstr. 39

Notice. Mr Arthur G. Snelgrove is now the Society's Hon. Sec.

The Subscriptions for 1874 became due on Jan. 1, and should be paid forthwith (not to the Treasurer, but) to the Hon. Sec., Arthur G. Snelgrove, Esq., London Hospital, London, E., by Money Order on the Chief Office (crossed 'Union Bank'), or to the Society's account at the Head Office of the Union Bank of London, Princes St, London, E.C.

No books will be sent to any Member until his Subscription for 1874, and his arrears, if any, are paid.

3 Texts for the Original Series, and 1 for the Extra, will be ready on Feb. 10.

Early English Text Society.

Tenth Report of the Committee, January, 1874.

§ 1. *The Work of 1873.*

§ 2. *The Society's first Ten-Years' Work* (p. 4)

a. *Money spent, £8700. Pages issued, over 17,000.*

b. *Texts arranged, 1. chronologically, from the 10th Century to the 17th (p. 4); 2. by Dialects* (p. 7)

c. 3. *by Subjects: Romance; Manners and Customs; Social and Political History; Grammar; Philosophy; Theology and Legends* (p. 8)

§ 3. *Summary of the Society's Work, and its Effect* (p. 9)

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β. *Urgent Need of more Money*

§ 5. *Sketch of Work for the Society's second Ten-Years* (p. 13)

§ 6. *Difficulty of meeting Subscribers' opposing Wishes* (p. 15)

§ 7. *Texts for 1874 in the Original Series:* (p. 16)

Geste Hystoriale of the Destruction of Troy, II.

Four-Text English Cursor

Mundi, I. (p. 17)

Blickling Homilies (A.D. 971), Part I. (p. 18)

Bede's Day of Doom, &c.

Palladius on Husbandrie, II.

Merlin, IV.

? Thomas of Ercildoune (p. 19)

§ 8. *Texts for 1874 in the Extra Series:* (p. 19)

Lonelich's History of the Holy Grail, I.

Barbour's Bruce, II.; Early English Pronunciation, IV.;

(? Roderyck Mors) (p. 20)

§ 9. *Reprints* (p. 20)

§ 10. *Prizes* (p. 21)

§ 11. *Work at English outside the Society* (p. 23)

§ 12. *New Societies started by some of our Members in 1873:*

1. *The Palæographical Society.*

2. *The English Dialect Society.*

3. *The New Shakspeare Society* (p. 25)

§ 13. *Miscellaneous: Change of Hon. Sec. &c.* (p. 26)

List of Members (p. 29)

Treasurer's Cash Account.

§ 1. THE New Year has come, and with it the Committee's duty of reporting to Members what the Old Year has done towards lessening the burden that is on them of unpaid MSS.

217239

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§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS."

1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	333	15	10
1866	" " " "	649	10	1
1867	" " " "	818	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8699	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the

10th century.¹ King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.² Homily *de Octo Viciis* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev. Dr R. Morris.

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed. Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

¹ The Blickling Homilies of 971 A.D. are nearly all printed.

² For the 11th century, other Texts are preparing.

§ 2. *Chronological List of our first Ten Years' Texts.* 5

- 1230 ? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.
3 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half :
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'
King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.¹ St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Ayenbite of Inwyt (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350 ? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350 ? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360 ? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380 ? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390 ? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

¹ The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

6 2. *Chronological List of our first Ten Years' Texts.*

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.
 1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
 1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1420 ? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
 1420 ? Palladius on Husbondrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (all the Text).
 1430 ? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.
 1430 ? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.
 1430 ? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.
 1430 ? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.
 1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
 1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
 1440 ? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.
 1440 ? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.
 1440 ? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.
 1460 ? The Boke of Curtasye (from Sloane MS., 1986, in Babees Book), ed. F. J. Furnivall, Esq.
 1460 ? Ratis Raving, and other pieces, Bernardus de Cura Rei Familiaris, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
 1460 ? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.
 1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.
 1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
 1462 ? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
 1478 ? Caxton's Book of Curtesye, 3 versions (two from MSS), ed. F. J. Furnivall, Esq.
 1500 ? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.
 1500 ? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
 1500 ? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
 1513 The Boke of Keruyng, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
 1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.
 1528-53 A Supplicacyon of the Beggers, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

- 1530 Oure Ladyes Myroure, ed. Rev. J. H. Blunt.
 1542-7 Andrew Boorde's Introduction and Dyetary, with Barnes in the Defence of the Berde, ed. F. J. Furnivall, Esq.
 1549 The Complaynt of Scotlande, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.
 1550? Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset, from the unique MS., ed. J. M. Cowper, Esq.
 1550-1 Robert Crowley's 31 Epigrams, Way to Wealth, &c., ed. J. M. Cowper, Esq.
 1550-77 Hewe Rodes's Book of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
 1552 Sir David Lyndesay's Works, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.
 1556-68 William Lauder's Poems, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.
 1557 F. Seager's Schoole of Vertue (in Babees Book), ed. F. J. Furnivall, Esq.
 1560? Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c., ed. F. J. Furnivall, Esq.
 1565-92 Awdelay's Fraternitie of Vacabonds, Harman's Caveat, &c., ed. E. Viles and F. J. Furnivall, Esqs.
 1570 Levins's Manipulus Vocabulorum, ed. H. B. Wheatley, Esq.
 1599 Thynne's Animaduersions on Speght's Chaucer, ed. Dr G. H. Kingsley.
 1616 The Times' Whistle, and other Poems, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.
 1617? Hume's Orthographie and Congruitie of the Britan Tongue (from the unique MS.), ed. H. B. Wheatley, Esq.
 1619 The Booke of Demeanor (in Babees Book), ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

- 1340? Hampole's Prose Treatises.
 „ Religious Pieces from the Thornton MS.
 1375 Barbour's Bruce.
 1460? Ratis Raving; Scotch Prophecies, &c. (Nos. 42, 43).
 1500? Lancelot of the Laik.
 1500? Scotch Poem on Heraldry (in No. VIII).
 1530-50 Sir D. Lyndesay's Works.
 1549 The Complaynt of Scotlande.
 1556-68 Wm. Lauder's Works.

II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. Old English Homilies, Second Series (from the unique Trinity MS.), b.

8 § 2. *Our Ten Years' Texts classt by Dialects and Subjects.*

13th cent. Bestiary (in 'Old English Miscellany'), *b*.

1250? Genesis and Exodus, *b*.

Fragment on p. 200 of Old English Miscellany, *b*.

1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. *West Midland.*

1230? Hali Meidenhad.

Wooring of our Lord, in First Series of Old English Homilies.

1360? Early English Alliterative Poems (Lancashire).

„ Sir Gawayne and the Green Knight (Lancashire).

1400? 'Cross' extract from the Bodleian MS. of the Cursor Mundi, in 'Legends of the Holy Rood.'

1340? William and the Werwolf.

1360? Gest Hystoriale of the Destruction of Troy (Northern part of the West-Midland area).

III. SOUTHERN DIALECT.

12th-cent. Lambeth Homilies, in Old English Homilies, First Series.

1290? Old Kentish Sermons (in Old English Miscellany, No. 49).

1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).

1340 Dan Michel's Ayenbite of Inwyt.

The rest of our Texts are either uncertain,¹ or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (for Legend see Theology).

1250? King Horn, Floris and Blancheflour.

1280? Havelok the Dane.

1360? Gest Hystoriale of the Destruction of Troy (alliterative).

1360? Morte Arthure (MS. 1440), alliterative.

Chevelere Assigne (alliterative).

1360 Sir Gawayne and the Green Knight.

„ William of Palerne.

1375? Barbour's Bruce, Part I.

1390? Joseph of Arimathie, or the Holy Grail (alliterative).

1440 Arthur.

1440 Merlin.

1440 Generydes.

1500 Lancelot of the Laik.

1500 Partenay or Lusignen.

Manners and Customs.

1440 The Knight de la Tour Landry.

1440-1503 Babees Book, Bokes of Norture, Kervyng, Cortasye, and Demeanor, &c.

1460? Pilgrims' Sea Voyage (in 'Stacions of Rome').

1462 Wright's Chaste Wife.

1478 Caxton's Book of Curtesye.

1500? Bernardus de Cura Rei Familiaris.

Ratis Raving, and other Pieces.

1540? Queene Elizabethes Achademy, &c.

1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

¹ Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

2. *Our Ten Years' Texts classt by Subjects.* § 3. *Summary.* 9

Social and Political History.

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbondrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplicacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarche.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

Philosophy and Science.

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

Morals, Theology and Legends.

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwyt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ ; the Parliament of Devils, &c. Stacions of Rome, &c.
- 1530 Oure Ladyes Myroure.

Grammar, Criticism, &c.

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.*

For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take Havelok, Arthur, Merlin, Lancelot, Gawayne, King Horn, Troy-book, William of Palerne, Partenay; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), Political Poems, Lyndesay's scathing satires, Lauder's Poems, Starkey's England, Andrew Boorde's picture of the England and Europe of his time, Awdelay, Harman, Crowley, &c.: for Ways of Women and Men, the curious pictures of the Babees Book, John Russell, Hugh Rhodes, Ratis Raving, Times' Whistle, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the Percy Folio MS.; the Chaucer Society, the Ballad Society, the Spenser Society, and the Roxburghe Library; in 1871 the Hunterian Club; in 1873 the Palæographical Society, the English Dialect Society, and the New Shakspeare Society. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its

2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edition of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Mätzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Übungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FURNIVALL proudly boasts, 'the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babees Boke,' the 'Boke of Nourture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplycacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their pro-

tection and advancement of the arts ; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds ? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here ; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent ; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received :—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST DECEMBER, 1873.

	£	s.	d.
His Grace the Duke of Manchester	10	0	0
His Grace the Duke of Devonshire	10	0	0
The Most Noble the Marquis of Ripon	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge	10	0	0
Richard Johnson, Esq.	10	0	0
A Friend	10	0	0
J. S. B.	10	0	0
Trübner & Co., Messrs	5	5	0

	£	s.	d.
C. Childs, Esq.	5	0	0
John Lister, Esq.	5	0	0
Cornelius Payne, Esq.	5	0	0
Professor Henry Morley	3	3	0
Thos. Hughes, Esq., M.P.	3	0	0
J. L. Trafford, Esq.	3	0	0
F. J. Furnivall, Esq.	2	0	0
The Rev. E. Thring	2	0	0
F. Harris, Esq.	2	0	0
A. Macmillan, Esq.	1	1	0
Prof. A. W. Ward	1	1	0
The Rev. E. A. Abbott, D.D.	1	1	0
Dr Ernest Adams	1	1	0
Miss A. M. Richardson	1	1	0
Prof. Joseph Payne	1	1	0
Mr Bumpus	1	1	0
The Rev. Wm. Williamson	1	1	0
The Rev. Canon Toole	1	1	0
H. Candler, Esq.	1	0	0
	£115	17	0

SINCE PAID OR PROMIST.

Prof. F. J. Child, Harvard	£10	0	0
William Euing, Esq., Glasgow	5	0	0
Other Subscriptions	15	8	0
	£146	5	0

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English :¹—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Ercildoun's Rymes and
Blickling Homilies, Pt I now ready.	Prophecies.
Palladius, Part II.	Generydes, Part II.
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

¹ It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs : ' Every work of it 's printed, and every word of it 's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

1876.

Four-Text <i>Cursor Mundi</i> , Part III.	Charlemagne Romances, I: Sir
Piers Plowman Notes, Part II.	Ferumbras.
Old English Homilies, III.	Ælfric's Metrical Homilies.
Cato's Morals.	

1877.

Four-Text <i>Cursor Mundi</i> , Part IV.	Catholicon Anglicum.
Charlemagne Romances, Part II.	Psalters, Anglo-Saxon and Early
The Legend of Ypotis.	English.
The Rule of St Benet. (5 Texts).	Gawaine Poems.

1878.

Troy-Book (Bodleian Library), Part I.	Meditations on the Lord's Supper
	(perhaps by Robert of Brunne).
Awdelay's Poems.	Barbour's Lives of Saints, I.
Shoreham's Psalms.	Anglo-Saxon Homilies, I.

1879.

Troy-Book (Bodleian), Part II.	Vernon MS. Poems, I.
Barbour's Lives of Saints, II.	The Siege of Jerusalem.
Guy of Warwick, I (Caius Coll.,	Anglo-Saxon Homilies, II.
Cambr., and Auchinleck MSS.).	Eleutherius (Mr Wynne's MS.).

1880.

Guy of Warwick, II.	Vernon MS. Poems, II.
Jon the Gardener, &c.	William of Nassington.
Northern Version of DeGuileville.	Anglo-Saxon Homilies, III.

1881.

Barbour's Troy-Book.	Lives of Saints, Southern, I.
Hampole's Psalms.	Anglo-Saxon Orosius.
Vernon MS. Treatises.	Early English Psalters.

1882.

Lives of Saints, II.	Peter Idle's Poems.
Adam Davie's Poems.	Anglo-Saxon Homilies, IV.
Siege of Jerusalem.	Anonymous Poems.

1883.

Lives of Saints, III.	A Troy-Book.
George Ashby's Active Policy of a	Anglo-Saxon Miscellanies.
Prince.	Bonaventure's Life of Christ eng-
Vegecius of Knyghthood and Chyu-	lisht.
alrie.	The Rule of the Moon, &c.

Then Hampole's other version of his Prick of Conscience, Mr Small's 'Metrical Homilies' MS., Trevisa's Glanville, Myrc's Liber Festivalis, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; Mandeville, Hoccleve, Lydgate, Verse DeGuileville, Lone-

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwe* to print, Wyclif's Testaments and unprinted works, so as to complete a uniform 8vo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.	Ellis's Early English Pronunciation, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.	Starkey's Description of England to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy Grail, III.	Early English Pronunciation, V.
	Alexander Romances, II.

1877.

Arthour and Merlin (from the Affleck MS.).	Alexander Romances, III.
	Early Holy-Land tracts.

1878.

Le Morte Arthur, &c.	The Duke of Orleans's Poems.
The Douce <i>Merlin</i> , &c.	

1879.

Auchinleck MS. Romances, I. :	Gesta Romanorum.
Sir Bevis of Hamtoun, &c.	

1880.

Auchinleck MS. Romances, II. :	Book of Noblesse.
Sire 'Degarré,' &c.	

1881.

Partenope of Blois; with 'Pertinope.'	Bokenam's Lyvys of Seyntys.
	Northumberland Household Book.

1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn MS. 150.	Caxton's Curial, and Book of Good Manners.
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§ 6. *Difficulty of meeting Subscribers' opposing Wishes.* Complaints of two opposite kinds as to our Texts have reached the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

of *Standard English*, p. 320, note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirdded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increased in number, has shown the necessity of restoring, if possible, the original proportion between later and earlier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

~ § 7. *Original-Series Texts for 1874.* In this year 1874 the Texts for the Original Series will probably be, as noted in § 5, the second Part of the 'Gest Hystoriale of the Destruction of Troy;' the first Part of the Four-Text of the Early-English version of the *Cursor Mundi*; 'the Blickling Homilies,' Part I (now ready); the second Part of 'Palladius on Husbandrie;' and the fourth and concluding part of the prose Romance of 'Merlin.' If either of these latter Texts cannot be ready in time, or if more money than will pay for the four Texts above-named comes in, one or more of 'the Lay-Folks' Mass-Book' (all the text in type), 'Generydes,' Part II, 'Thomas of Ercildoune, his Rymes and Prophecies' (at press), will be issued.

Part II. of the Alliterative Troy-Book was to have been issued last year, had our funds sufficed for it. The Book was commented on in our last Report, p. 5—7, and the important difference in opinion as to its dialect mentioned, between our

best authorities on the one hand, and the Editors of the Text on the other. This Troy-Book is a gain both to literature and linguistics. Its poetic value is considerable, its language-problems most interesting. The premature death of one of its Editors, Mr Panton, who was also editing the Bannatyne MS. for the Hunterian Club, will be regretted by all our members.

The first Part of the Four-Text Early-English Version of the *Cursor Mundi*, which is now ready for issue, marks an epoch in the Society's career. For more than a hundred years has the Poem been quoted, and its printing desired, by scholars; but no man or Club would take it up. Now, however, our Society is printing it, not only in one version, but in four; not only in one dialect, but in three (with a portion in a fourth dialect), thus quadrupling the value of the text, not only as a subject for linguistic study, but also as an instance of how scribes dealt with their early originals. For the general reader, the text sparkles with quaintnesses of phrase and thought, as it tells of the Creation, the Fall, the stories of Cain, Abel, Noah, Abraham, Isaac, &c.; to the student of language, the Four-Texts give an opportunity for comparison of form and word such as no other existing English book affords, except perhaps some editions of parts of the Bible, such as the Gospels issued by the Syndics of the Cambridge-Press. The Society is greatly indebted to the Prussian Minister of Public Worship, Dr. Falck, for having (at the suggestion of Prof. Pauli) authorized the Göttingen University MS. of the *Cursor* to be lent to us for a year. We have also to express our thanks to the Master and Fellows of Trinity College, Cambridge, for the loan of their MS. of the Poem till its four Texts are printed. The oldest MS. of part of the *Cursor*, the early 14th-century one in the library of the Royal College of Physicians, Edinburgh, contains such small portions of the poem that it can only form an Appendix to the Society's edition. The second in age, the Cotton, of the 14th century, in the British Museum, is, luckily, complete, and stands first in Dr Morris's Four-Text edition for us. Second, stands the Fairfax copy in the Bodleian Library, the fourth in age, with large alterations in words, and, unluckily, a large gap in its leaves, which has to be filled up from the later Laud MS. of the other type. To this other type belong the Göttingen MS., the third in age, and the Trinity MS., the fifth in age (No. 4 in our edition); and of the same type is the MS. in the College of Arms, London, though it is rather later than the Trinity MS.

18 § 7. *Original-Series Texts for 1874. Blickling Homilies, &c.*

The third Text for 1874, and which is now ready, is the Blickling Homilies, Anglo-Saxon of the 10th century, Part I. The chief point of interest in these Homilies is, that the MS. is a dated one. The writer has been dwelling on the evils abroad in his time, 'lamentation and weeping on all sides; mourning everywhere, and breach of peace; everywhere evil and slaughter' (*Hom. X.*, p. 114-15); has been saying that the world's end on Doomsday must needs come soon, only the advent of 'the accursed stranger Antichrist' has yet to take place (*Hom. XI.*, p. 116-17); and then, he goes on, the world must come to an end in this present age, of which 'the greatest portion has already elapsed, even nine hundred and seventy-one years (*nigon hund wintra & lxxi*), in this [very] year' (p. 118-119, l. 2). Dates of this kind are but seldom found in MSS., and are proportionately valued when they do occur. To us the Blickling MS. is of special worth, for in it we have a man writing (that is, copying,) who might well have been born when King Alfred died in 901, and his text therefore admirably follows our 'King Alfred's West-Saxon Version of Gregory's Pastoral' which Mr Henry Sweet edited for the Society in 1871-2. As, too, the language of the Blickling writer was probably fixt by the middle of the 10th century, we are able to see what changes fifty (or seventy) years had wrought in that Alfredian English, whose characteristics Mr Henry Sweet was the first to sum up. That the change was but slight, and that the MS. also retains some older forms of the author of the Homilies, Dr Morris will show, in his Introduction to Part II. in 1875.

(While on this subject the Committee note that, as two cheap and handy editions of Gregory's original Latin *Regula Pastoralis* have been lately printed,—one with a modern English translation, by the Rev. H. R. Bramley (James Parker & Co., Oxford and London), the other at Leipsic, sumtibus Ernesti Bredti,—the Latin text promist on the title-page to the Society's Anglo-Saxon text of Alfred's translation, will not be publisht.)

The fourth Text for this year will probably be a short collection of Anglo-Saxon poems edited by the Rev. J. Rawson Lumby, of which the first, *Be Domes Dæge*, is an Anglo-Saxon version of Bede's *De Die Judicii*,—a poem of great beauty, describing the misery of the damned and the happiness of the blesst—while the second is *Lár*, an Exhortation, teaching how this happiness may be won, and that misery kept out of.

The second Part of *Palladius on Husbandrie* will contain its Editor's Preface, Notes, Glossary, and Index of Subjects

§ 8. *Extra-Series Texts for 1874. The Grail. Mr A. J. Ellis.* 19

and Rymes, all the text having been published last year. The long-delayed Fourth Part of *Merlin* will also contain the Editor's Preface, Notes, Glossary, and Indexes, thus completing the book whose marvels and adventures its readers have long enjoyed. The Committee rely on members to provide them with money enough for the issue of both a seventh Text and even an eighth, to be chosen from the above-named 'Thomas of Ercildoune,' 'The Lay-Folk's Mass-Book,' and 'Generydes,' Part II.

§ 8. *Extra-Series Texts for 1874.* First of these in time will come the first Part of the englishing of Sires Robiers de Borron's *Histoire del Saint Graal*, by a prosy poetaster and skinner of Henry VI's time, Herry Lonelich by name, a unique MS. of whose poem is preserved in the Library of Corpus Christi College, Cambridge, from which it was edited by Mr Furnivall for the Roxburghe Club in 1862-3. The glory of the Holy Grail renders radiant Arthur's court, spite of all its crimes. May its rays give brilliance to Lonelich's lines, and make them shine with an effulgence not their own! But, though poor, Lonelich's poem is the only full English History of the coming of the Grail to White Britain, which is England. It is part of that series of English Arthur-Romances which the Committee from the first promised to print entire; and its curious mixture of monkish superstitions, legends, and fights, will interest the student of Middle-Age romance and belief.

The second Text will be Part IV of Mr Alexander J. Ellis's great work on *Early English Pronunciation, with special reference to Chaucer and Shakspeare*. This Part will contain, besides the matter previously announced, the summary of Mr Ellis's investigations into our modern English dialects, carried on at great sacrifice of time and labour, with a classification of them into their four great divisions, Northern, Eastern, Southern and Western, with a full account of the subdivisions of each, illustrated by many examples and lists of words, and upwards of 60 comparative versions of the same passage in the different existing dialects, especially written and collected for this work with the help of numerous competent contributors, for the purpose of illustrating the actual dialectal condition and pronunciation of Early English. The Part will also contain a full reprint of the earliest phonetic account of English dialects, the short sketch by Dr Gill in the sixth chapter of his *Logonomia* (A.D. 1621), p. 16—19. The Committee wish to express their thanks to Mr Ellis for the very great pains he has taken in the preparation of this most

troublesome collection of specimens, and in the classification of our dialects. They recognize the importance of both to the history of English Pronunciation, and the value of the light which Mr Ellis's researches into our modern dialects throw on the nature of Early English sounds.

The third Text will be Part II of Mr Skeat's edition of Barbour's *Bruce* from the only two existing (and late) MSS., and the first printed editions, of this great work of Chaucer's Scotch contemporary. The Committee hoped for the issue of this Text in 1873, and commented on it in their last Report, p. 9. They have only now to mention that an Index of the Rymes in this edition will be added to the book by a friend of Mr J. A. H. Murray's under the supervision of Mr Skeat.

If we have money for a fourth Text, it will probably be Henry Brinklow's two Tracts, 'The Complaynt of Roderyck Mors, sometyme a Gray Fryre, vnto the Parliament Howse of England, his naturall Countrey, for the Redresse of certen wicked Lawes, euel Customs and cruel Decreys,' ab. 1536 A.D.; and 'The Lamentacion of a Christian against the Citie of London,' A.D. 1542. These tracts are part of that most interesting set of Books to illustrate the Condition of England in Reformation and Tudor times, which the Society began in its Extra Series in 1869, and followed up in 1870, 1871, 1872, and 1873. This set will probably close with Brinklow's Tracts—except for the completion of Starkey's 'England in Henry VIII's time, the Dialogue of Pole and Lupset'—as the *New Shakspeare Society* will more appropriately print Harrison's *Description of England*, 1577, 1587; William Stafford's *Complaint*, &c., while Mr Arber prints Stubbes's *Anatomic of Abuses*.

§ 9. *Reprints.* To the Committee's regret, Mr Brock's engagements at Cambridge, prevented the appearance last year of the revised edition of *The Story of Genesis and Exodus*, with its new Index of Rymes. But as the whole book has been long in type, except its last half-sheet, its appearance cannot be long delayed. The cost of this Text will swallow-up all the Reprint-Funds at the Society's disposal; but as the Chaucer Society will share with the Early English Text one, the expense of Mr Furnivall's revised edition of Francis Thynne's *Animadversions*, in 1599, on Speght's edition of *Chaucers Workes* in 1598, the Committee will issue this second Reprint in 1874. They trust that money enough will come-in for back-sales during the year to justify the issue of the Reprint of the first Part of *Merlin*, which is now partly printed. As

soon as the Commemoration Fund has reached £150, the after subscriptions to it will be devoted to the Reprints.

§ 10. *Prizes.* On this point the Committee can only repeat their often expressed conviction that these slight book-rewards have the happiest effect. It is not for their money-value that they are sought, but just as a witness that their winners' study of the early stages of their mother-tongue has been faithful and accurate, as an earnest that the knowledge thus gained will remain with its possessors, for it must have become part of them, and will not be thrown aside as so many bits of information acquired at College or School, in after-life are.¹ The Committee are glad that more Professors abroad, more Head-masters at home, desire these Prizes for their pupils. The kindness of the Examiners for the Prizes, for all the trouble and interest they take in this matter, again calls forth the Committee's warm thanks. To prevent misunderstanding as to the books given, a clause from our last Report is repeated here. "The Committee have resolved to send as Prizes, till further notice, the eight Reprints already completed, with *Genesis and Exodus*, and the other Reprints of 1865, as soon as they are ready². But if any Professors or Secretaries have any incomplete Parts in hand, and will tell the Honorary Secretary what they are, the completing Parts, when issued, shall be forwarded to them." The Winners of the Prizes last year, and the Examiners for them, were as follows:—

<i>Winners.</i>	<i>Examiners.</i>
James George Scott, Fifeshire	Prof. Masson, University, Edinburgh
1 James Morrison, Glasgow	Prof. Nichol, University, Glasgow
2 { John Patrick, Lochwinnoch	
{ David Hunter, Ayr	Prof. Baynes, University, St Andrew's
James G. Petrie, Dundee	
William Symon, Stirling	
Harold Littledale ³	Prof. Dowden, Trin. Coll., Dublin
A. A. Somerville	Prof. Armstrong, Queen's College, Cork
(<i>Examination put off</i>)	Prof. Moffatt, Queen's College, Galway
MacElwaine	Prof. Yonge, Queen's College, Belfast
{ MacDermott	
{ Wilson	

¹ "I entirely concur," says Prof. Moffatt, "in the remarks of your Committee as to the good effect of these Prizes. Every student of the English language is under large obligations to the Society's Editors for their untiring and disinterested labours."

² Any Examiner who wishes for more Texts may have them on applying to the Director.

³ His answering was higher than that of any former candidate, and could hardly have been better.—E. D.

Thomas McKinnon Wood	} Prof. Morley, University Coll., London
Charles Alfred Russell	
George Alfred Oakeshott	} The Lecturer, King's Coll. Evening Classes
Sidney James Mark Low	
Richard Francis Bell ¹	} Prof. Ward, Owens Coll., Manchester
(<i>Not awarded</i>) ²	
(<i>Examination put off</i>)	} Dr E. Adams, Evening Class, ditto
(1 Hamilton; 2 Marshall;	
3 Wainwright ³) 4 Stevenson	} Rev. Dr Abbott, City of London School ⁴
Arnold Horne	
(<i>No return</i>)	} Rev. G. Perkins, Manchester Grammar School
	} J. A. H. Murray, Esq., B.A., Mill Hill School
	} Rev. S. J. W. Sanders, Bedfordshire Middle-Class School
Arnold Edwards	} Rev. A. Jessopp, D.D., Norwich School
John R. Williams (examined	
in <i>Caedmon</i>)	} Prof. March and Prof. Bloombergh, Lafayette College, Easton, Pennsylvania.

The Committee received with very great pleasure from Prof. March, the news that Mr "Barnes, last year's Prize-man, [9th Report, p. 13 last line,] has been called to a Professorship in Iowa College. The attention of the Trustees of that College was called to him by his winning your Prize." Mr J. A. H. Murray also writes that one of "our old Mill-Hill boys, H. M. Wood, who competed for your Prize two years ago, but did not reach the first place, yet came out at the very top of

¹ Subjects: 1. Elements of the Grammar of the English Language before the Conquest.

2. Rules of English Versification before Chaucer.

3. The History of English Prepositions and Conjunctions.

4. (a.) King Alfred's Version of Gregory's *Pastoral Care*; Preface and chapter IX (Sweet's Edition, E. E. Text Soc., pp. 2—9; 54—61).

(b.) Joseph of Arimathea (Skeat's Edition, E. E. Text Soc.) Preface [Exclusive of §§ 9—11] and pp. 1—23.

² Subjects: 1. *The Liffade of St Juliana*; Cockayne's Text (E. E. Text Soc., No. 51).

2. *The Proclamation of Henry III.*; *The Cuckoo-Song*; and *The Prisoner's Prayer*; Ellis's Text (Trans. Philol. Soc., 1868).

3. Chaucer, *Prologue to the Canterbury Tales*.

Principal Greenwood says, "We determined to keep up the standard of the Examination, and, finding no man up to it, we did not award the Prize. This current year we have a very large Evening-Class of English, about 65, I think." In 1873 the subjects were very hard.—F.

³ These three were elected to scholarships; so the Prize-books were given to Stevenson, whose Morris paper was second-best. The Class was examined in Skeat's 'Specimens of English Literature 1394-1579,' pp. 1-125, and Morris's 'English Accidence.'—G. P.

⁴ The City of London School Examination will not be held till next Easter.

the English Honours list at the late First B. A. Examination at the University of London."

During 1873 the Committee decided to send Prize-books to the Reading Grammar School; the Richmond Grammar School, Yorkshire; St John's College, Anapolis, Maryland (Prof. J. M. Garnett); the Western Reserve College, Hudson, Ohio, U.S.A. (Rev. L. S. Potwin, M.A., Professor of Latin and English); and to the class of Professor Julius Zupitza, Ph.D., at Vienna.

§ 11. *Work at Early English outside the Society.* In April, 1873, appeared Mr J. A. H. Murray's *Dialects of the South of Scotland*, in the Historical Introduction to which he gave the first real History of the Northern Dialect that has ever been written; for the visionary theories of Pinkerton, Jamieson, and the like, about Pictish, Suio-Gothic, &c., have no claim to the title of History. Mr Murray also first divided the Northern dialect into its three periods of *Early*, to the middle or last quarter of the 14th century; *Middle*, to the time of the Union with England, 1602; *Modern*, to the present time. He will fully illustrate these periods in his "Specimens of Lowland Scotch and Northern English" which he is now preparing as one of the Clarendon-Press series of Text-Books. Also in 1873 an edition, which was practically a 3rd edition of the 2nd volume of Dr Morris's ¹ *Specimens of Early English* to 1400 A.D., was produced by Mr Skeat. In 1873 also, a most useful and interesting account of '*The Sources of Standard English*' by Mr T. L. Kington-Oliphant, M.A., Oxf., a Member of our Society who has worked our Texts well, was published. In a popular but yet scholarlike way, Mr Oliphant has traced the gradual change of our language from Anglo-Saxon into Modern English, noting the losses of inflexions and words, the changes of vowels and consonants, the incoming of Norse, Romance, and classical words, the descent of our standard speech from the Midland Dialect, &c.; and in his Chapter VI has given an amusing account of 'Good and bad English in 1873'. A former Editor for our Society, Mr Fitzedward Hall, has also published a book entitled "Modern English," which, notwithstanding its tone, contains some valuable collections of quotations giving historical accounts or illustrations of English words and phrases. The great prominence given by Dr Appleton, the editor of *The Academy* (43, Wellington St., W.C.) to the English Department

¹ Dr R. Morris has in the press a small Historical Grammar for junior classes.

in the new and enlarged form of his excellent journal is matter for congratulation to English students. From abroad we have had 1. the completion of Dr F. H. Stratmann's most carefully compiled "Old English Dictionary of the 12th, 13th, 14th and 15th Centuries," containing every word (as he hopes) of Teutonic and Norse origin in the Texts of which the long list is given at the beginning of his book. Want of time prevented the inclusion of all the Romance words; but many more are in it than the first edition of the Dictionary contained, and Dr Stratmann has been for many months at work on a Supplement to his second edition. Dr Stratmann has also printed in *Notes and Queries* some valuable corrections of words and meanings given in certain of the Society's texts and glossaries. These we shall reprint. 2. The *Altenenglisches Übungsbuch* of Dr Julius Zupitza of Vienna, containing a set of short specimens of Old and Early English from the 9th century to the 15th, with an admirable Glossary, taking up nearly half the little book. 3. Dr Horstmann's prints, with critical notices, of *King Horn* from the Laud MS. 108, in the *Archiv für das Studium der neueren Sprachen und Literaturen*, and of the *Legend of St Michael* from the same Laud MS. 108, in the *Jahrbuch für Romanische und Englische Sprache und Literatur*. From abroad has also come to us during 1873 a pleasing offer of help from Dr Richard Wülcker of Leipzig, who has undertaken to edit for us in 1875 the Legend of Nicodemus, with a very full account of the forms and traces of that Legend in the different literatures of Europe.

§ 12. *New Societies started by some of our Members in 1873.* One of the happiest evidences of the Society's life is its power of giving birth to vigorous offspring. We have before referred to its children of 1867, 1868, and 1870. We now name its sons of 1873. Full-armed they sprang from the brain of their parent, and are all now fighting their way in the world, alone, yet allied.

1. *The Palæographical Society* will be of peculiar help to our Editors and working Members. It has just produced its first grand Part of twelve Plates containing 13 auto-types of parts of MSS. ranging from a Greek papyrus of 152 B.C., through the beautiful text and ornamentation of the Lindisfarne Gospels of about 700 A.D., to a Charter of Werfuth, Bishop of Worcester, A.D. 934; with prints of the MS. texts, comments, and description, by Mr E. A. Bond, the Keeper of the MSS. at the British Museum, and Mr E. M. Thompson, the Assistant-Keeper, both men specially trained for the work, and than whom no better judges in

England probably exist. The Committee heartily congratulate Mr Bond on the foundation and success of his new Society, and on its first issue. They trust that its effect will be to train up a school of English palæographers, worthy of our fine Collections and our nation, to introduce certainty into a study where guesses now too often prevail, and thus substitute science for empiricism.

2. Further, the Committee witnessed with true pleasure the foundation in the summer of 1873 of *The English Dialect Society* by their honoured fellow-worker Mr Skeat. His generous and unceasing labours for our Society since he joined it in the middle of 1864, and at once made his mark on it by his edition of *Lancelot of the Laik* early in 1865, had won him the affectionate regard of us all ; but by the starting of his new Society he has established a fresh claim to our gratitude ; for its purpose is, to gather up the fragments that remain in our land, of those old words and forms that our own Early English Text Society has made its special study, which it has made known in part, and seeks to make known in full ; to show us how our three great Early Dialects have developed and divided, what they've lost and what they've gained, to follow Early English into its present peasant homes. The English Dialect Society has a special claim on all Members of the Early English Text Society, and the Committee trust that all our Members who can, will help Mr Skeat's brave attempt to do a much-needed part of our work.¹

3. Yet another Society founded in the past year calls for notice at the Committee's hands. By its publication of texts stretching past the date of SHAKSPERE's death, the Committee has always proclaimed that Elizabethan English lay within its domain. The Societies to which our own formerly gave birth, the Spenser Society, The Roxburghe Library, the Hunterian Club, all concern themselves with late Tudor and early Stuart Literature. The Committee have therefore hailed with gladness the foundation of *The New Shakspeare Society* by their Director, in honour of the great Dramatist in whom English Poetry culminated. To SHAKSPERE every student of Early English looks as to the mountain-top that he on the plain desires to climb. The mind and art of the men he deals with, often differ so much from Shakspeare's in degree, that they seem to be of another kind. But nevertheless, from the same race as they sprang, sprang Shakspeare ; from the

¹ The Kentish Archæological Society have already in type the whole of Dr Pegge's Kentish Glossary, written in 1735-6. This will be reprinted, later on, for the English Dialect Society.

same English land and air as they drank in their small wit, drank he his wondrous humour, sweetness and might. All Early English students must rejoice in a fresh attempt to bring new honour to his name, to make him better understood of men, to show more clearly the growth of the mind and art that are the great glory of our English speech.

'All along the line' our volunteers are engaged, and on the advance. The attack is weakest at the farthest point, Anglo-Saxon. Who will enable us to strengthen it?

§ 13. *Miscellaneous.* The Committee regret that the rapidly increasing business-engagements of Mr George Joachim have compelled him to resign the post that he so kindly undertook the labours of on Mr Wheatley's retirement at the end of 1871, the Honorary Secretaryship of our Society. During his two-years' troublesome hard work for us, Mr Joachim has rendered the Society most efficient service, and improved its financial position. The Committee hoped for many years of his watchful care; but as necessity deprives them of it, they now desire, in the name of the Society, to return their warmest thanks to Mr Joachim for the zeal he has shown in promoting the Society's welfare, and the attention he has paid to its interests.

The Committee being at a loss to fill Mr Joachim's place, that gentleman suggested as the best possible successor to himself, the friend who had at first induced him to accept his post, namely, Mr Arthur G. Snelgrove, the well-known able Honorary Secretary to the Chaucer and the Ballad Societies, who had just taken on himself the additional duty of the Honorary Secretaryship to the New Shakspeare Society. By these Societies each allowing a nominal annual payment to a clerk to help Mr Snelgrove occasionally, he was assured that he could do the business of four Societies as easily as that of one. With the greatest possible good humour and kindness he consented to try the plan; and consequently the Early English Text Society's Honorary Secretary is now Mr Arthur G. Snelgrove. The Committee need not say how grateful they feel to him for taking on himself the additional burden of the Society's work. They are sure that every member of the Society shares that feeling, and will resolve never to add to Mr Snelgrove's burden by making him write a letter for a subscription in arrear. If all Members would but send an order on their bankers for the annual payment of their subscriptions, they'd make their *Honorary Secretary's* duties happy and honorary indeed.

The Honorary Secretary asks

§ 13. *The Society's Income, Members, and Issues in 1873.* 27

1. That all complaints as to non-delivery of Texts may be sent to Messrs Trübner, who, as the Society's publishers, dispatch all its parcels. Messrs Trübner have moved to their newly built house, 57 & 59 Ludgate Hill, London, E.C.

2. That all payments of subscriptions may be made direct to the Hon. Sec., and not to provincial agents—except in the case of the customers of Messrs Trübner and the foreign agents.

The Director asks that any Members willing to help Editors in making Indexes, Glossaries, Ryme-lists, or looking-up subjects for them, will either write to him, or to the Editor they desire to help.

The usual table of the Society's members, income, and issues, follows :

ORIGINAL SERIES.										
	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873
Members	145	260	409	580	660	635	580	630	¹ 461	424
Income	£152	£384	£681	£717	£761	£645	£796	£606	£596	£705 ³
Pages issued	481	950	² 2034	1207	1363	1438	971	1036	803	1074

EXTRA SERIES.										
Members ..	..	..	..	150	250	255	240	265	221	233
Income ..	..	..	..	£161	£300	£345	£504	£304	£312	£410
Pages issued	..	..	..	804	584	682	664	834	542	633

To end, the Society wants more money and Members. And these are only to be got by the present Members making it their business, as it should be their pleasure, to ask every friend and acquaintance they meet, to join the Society.

The Subscription to the Society is £1 1s. a year [and £1 1s. (Large Paper, £2 12s. 6d.) additional for the EXTRA SERIES], due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes St, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E. All Members who subscribe through other channels than the Hon. Sec. are asked to send their names to him, in order to insure an early insertion of them in the List of Members.

Those Members in the United States who want their Texts posted to them, must add to their prepaid subscriptions 5s. yearly for the Original Series, and 3s. for the Extra Series.

¹ This was the first year under the new rule, of reckoning those men only as Members who paid their year's subscription within the year.

² This very large issue in 1866 was due to the many sales of back Texts in that year, and to the Philological Society's bearing part of the cost of the *Ayenbite*.

³ £90 of this sum was from 'the Duke of Manchester's Commemoration Fund.'

The Honorary Secretary of the *Chaucer Society*, the *Ballad Society*, and the *New Shakspeare Society*, is Arthur G. Snelgrove, Esq., London Hospital, London, E.

The Honorary Secretary of the *English Dialect Society* is the Rev. W. W. Skeat, 1, Cintra Terrace, Cambridge. Subscription half-a-guinea a year, in advance. *Hon. Treas.*, Rev. J. W. Cartmell, Christ's College, Cambridge.

Mr E. Arber's excellent *English Reprints*, which ought to be far more widely spread than they are in the United States and Great Britain, are now published by him, at 87, St Augustine Road, Camden Square, London, N.W. He will send a Catalogue to any applicant.

The Hunterian Club, Glasgow, which is reprinting in 4to the complete works of Samuel Rowlands the Satirist, and re-editing the great Bannatyne MS., besides reprinting Alexander Craige's Poetical works, wants more members. The Club is limited to 200. Subscription 2 guineas a year, in advance. *Hon. Treas.*, Mr John Alexander, 43, Campbell St. West, Glasgow.

The Spenser Society, Manchester, also limited to 200 Members at 2 guineas a year, also wants Members. It is reprinting in handsome quartos the complete works of John Taylor the Water-Poet, Withers, and other authors of our middle time. *Hon. Sec.*, care of Messrs Simms, printers, Manchester.

The Ballad Society

was established, on the completion of the print of the Percy Folio MS, to reprint the known collections of Ballads, like the Roxburghe, Bagford, Rawlinson, Douce, &c., and to print Ballads from MSS, and books illustrating Ballad-History. The Subscription is *One Guinea* a year; or for large royal ribbed papers *Three Guineas*. The Subscriptions date from January 1, 1868, and should be paid either to the account of *The Ballad Society* at the Alliance Bank, Bartholomew Lane, London, E.C., or (by Money Order, payable at the Chief Office, E.C.) to—

ARTHUR G. SNELGROVE, Esq., *London Hospital, London, E.*

The Society's books are not on sale separately to the public. They are :—

Nos. 1 and 2. **Ballads and Poems from Manuscripts.** Vol. I, Part 1, on the Condition of England in the Reigns of Henry VIII. and Edw. VI. (including the State of the Clergy, Monks, and Friars). 1868. Part 2, containing Ballads on Wolsey, Anne Boleyn, Somerset, Lady Jane Grey, &c. Edited by F. J. FURNIVALL, M.A. 1872.

No. 3. **Ballads from Manuscripts.** Volume II, Part 1: **The Poore Mans Pit-tance**, by RICHARD WILLIAMS. Edited by F. J. FURNIVALL, M.A. 1868. (*The Introductions, by W. R. Morfill, Esq., M.A., of Oriel Coll., Oxford, and the Index, will be issued shortly.*)

Nos. 4, 5, 6, 8. **The Roxburghe Ballads, Parts I to V**, 1869-1873, with short Notes by W. CHAPPELL, Esq., and copies of the original Woodcuts by Mr RUDOLF BLIND and Mr W. H. HOOPER. [*Part I is in the Press for 1874.*]

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V. " " " " " " " Corpus " Oxford

VI. " " " " " " " Petworth "

VII. " " " " " " " Lansdowne " 851

(separate issues of the Texts forming Part I of the Six-Text edition.)

The issue for 1869, in the **First Series**, is,

VIII. The Miller's, Reeve's, and Cook's Tales: Ellesmere MS.

IX. " " " " " " " Hengwrt "

X. " " " " " " " Cambridge "

XI. " " " " " " " Corpus "

XII. " " " " " " " Petworth "

XIII. " " " " " " " Lansdowne "

with an
Appendix of
"Gamelyn"
from six MSS.

(separate issues of the Texts forming the Six-Text, Part II, No. XIV.)

The issue for 1870, in the **First Series**, is,

XIV. The Miller's, Reeve's, and Cook's Tales, with an Appendix of the Spurious Tale of Gamelyn, in 6 parallel Texts. (Six-Text, Part II.)

The issue for 1871, in the **First Series**, is,

- XV. The Man of Law's, Shipman's, and Prioress's Tales, with Chaucer's own Tale of Sir Thopas, in 6 parallel Texts from the MSS above named, and 10 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS.
 - XVI. The Man of Law's Tale, from the Ellesmere MS.
 - XVII. " " " " " " " Cambridge MS.
 - XVIII. " " " " " " " Corpus MS.
 - XIX. The Shipman's, Prioress's, and Man of Law's Tales, from the Petworth MS.
 - XX. The Man of Law's Tale, from the Lansdowne MS.
- (each with woodcuts of fourteen drawings of Tellers of Tales in the Ellesmere MS.)
- XXI. A Parallel-Text edition of Chaucer's Minor Poems, Part I:—'The Dethe of Blaunche the Duchesse,' from Thynne's ed. of 1532, the Fairfax MS 16, and Tanner MS 346; 'the Compleynt to Pite,' 'the Parliament of Foules,' and 'the Compleynt of Mars,' each from six MSS.
 - XXII. Supplementary Parallel-Texts of Chaucer's Minor Poems, Part I, containing 'The Parliament of Foules,' from three MSS.
 - XXIII. Odd Texts of Chaucer's Minor Poems, Part I, containing 1. two MS fragments of 'The Parliament of Foules;' 2. the two differing versions of 'The Prologue to the Legende of Good Women,' arranged so as to show their differences; 3. an Appendix of Poems attributed to Chaucer, I. 'The Balade of Pitee by Chauciers;' II. 'The Cronycle made by Chaucer,' both from MSS written by Shirley, Chaucer's contemporary.
 - XXIV. A One-Text Print of Chaucer's Minor Poems, being the best Text from the Parallel-Text Edition, Part I, containing, I. The Dethe of Blaunche the Duchesse, II. The Compleynt to Pite, III. The Parliament of Foules, IV. The Compleynt of Mars, V. The ABC, with its original from De DeGuileville's *Pèlerinage de la Vie humaine* (edited from the best Paris MSS by M. Paul Meyer).

The issue for 1872, in the **First Series**, is,

- XXV. Chaucer's Tale of Melibe, the Monk's, Nun's Priest's, Doctor's, Pardoner's, Wife of Bath's, Friar's, and Summoner's Tales, in 6 parallel Texts from the MSS above named, with the remaining 13 coloured drawings of Tellers of Tales, after the originals in the Ellesmere MS, and with Specimens of the Variations of 30 MSS in the Doctor-Pardoner Link. (6-Text, Pt IV.)
- XXVI. The Wife's, Friar's, and Summoner's Tales, from the Ellesmere MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXVII. The Wife's, Friar's, Summoner's, Monk's, and Nun's Priest's Tales, from the Hengwrt MS, with 23 woodcuts of the Tellers of the Tales. (Part III.)
- XXVIII. The Wife's, Friar's, and Summoner's Tales, from the Cambridge MS, with 9 woodcuts of Tale-Tellers. (Part IV.)
- XXIX. A Treatise on the Astrolabe, addressed to his son Lowys, in 1391 A.D., by Geoffrey Chaucer, edited by the Rev. Walter W. Skeat, M.A.

The issue for 1873, in the **First Series**, is,

- XXX. The Six-Text Canterbury Tales, Part V, containing the Clerk's and Merchant's Tales.

The issue for 1874, in the **First Series** (ready in June 1873), is,

- XXXI. The Six-Text, Part VI, containing the Squire's and Franklin's Tales.
- XXXII to XXXVI. Large Parts of the separate issues of five MSS.

The issue for 1875, in the **First Series** (ready in September 1873), is,

- XXXVII. The Six-Text, Part VII, the Second Nun's, Canon's-Yeoman's, and Manciple's Tales, with the Blank-Parson Link.

XXXVIII to XLIII. Large Parts of the separate issues of the Six MSS, bringing all up to the Parson's Tale.

XLIV. A detailed Comparison of the *Troilus and Cryseyde* with Boccaccio's *Filistrato*, with a Translation of all Passages used by Chaucer, and an Abstract of the Parts not used, by W. Michael Rossetti, Esq., and with a print of the *Troilus* from the Harleian MS 3943. Part I.

XLV. An alphabetical list of Chaucer's rymes in the Canterbury Tales, as shown by the Ellesmere MS. (*This will not be ready till 1874.*)

Of the Second Series, the issue for 1868 is,

1. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part I. This work includes an amalgamation of Prof. F. J. Child's two excellent and exhaustive Papers on the use of the final -s by Chaucer (in T. Wright's ed. of *The Canterbury Tales*) and by Gower (in Dr Pauli's ed. of the *Confessio Amantis*).

2. Essays on Chaucer, his Words and Works, Part I.: 1. Prof. Ebert's Review of Sandras's *Etude sur Chaucer*, translated by J. W. van Rees Hoots, M.A.; 2. A 13th-century Latin Treatise on the *Chilindres* (of the *Shipman's Tale*), edited by Mr E. Brock.

3. A Temporary Preface to the Society's Six-Text edition of Chaucer's *Canterbury Tales*, Part I, attempting to show the right Order of the Tales, and the Days and Stages of the Pilgrimage, &c. &c., by F. J. Furnivall, Esq., M.A.

Of the Second Series, the issue for 1869 is,

4. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part II.

Of the Second Series, the issue for 1870 is,

5. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part III.

Of the Second Series, the issue for 1871 is,

6. Trial-Forewords to my Parallel-Text edition of Chaucer's *Minor Poems* for the Chaucer Society (with a try to set Chaucer's Works in their right order of Time), by Fredk. J. Furnivall. Part I. (*This Part brings-out, for the first time, Chaucer's long early but hopeless love.*)

Of the Second Series, the issue for 1872 is,

7. Originals and Analogues of some of Chaucer's Canterbury Tales, Part I. 1. The original of the *Mun of Law's Tale* of Constance, from the French Chronicle of Nicholas Trivet, Arundel MS 56, ab. 1340 A.D., collated with the later copy, ab. 1400, in the National Library at Stockholm; copied and edited, with a translation, by Mr Edmund Brock. 2. The Tale of "Merelaus the Emperor," from the Early-English version of the *Gesta Romanorum* in Harl. MS 7333; and 3. Part of Matthew Paris's *Vita tific Primi*, both stories illustrating incidents in the *Mun of Law's Tale*. 4. Two French Fabliaux like the *Reeve's Tale*. 5. Two Latin Stories like the *Frier's Tale*.

Of the Second Series, the issue for 1873 is,

8. Albertano of Brescia's *Liber Consolii et Consolationis*, A.D. 1246 (the Latin sources of the French original of Chaucer's *Melibe*), edited from the MSS, by Dr Thor Sundby.

Of the Second Series, the issue for 1874 is,

9. Essays on Chaucer, his Words and Works, Part II.: 3. John of Hoveden's *Practica Chilindri*, edited from the MS, with a translation, by Mr E. Brock. 4. Chaucer's use of the final -s, by Joseph Payne, Esq. 5. Mrs E. Barrett-Browning on Chaucer: being those parts of her review of the *Book of the Poets*, 1842, which relate to him; here reprinted by leave of Mr Robert Browning. 6. Professor Bernhard Ten-Brink's critical edition of Chaucer's *Complaynte to Pite*.

Of the **Second Series**, the issue for 1875 is,

10. Originals and Analogues of Chaucer's *Canterbury Tales*, Part II. 6. Alphonsus of Lincoln, a Story like the *Prioress's Tale*. 7. How Reynard caught Chanticleer, the source of the *Nun's-Priest's Tale*. 8. Two Italian Stories, and a Latin one, like the *Pardoner's Tale*. 9. The Tale of the Priest's Bladder, a story like the *Summoner's Tale*, being 'Li das de le Vesce a Prestre,' par Jakes de Basiw. 10. Petrarch's Latin Tale of Griseldis (with Boccaccio's Story from which it was re-told), the original of the *Clerk's Tale*. 11. Five Versions of a Pear-tree Story like that in the *Merchant's Tale*. 12. Four Versions of The Life of Saint Cecilia, the original of the *Second Nun's Tale*.

11. Early English Pronunciation, with especial reference to Shakspeare and Chaucer, by Alexander J. Ellis, Esq., F.R.S. Part IV (*to be ready by May, 1874*).

Among the Texts and Essays preparing are:—

Supplementary *Canterbury Tales*. 1. The Tale of *Beryn*, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury, re-edited from the Duke of Northumberland's unique MS, by Fredk. J. Furnivall. (The text is all printed.) (*In the Press*.)

Prof. Bernhard Ten-Brink's "CHAUCER'S Studies on the History of his Development, and the Chronology of his Writings," Part I, translated by Miss Ottilie Blind, and revised by the Author.

Life-Records of Chaucer, Part I, The Household book of Isabella, wife of Prince Lionel, third son of Edward III, in which the name of GEOFFREY CHAUCER first occurs; edited from the unique MS in the British Museum, by Edward A. Bond, Esq., Keeper of the MSS.

Life-Records of Chaucer, Part II, Enrolments and Documents from the Public Record Office, the City of London Town-Clerk's Office, &c., edited by F. J. Furnivall, M.A.

Essays on Chaucer, Part III, by F. J. Furnivall, Esq., Dr. Alfons Kissner, &c.

Originals and Analogues of Chaucer's *Canterbury Tales*, Part III.

For 1876, Part VIII of the Six-Text edition, containing the Parson's Tale, and completing the *Canterbury Tales*, is copied for the First Series, and for 1877, Part 2 of CHAUCER'S MINOR POEMS. For the Second Series, 'A detailed Comparison of Chaucer's *Knight's Tale* with the *Teseide* of Boccaccio,' by HENRY WARD, Esq., of the MS Department of the British Museum, is preparing.

The fifth and concluding Part of Mr A. J. Ellis's great work on *Early English Pronunciation* may be expected in 1876.

The third French work will be either Guillaume de Machault's *Remède de Fortune* and *Tit de la Fontaine Amoureuse* (to compare with Chaucer's *Dit de Blanche the Duchesse*), or Jean de Meun's *Liivre de Melibée et de Pudence* (from Albertano of Brescia's *Libri Consolations*, A.D. 1246), or Guillaume de Machault's *Dit du Lyon*, the possible original of Chaucer's lost *Book of the Leo*, edited from the MSS. for the first time, by Monsieur PAUL MEYER. This will be followed by such originals of Chaucer's other works as are known, but are not of easy access to subscribers.

Messrs. Trübner & Co., of 57 & 59, Ludgate Hill, London, E.C., are the Society's publishers, Messrs. Childs of Bungay its printers, and the Alliance Bank, Bartholomew Lane, London, E.C., its bankers. The yearly subscription is two guineas, due on every 1st January, beginning with Jan. 1, 1868. *More Members are wanted. All the Society's Publications can still be had.*

Prof. Child, of Harvard College, Cambridge, Massachusetts, is the Society's Honorary Secretary for America. Members' names and subscriptions may be sent to the Publishers, or to the Honorary Secretary,

A. G. SNELGROVE, Esq.,

[JOHN CHILDS AND SON, PRINTERS.]

London Hospital, London, E.

Early English Text Society.

DUKE OF MANCHESTER'S COMMEMORATION FUND.

From the "Daily News," Nov. 20, 1873.

THE issue of an appeal for funds by the Director of the Early English Text Society, Mr F. J. FURNIVALL, serves to remind us of the valuable and important work which this association of a few scholars has achieved during its short existence of ten years. Working with the slenderest support in the way of annual subscribers, and dependent for its literary labours on the gratuitous work of its editors, the Society has given to the world no fewer than seventy-four volumes, many of which contain the publication of more than one old manuscript. This average of seven volumes and a half a year represents the rescue from oblivion of a whole mass of mediæval literature. There are poems, romances, legends, scientific treatises, satires political and religious, hymns, sermons, and books of behaviour. These, together with a few, like "*Piers Plowman*," known and published before, have been edited, annotated, and prepared for the press with all that jealous care, comparison of originals, and accurate scholarship which we are accustomed to expect in the production of Latin and Greek classics. Indeed, the names of the editors, among whom are those of Messrs FURNIVALL, SKEAT, and MORRIS, are by themselves a sufficient guarantee, not only for the thorough and conscientious work, but for the enthusiasm which belongs to the preachers of a new creed and the pioneers of a new branch of learning.

The Early English Text Society, which does not in any way clash with the Camden and the Hakluyt Societies, spreads its labours, roughly speaking, over the five centuries between the Norman conquest and the later years of Queen ELIZABETH. There does not seem to be any rigid rule laid down as to the limitation of the term Early English, for we find among the publications a translation by King ALFRED in the West Saxon dialect on the one hand, and a poem of the seventeenth century on the other. But its work may fairly be considered to lie between the twelfth and the sixteenth century, a long period, which our old school-books taught us to picture as a great sterile Sahara over which the thirsty traveller would toil, finding but one oasis, that marked with the name of CHAUCER.

That misconception is now finally put away and done with, and though there is small chance that the ordinary Englishman will voluntarily take up the study of Early English any more than that of Hebrew, the mass of fresh knowledge which students of mediæval language and literature will acquire from these publications will gradually get diluted in articles and essays, popularized by lively writers, reduced to formulæ in school manuals, and so at last will be brought in some form or other into that ever-increasing stock of facts without which no education is complete, and which are supposed by every writer to be as much in the possession of their readers as the Multiplication Table. To accumulate these facts, and help to their assimilation, may in a sense be considered as the

ultimate end of all students' labour, their very *raison d'être*. Perhaps the most important fact which the Early English Text Society establishes and illustrates is the continuity of the English mind. There is no great gulf, such as we used to believe, between CEDMON and CHAUCER, or between CHAUCER and SHAKESPEARE; all our authors and poets are united as by some great high road where the scenery varies from place to place, but yet we are always under an English sky. The great lesson, that the history of literature is not a series of brilliant light effects, but a development according to natural laws, as yet perhaps imperfectly understood, can nowhere, except perhaps in France, be so well illustrated as by the English writers, and especially those smaller links in a great chain whom the Early English Society has restored to life. But the uses of the Society extend far beyond the enforcement of this lesson. It has wiped away, as Mr FURNIVALL proudly boasts, the old well deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the "Babees Boke," the "Boke of Nourture," the "Boke of Carving," the statutes of the English Guilds, and the "Supplieacyon of the Beggars," we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism. With a modesty which seems to us excessive, he proposes to raise a Commemoration Fund of 200*l*. We should have preferred a larger request, first, because we are anxious to see the work which Mr FURNIVALL now subdivides into a Chaucer Society, a Lydgate Society, and so on, all forming part of the Early English Text Society; and secondly, because it is always well to ask, if you ask at all, for a large amount. We fear that Mr FURNIVALL has not yet learned the great truth, well known to all charitable and benevolent associations, not only that much is given to those that have much, but also that much is given to those who ask for much. Whatever be the sum that this Society asks and gets, be it much or little, we may be very sure that it will be well spent.

Early English Text Society.

THE DUKE OF MANCHESTER'S COMMEMORATION FUND.

WITH the last day of 1873, the Early English Text Society closed the tenth year of its existence. During its short life it has done more and better work than any other Society of like kind. It has made possible, for the first time, a knowledge of the history of the English language; it has made accessible to all, the most valuable documents of that history; it has stirred-up the study of English historically in schools and colleges, and by students generally; it has wiped away from England the old well-deserved reproach of indifference to, of ignorance of, the sources of its noble tongue, which for beauty and power stands level with, if it does not excel, the choicest languages of the world.

The change that the Society's ten-years' life has wrought in the scientific study of English, is gladly acknowledged by the scholars of the Continent and the United States, but has not yet met with due recognition in England, where the Society is insufficiently supported. Its work is continually hampered by lack of funds. It has now liabilities that it cannot discharge.

The Duke of Manchester¹ has therefore come forward to head a *Commemoration Fund* in help of the Early English Text Society, at this, the close of its first ten-years' work, and has proposed that—in the first instance at least—£200 should be raised by twenty donations of £10 each, and that any number of smaller donations should be received. The Duke has himself given a donation of £10 to the Fund. The Marquis of Ripon, the late head of the Educational Department of the country, has also contributed the sum of £10 expressly on account of the service done by the Society to the cause of the historical study of English. Mr Richard Johnson of Langton Oaks, near Manchester, has given his donation of £10 mainly because the Society's publications have so remarkably illustrated the social condition and habits of our ancestors. A London "Friend" has added his £10 because he thinks it the duty of Englishmen to show their appreciation of the generous sacrifice of time and brain made by the Society's editors to promote the study of Alfred's and Chaucer's tongue.

¹ The Duke's £200 Fund (ten donations of £20 each), in aid of the Chaucer Society, has been already raised this year, and applied to the purposes of the Chaucer Society.

The Commemoration Fund is thus well started. I have only to appeal to you to contribute to it, either by giving or collecting a donation of Ten Pounds, or any smaller amount. All money should be paid either to the Society's Honorary Secretary, ARTHUR G. SNELGROVE, Esq., London Hospital, London, E., or the Early English Text Society's account with the Union Bank, Prince's Street, London, E.C., or to me,

FREDK. J. FURNIVALL,
3, ST GEORGE'S SQUARE,
PRIMROSE HILL, LONDON, N.W.

Feb. 1, 1874. (1st date, Nov. 3, 1873.)

Donors of £10.

THE DUKE OF MANCHESTER.
THE DUKE OF DEVONSHIRE.
THE MARQUIS OF RIPON.
REV. W. H. THOMPSON, D.D.
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H. CANDLER, Esq., £1.

List of the Early English Text Society's Books.

ORIGINAL SERIES (One guinea a year).

The Publications for 1864 (21s.) are:—

1. Early English Alliterative Poems, ab. 1300 A.D., ed. R. Morris. 16s.
2. Arthur, ab. 1140, ed. F. J. Furnivall. 4s.
3. Lauder on the Dewis of Kyngis. &c., 1556, ed. F. Hall. 4s.
4. Sir Gawayne and the Green Knight, ab. 1380, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. Rume's Orthographie and Congruitie of the Britan Tongue, ab. 1617, ed. H. B. Wheatley. 4s.
6. Lanoelet of the Laik, ab. 1300, ed. Rev. W. W. Skeat. 8s.
7. Genesis and Exodus, ab. 1250, ed. R. Morris (Reprinting.)
8. Morte Arthure, ab. 1440, ed. E. Brock. 7s.
9. Thynne on Chaucer's Works, ab. 1588, ed. Dr. Kingsley.
10. Merlin, ab. 1440, Part I, ed. H. B. Wheatley.
11. Lyndesay's Monarchie, &c., 1552, Part I, ed. F. Hall.
12. The Wright's Chaete Wife, ab. 1443, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:—

13. Sainte Marherete, 1200-1330, ed. Rev. O. Cockayne.
14. King Horn, Florio and Blanchefleur, &c., ed. Rev. J. R. Lumby.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall.
16. The Book of Quinte Essence, ab. 1460-70, ed. F. J. Furnivall.
17. Parallel Extracts from 29 MSS. of Piers the Plowman, ed. Rev. W. W. Skeat.
18. Hali Meidenhad, ab. 1200, ed. Rev. O. Cockayne.
19. Lyndesay's Monarchie, &c., Part II, ed. F. Hall.
20. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
21. Merlin, Part II, ed. H. B. Wheatley.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat.
23. Dan Miche's Aynbite of Inwyt, 1340, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1440, ed. F. J. Furnivall. 3s.
25. The Stations of Rome, the Pilgrims Sea-voyage, with Olene Maydenhod, ed. F. J. Furnivall. 1s.
26. Religious Pieces in Prose and Verse, from R. Thornton's MS. ab. 1440, ed. Rev. G. G. Perry. 2s.
27. Lewyn's Manipulus Vocabulorum, 1570, ed. H. B. Wheatley. 12s.
28. William's Vision of Piers the Plowman, 1362 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. Early English Homilies ab. 1220-30 A.D. from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. Pierce the Plowman's Crede, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. Myro's Duties of a Parish Priest in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. The Babees Boke, Urbanitatis, the Bokes of Nourture of John Russell and Hugh Rhodes, the Bokes of Keryng, Curtasey, and Democour &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. The Knight De La Tour Landry (from French of A.D. 1472), ab. 1430 A.D. A Father's Book for his Daughters, ed. from a Harl. MS. 1761 and a text of a version, by Thomas Wright. 8s.
34. Early English Homilies before 1300 A.D. from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. Lyndesay's Works, Part III. The Historie and Testament of Squyer Meldrum, ed. F. Hall. 2s.

The Publications for 1869 (one guinea) are:—

36. Merlin, Part III. Edited by H. B. Wheatley, Esq., with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. Lyndesay's Works, Part IV, containing Ane Satyre of the Three Estaitis. Edited by F. Hall, Esq. 4s.
38. William's Vision of Piers the Plowman, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. The Alliterative Romance of the Destruction of Troy, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panton. Part I. 10s. 6d.

The Publications for 1870 (one guinea) are:—

40. English Guilds, their statutes and Customs 1200 A.D. Edited by the late Thomas Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Guilds, and the Origin of Trades-Unions,' by Dr. Lujó Brentano. 21s.
41. William Lauder's Minor Poems. Edited by F. J. Furnivall, Esq. 3s.
42. Bernardus De Cura Rei Familiaris, with some Early Scottish Prophecies &c. From a MS. KK. 1. 5, in the Cambridge University Library. Edited by J. R. Lumby, M.A. 2s.
43. Ratisaving, and other Moral and Religious Pieces in Prose and Verse. Edited from the Camb. Univ. MS. KK. 1. 5, by J. R. Lumby, M.A. 3s.

The Publications for 1871 are (for one guinea):—

44. The Alliterative Romance of Joseph of Arimathea or The Holy Grail—a fragment from the Vernon MS., with Winkley de Worde's and Pynson's A.D. 1526 and 1529 Lives of Joseph, edited by the Rev. W. W. Skeat, M.A. 10s.
45. King Alfred's West Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation by H. R. Sweet, Esq. of Balliol College, Oxford. Part I. 10s.

List of the Early English Text Society's Books.

46. *Legends of the Holy Rood, Symbols of the Passion and Cross.* Poems in Old English of the 11th, 14th, and 15th centuries. Edited from MSS. by Rev. R. Morris, LL.D. 10s.
47. *Lyndesay's Works, Part V.,* containing his Minor Poems, edited by James A. H. Murray, Esq., with a critical Essay by Professor Nichol of Glasgow. 3s.
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THE HISTORY

OF

THE HOLY GRAIL.

[The English MS at Corpus having lost its beginning, one is supplied from the version of the French original in MS Bibl. Reg. xiv E 3, in the British Museum.]

PROLOGUE.

The Salutation, and the Three Reasons why the Writer has not told his name at the beginning of the book.

<p>¹ CHIL ki la hauteche & la signourie de si haute estoire <i>comme</i> est chele du graal met en scrit par le commandement du grant maistre, Mande tout premiere-ment salus a tous cheus & a toutes cheles ki ont lor creanche en la sainte glorieuse trinite, Ch'est el pere, & el fil, & el saint esperit. El pere, <i>par</i> qui toutes choses sont establies & crie, et rechoient <i>commencement</i> de vie. El fil, <i>par</i> qui tout chil & toutes cheles qui en lui ont creanche, sont deliure des perdurables dolours, & ramene a le haute ioie ki dura sains fin. El saint</p>	<p>[* leaf 3] The writer of this high History greets all believers in the Trinity,</p> <p>Father,</p> <p>Son, and</p> <p>Holy Ghost.</p>
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¹ As a specimen of the language of Addit. MS 10,292, Plut. CLXXXV. G, and its variations from the MS Bibl. Reg. XIV. E III. Plut. IX. H, printed in the text, the Prologue of MS 10,292 is put in the following note. Hardly any of the subsequent variations are given; though 10,292 is much shorter than the Royal MS. [MS Add. 10,292 is generally called B in the notes.]

† Chil ki se tient & iuge au plus petit & au plus peccor du monde. Mande salus au *commencement* de ceste estoire A tos cheaux ki lor cuers ont & lor creance en la sainte trinite. Che est el peire, ce est el fil, ce est el saint esperit. El pere par qui toutes coses sont establies & rechoient *commencement* de vie. El fil par qui toutes coses sont deliurees des paines d'infer et ramene a la ioie qui dure sans fin. El saint esperit par qui

[† leaf 1]

2 THE WRITER'S THREE REASONS FOR NOT TELLING HIS NAME.

He will not tell his name at first,—

though it will appear in his after words,—

[* leaf 3, col. 2] because,
1. The envious might say he bragged,

2. His acquaintance might value the History less.

3. If scribes copied it badly, the author would be blamed.

esperit, *par* qui toutes les boines choses sont mondees & saintefiees. Li nons de chelui qui cheste estoire met en escrit n'est pas nomes ne esclairies en chest *commen*chement. Mais par les paroles qui chi apries seront dites, porra on grant masse apercheuoir & counoistre le non de lui, & sa uie, & son anchiestre. Mais en chest *commen*chement ne le veut il descourir. Et si i a trois raisons par quoi : *premierement*, *pour* chou ke se 'il le nomast, & il desist ke diex eust *par* lui descouuert si haute estoire *com* est cele du graal, qui est estoire de toutes les estoires, li felon & li enuieus ne li atournaisent a uantanche. L'autre raisons est pour chou, ke ceus peust oir son non qui le couneust, si emprisait mains l'estoire pour chou *que par* si poure persone eust este mise en escrit. Car il se tient pour la plus poure persone & pour la plus despote ki onques fust formee. La tierche raisons est *pour* chou, ke s'il eust en l'estoire aucune chose desauenant, ou par effachement, ou par le uice des escriuens qui apres le translataissent d'un lieu en autre, tous li blasmes en fust sour son non. Car il est ore en nos tans plus des bouches qui dient mal ke de cheles ki bien dient. Et plus est vns

toutes cotes sont hors mises des mains au maligne esperit, & raemplies de ioie par l'enluminement de lui que est vrais enlumineres & vrais *confors*. Li nons de celui qui ceste estoire escrist n'est pas noumes ne esclairies el *commen*chement. Mais par les paroles qui chi apres seront dites porres grant masse aperceuoir del non de celui & le pais ou il fu nes & vne grant partie de son lignage. Mais al *commen*chement ne se veut pas descourir; & se i a .iiij. raisons por quoi. La premiere si est por ce que se il se noumast & deist que diex eust descouert *par* lui si haute estoire *comme* est cele du saint graal qui est la plus haute estoire qui soit, Li felon & li enuieus le torner-oient en vielte. L'autre raison si est por ce que tels poroit oir son non qui le *connist*roit, si enpriseroit mains l'estoire por ce que si poure persone eust mis en escrit ceste estoire. L'autre [= la tierce] raison si est por ce *que* s'il eust mis son non en l'estoire & on i trouast aucune cose mesauenant ou *par* visse de maluais escriuain qui apres le translatast d'un liure en autre, tous li blasmes en fust sor son non. Car il sont ore en no tans plus de bouches qui mal dient que bien. Et plus est vns homs

homs blasmes de faire vn seul mal, ke il n'est loes de
 faire cent bens. Pour ches .iij. choses, ne ueut ke ses But though he
 conceals his name
 nons soit de tout en tout descouuers. Car ia soit che
 ke il le voelle moult couvrir et cheler, si sera il plus
 apercheus qu'il ne uauroit. Mais il descouerra & dira he'll tell plainly
 how this high
 History of the
 Holy Grail was
 delivered to him.
 tout en apert *comment* la haute estoire del saint graal li
 fu *commandee* & baillie, & en quel *termine*, & qui li
 bailla.

blasmes d'un seul mal, qu'il ne seroit loes de .C. biens. Et
 por che ne veut il pas *que* ses nons soit del tot descouers. Car
 ia soit ce qu'il s'en volsist couvrir, si sera il plus descouers qu'il
 ne voldroit. Mais il dira tot en apert *comment* l'estoire del
saint graal li fu *commandee* a manifestier.

INTRODUCTION.

How in the year 717 A.D. in White Britain, which is England, Christ, as a beautiful man, appears in a vision to a Trinity-doubting monk, and promises to clear his doubts; and (p. 7) gives him a little Book; and how in the book there are four treatises, with these titles: 'I. Here beginneth thy lineage. II. Here beginneth the book of the Holy Grail. III. Here begin the terrors. IV. Here begin the marvels' (p. 9). How a ray as of fire descends from heaven, and great darkness comes, and then sweet odours, and sweet voices singing hymns to God (p. 10). How on Good Friday an Angel appears to the monk, and takes him up to the third Heaven (p. 12), and reveals the mystery of the Trinity to him (p. 13). How the monk locks the Book up in a box (p. 14). How on Easter Day the monk says his service, and then finds the Book gone. How he has a vision, telling him to go to Norway, and there find the Book (p. 15). How he goes after the Book, a wonderful Beast guiding him (p. 16); how he is lodged by a hermit the first night (p. 17); how on the second day he comes to the Pine of Adventures and its miraculous Fountain (p. 18), and how a lady's servant feeds him there, and how he is lodged by a knight (p. 19); how on the third day he finds the Book in a little chapel, and cures a devil-possessed man with it (p. 21). How food for this man is sent miraculously (p. 22); how on the ninth day the monk starts for home with the Book, and the Beast reappears (p. 23); how the monk reaches home. How he is told in a vision to copy out the Book (p. 24).

In the year of our
Lord 717,

the writer lies,
in the third watch
of the night, in
a hut

In one of the
wildest places in
White Britain;

Il auint apres la passion ihesu crist .vij. cens & .xvij. ans ke ie, li plus pechieres des autres pecheours, me gisoie en .j. petit habitacle endroit ichele eure ki est apielee la tierche vigile de le nuit. Ichil lieus ou iou me gisoie en tel maniere,—com dieus seit, ki tous les penses counoist,—estoit lontieus et destornes de toutes gens. Et tant en puis iou bien dire ke il estoit en .j. des plus sauvages lieus ki fust en toute la bloie bertaigne.¹ Mais ne pour quant moult m'estoit delitables

¹ The other MS, 10,292, says nothing about 'bloie bertaigne,' having only after 'peceors,' 'estoit en .j. lieu le plus

& plaisans. Car quant *nostres* sires veut ouurer en son crestien, il l' a tantost mis en tel corage ke toutes les choses ki li siecles prise li annuient. Ichele nuis ke ie me gisoie en-si *com* vous aues oi, si fu la nuis ki est entre le ioesdi absolut & le vendredi beneoit. Et se *nostre* signour plot ke il recheust en gre, Ie auoie fait le seruiche des matines ke on apiele tenebres. Et lors si me prist moult grans volentes de dornir, si commenchai a soumillier en mon lit ou iou m'estoie a-coutes. Ensi *com* i'oi *commenchie* a soumellier, ne demoura puis gaires ke iou oi vne vois ki m'apiela¹ .iij. fois par mon non, et si me dist, "esueille toi & si ascoute.² De trois coses vne, & d'une cose trois; & autrestant puet l'une comme les trois. ³Ne les trois naturellement ne sont autre cose ke vne."³ A chel mot m'esueillai, si esgardai entour moi, et ui si grant clarte ke nule si grans ne peust issir de nule terriene lumiere. Apres ui vn homme ester deuant moi, si biel & si delitable ke sa biautes ne porroit estre contee ne descrite par lange de nul homme mortel. Et quant ie le vi, si fui si esbahis que ie ne seuch sous siel ke dire ne que faire. Et il m'esgarda, & si me dist: "As tu entendu ne tant ne quant la parole ke ie t'ai dite?" Et ie li respondi en tranlant, "Sire, ie n'en sui mie encore bien certains." Et il me redist, "che est la counissanche de la trinitei que ie t'ai raportee." Et che dist il pour chou que i'auoie este en doutanche comment che pooit estre ke la

[* leaf 3, col. 3]

and then
on the night
before Good
Friday,he (a monk) has
a vision.A voice calls him
and proclaims
the doctrine of
the Trinity to
him.Christ appears
to him.The monk has
had doubts on
the Trinity.
[* leaf 3, back]

souage que iou ne voel faire *connoistre* & eslongies de toutes crestiens. Mais itant *vous* puis ie bien dire que li lieus est moult saluages, Mais moult estoit delitables & plaisans. Car home qui est del tout en dieu il a a contrarie toutes les seculers coses. Ensi *comme* ie me gisoie en cel lieu dont vos m'aues oi parler, si fu au ieudi absolu. Et quant vint au vendredi beneoit, si auoie dit (se a *nostre* seignour plaisoit,) le seruice que on apele tenebres.' Add. 10,292, leaf 1, col. 3.

¹ & il ne demora pas grantment que vne vois m'apela.—B.

² An illustration, with the rubric 'Ensi que dieus en une nue parole a i hermite qui est deuant son autel.'—A.

³—³ Omitted in B.

He cannot see the
brightness above
all brightnesses.

Christ breathes
on his face.
His eyes clear,

a flame as of fire
starts from his
mouth, and he is
afraid.

Christ comforts
him.

The Great Master
reveals himself,

trinites auoit trois persones & si n'auoit c'une seule deite et vne seule poissanche. Ne onques n'auoie en nulle riens cose doutee de ma creanche, *que* seulement en chestui point. Apres me dist, "pues tu encore cunnoistre ne apercheuoir ki ie sui?" Et ie dis: "Sire, mi oel sont mortel, si n'ont pas pooir d'esgarder entirement la clarte de toutes les autres clartes, ne la bouche ne puet encore auoir la forche de dire chou dont toutes les pekeresses langues serroient encombrees." Et il s'abaissa vers moi, si me souffla en mi le vis. Et lors me fu auis *que* i'oi les iex a cent doubles plus clers ke onques mais n'auoie eus, et ke ie sentoie dedens ma bouche vne grant meruelle de langues. Et il me redist, "pues tu encore cunnoistre qui ie sui?" Et quant ie ouri la bouche *pour* respondre, si vi *que* vns brandons me saloit hors du cors autresteus *com* de fu ardant. Si en euch si grant paour quant ie li vi, *que* onques n'oi pooir de dire mot. Et quant il me vit si espoente, si me dist, "N'aies mie paour: car la fontaine de toute seurte est chi deuant toi. Et bien sachies *que* ie sui chi uenus pour toi aprendre & ensengier de toute te doutanche. Car ie sui de toutes doutanches ¹vrais ensengieres. Ie sui chil *par* qui toutes les boines scienses sont *apprises*. Car ie sui li grans maistres *par* qui tout li *terien* maistre seuent tant de bien *com* il ont *apris*. Ne maistre ne sont il mie. Car maistres ne puet estre, se chil non qui seit toutes les sciences. Ie sui chil maistres a qui nichomedes dist: 'Maistre, nous sauons *que* vous estes venus de dieu.' Ie sui chil de qui l'escriture dist, 'Toute sapiense vient de dieu nostre signeur,' & si est auoec

¹—¹ certains. Ie sui fontaine de sapience. Ie sui chil a qui nicodemus dist, 'Maistres, nos *connissons* qui vos estes.' Ie sui cil de qui l'esscriture dist, 'toute sapiense vient de *notre* seignor.' Iou sui li parfaits maistres. si sui venus a toi por ce *que* ie voeil *que* tu rechoiues enseignement de toutes les choses dont tu as este en doutance & t'en ferai chertain. Et par toi sera ouuerte a tos chiaus qui l'oront conter."—B (MS 10,292).

lui & tous iours i a este deuant tous 'les eages. Et pour chou *que* ie sui li *parfais* maistres *comme* chil qui sui fontaine de toute sapiense, *pour* chou sui iou uenus a toi. Car ie voel *que* tu rechoiues *par* moi enseignement de toutes icheles choses dont tu seras en doutanche. Et si te ferai certain & sage d'une cose dont onques nus hom morteus ne fu certains. Et par toi sera ele descouuerte et esclairie a tous chiaus qui iamaiz l'orront conter ne deuiser."¹ A chest mot me prist *par* le main destre, et si me mist dedens .j. petit liuret qui n'estoit pas en nule maniere plus lons ne plus les ke est la paume d'un home. Et *quant* ie ting le liuret, si me dist, "veus tu sauoir ke ie t'ai bailliet?" Et ie dis ke ie le sauroie moult volentiers: et il me dist, "Ch'est li liures *v* *quel* tu trouueras si *grans* meruelles que nus cuers morteus nes porroit penser. Ne ia de nule riens ne seras en doutanche dont tu ne soies auoies² *par* chest liuret. Et si i sont mi secre, ke ie meismes escriis de ma main, ke nus hom ne doit veoir se il n'est auant espurgies *par* confession³ & *par* ieune de trois iours en pain & en iaue.³ Et apres che les doit il en tel maniere dire, ki les die de la lange du cuer, si ke ia chele de la bouche n'i paraut.⁴ Car il n'i puent estre noume *par* nule langue mortel, *que* tout li quatre element n'en soient *commeu*, car li chieus en plouuera et fera autres signes. Li airs en tourbelera apiertement. Li terre en crolera, et l'iaue⁵ en cangera sa couleur. Tout chou auenra *par* la forche des paroles qui en chest liuret sont escrites. Et si i a autre chose, *que* ia nus hom n'esgardera souuent en chest liuret ensi *comme* on i doit regarder, *qu'il* n'i conquiere les .ij. grignours ioies qui soient. Ch'est la ioie de l'ame & la ioie du cors. Car il n'est nus hom morteus tant durement 'couchies, se

[* leaf 3, back, col. 2]

as the fountain of all wisdom, and has therefore come to remove all the monk's doubts.

He gives the monk a little book,

In which are greater wonders than mortal heart can conceive.

The elements shall be moved when the Book's secrets are spoken by mortal tongue.

The joy of the body.
[* leaf 3, back, col. 3]

² n'en soies adrecies.—B.

³—³ not in B.

⁴ Et en tel maniere le dois dire *comme* par langue de cuer, si que ia chele de la bouce n'i parolt.—B.

⁵ l'aigue.—B.

The joy of the
soul.

The monk hears
a voice like a
trumpet, and a
great crash,

and falls to the
ground ;

recovers,

and finds the
Book in his hand.

The first title in
the Book, 'Here
is the beginning
of thy lineage.'

[* leaf 4]

il puet dedens veoir ententieusement ensi *comme* veoir i deuera, *que* ia maintenant ne soit ses cuers deliures de toutes ires et plains de toutes les ioies ke cuers morteus puet auoir, tant *sont* plaisant & delitable les *paroles* qui i sont. Ch'est la ioie du cors. Et d'autre *part* il esprendra si durement petit & petit si durement del esperituel amour, *que* se il baans est as *terrienes* coses, si sera chou *pour* metre & *pour* despendre en l'ueure & en la besoigne a son creatour. Ne ia par pechie qu'il ait fait en chest siecle ne morra de mort soubite qui chest liuret ara vne fois veu ou tenu. Ch'est la ioie de l'ame." Et *quant* il ot che dit, si cria vne vois autresi *comme* vne buisine. Et *quant* ele ot crie, si vint vns si *grans* escrois de haut, ke il me fu auis *que* tous li firmamens feust keus, & ke la *terre* fust fondue iusk'en abisme. Et se clartes eut este *grans* deuant, lors fu graindre a chent doubles. Car i'en fui si esbahis ke bien en quidai avoir pierdu la veue, & si cai a *terre* autresi *comme* pasmes. Et *quant* vint au chief de grant pieche ke la vanites du chief me fu tresalee, si ouuri les iex. Mais ie ne ui onques as iex nule riens vivant. Ne onques ne me soi a quoi tenir de quan *que* ie auoie veu ; anchois tenoie tout a songe, *quant* ie trouuai en ma main le liuret ensi *com* li *grans* maistres le mi auoit mis. A tant me leuai moult lies & moult ioieus, et ting toutes uoies le liuret entre mes .ij. mains. Et si fui si en orisons & en *proieres* tant ke dieus enuoia le iour qui moult durement me tarroit. Et *quant* li iours fu si clers ke ie peuch la letre. cunnoistre, si *commenchai* a lire ; & si trouuai el *commencement* .i. title qui disoit, 'Chi est li *commenchemens* de ton *linaige*.' Et *quant* ie vi chou, si en fui moult lies. Car il n'estoit nule rien *terri'ene*¹ *que* ie tant desiraisse a oir *comme* la counis-sanche de mon *linaige*. Et *quant* ie oi garde tant ke ia estoit *prime* passee, si me fut² auis ke ie n'i auoie

¹ MS *terrieene*.

² MS *fui*.

rien leu, tant i auoit encore a lire. Car ie i ui tant de lettre ke ie en fui tous esbahis *comment* si grans plentes de paroles pooit estre amonchelee en si petit liuret qui n'estoit pas au mien ensient plus lons ne plus les en nule guise *que* est vne paume. Si m'en merueillai tant *que* ie en mescrisse moi meisme qui le veoie, se chil ne le m'eust baillie *qui* grant plente de choses puet metre en petit de lieu, & ki grant lieu puet aemplir de peu de choses. Ensi gardai el liuret iusques viers tierche, tant *que* i'oi counut grant partie de mon lignage. Si i ui les nons & la vie de tant preudommes, ke a paines osaisse ie ne deusse dire ne cunnoistre *que* ie fuisse d'aus descendus. Car quant ie veoie lor boine vie, & les grans gries k'il auoient souffiert en terre pour lor creatour, si ne pooie pas penser *comment* ie peusse tant amender ma vie qu'ele fust digne d'estre amenteue aucuc les leur. Ne il ne m'estoit pas auis *que* ie fuisse hom enuiers aus, mais fainture d'omme & reproches. En che pense demourai moult longement, mais toutes uoies retourna au liure, & commenchai a lire tant ke ie oi leu iusk'en la fin de mon linaige. Et lors trouuai vn title qui disoit, 'Chi *commenche* li liures du saint graal.' Et quant ie oi leu tant que miedis fu passes, & ke il pooit estre bien pres de none, si en trouuai .i. autre qui disoit: 'Chi est li *commenchemens* des paours.' Et quant ie oi che title passe, si commenchai a lire, & vi teus choses qui moult estoient peureuses & espoentables a ueoir. Et sache diex ke a si grant dou-
 tanche les veoie, Ne ia enuair ne l'osaise,¹ se chil ne le m'eust *commande*, par 'qui *commandement* toutes choses uiuans sont meues.² Et quant ie oi asses veus de coses merueilleuses, si trouuai le quart title qui disoit: 'Chi *commencent* les meruelles.' Et lors commenchai

(In which I saw the names and lives of so many of my good ancestors.)

Title 2.
Here begins the book of the Holy Grail.

Title 3.
Here is the beginning of the terrors.

[* leaf 4, col. 2]

[MS 10,292 omits 4th title.]
Title 4.
Here begin the marvels.

¹ ne ia veoir ne les osaisee.—B.

² par qui toutes coses sont *commandees* & gouvernees.—B, leaf 1, back, col. 3.

moult durement a penser. ensi *com* ie pensoie a cheste cose,
 [1 MS & vns] vns¹ rais autresteus *comme* de fu ardant descendi de
 uers le chiel & vint tres *par* deuant mes iex autresi
 Lightning and thunder come; bruians *comme* foudres. Et moult durement sambloit es-
 pars de tounoire, fors tant *que* la clartes endura plus, & fu
 graindres & plus espoentables. et si descendi *par* deuant
 the monk falls to the ground. moi si soudainement ke tout li oel m'estinchelerent en
 la teste. che me fu a-uis *que* ie eusse la ceruele expandue,
 si *que* ie kai a terre tous pasmes. Mais ne me dura
 gaires li estourdissemens. anchois me tresala si *comme*
 nostre signour plot. Et lors redrechai la tieste, si ouuri
 les iex, & ui ke tous li firmamens noircissoit, & ke li
 solaus pierdoit de tout en tout sa clarte si ke il faisoit
 autresi *grans* tenebres *com* il seut faire es espesses nuis
 d'iuer. Et quant ches tenebres orent dure tant ke on
 peust bien auoir ale chent pas, si plot a dieu *que* eles
 trespasserent. & lors *commencha* a esclarchir petit &
 petit, si ke li solaus reuint tous en sa propre clarte. Et
 A sweet odour comes. maintenant descendi el lieu ou iou estoie, vne odours si
 douce & si soues ke se toutes les espices qui sont
 ou monde fuissent encontre, eles ne rendissent pas la
 milisme pars de douchour ne de souautume, si *com* ie
 quit. Apries oi entour moi .j. si douch chant & vne
 And a sweet song of praise si grant loenge, ke tout li estrument & toutes les
 melodies *que* on porroit oir en terre serroient fins niens
 a escouter, enuers chelui chant ke ie oi. Car tant i
 auoit vois *que* nule riens morteus au mien quidier n'en
 porroit le nombre dire. Et si estoient au mien ensiant
 si pries de moi ke se che fuissent choses veables ie les
 peusse atouchier a ma main. Mais onques tant esgarder
 n'i soi *que* onques .j. de tous chieus qui cantoient
 peusse veoir. Et tant entendi ge bien qu'il looient en
 lor chant nostre seignour. & si disoient tous iours en la
 fin de lor canchon : "Hounours & gloire & poestes &
 empires soit *par*-durablement au destruseour de la mort
 & au restoreour de la vie pardurable." Icheste loenge
 (Honour and glory and power and dominion be for ever to the destroyer of

entendoie ie bien. Mais de tout l'autre chant ne pooie ie pas entendre *que* il voloit dire ; mais sour toutes riens estoit dous & plaisans a oir. Et quant il auoient chou chante, si sounoient en haut vne grant meruelle, ne sai de ques estrumens, qui resambloient escheletes¹ au sonner. Et quant eles laissoient a soner, si recommenchoient a canter les uois. En cheste maniere canterent bien iusk' a .vij. fois. Et quant vint a la sietisme² fois, si rompirent lor chant si soudainement qu'il me fu auis *que* il fuissent tout keu en abisme. Et lors me sambloit *que* toutes les eles des oisiaus ki sont en l'air s'en-uolaissent par deuant moi. Et maintenant *que* les vois laissierent a canter, si remest la grans odours ke i'auoie si longement sentue, qui si durement m'auoit pleu *que* iamaïs a nul iour ne quesise estre en autre maniere *que* ie estoie mais c'au plaisir nostre signeur fust. Ensi remes,³ si commenchai moult durement a penser a cheste merueille *que* ie auoie oie. Et lors vint vne vois d'en haut ki me dist : "Laisse a penser, si lieue sus, & si ua rendre a dieu che *que* tu li dois. Car bien est huimais tans & eure." A chest mot me leuai ; si gardai entour moi, & vi *que* ia estoit nonne passe. Et quant ie vi che, si m'esmeruellai trop du iour qui si tost s'en estoit ales. Car ie quidoie qu'il fust encore ma'tins, tant durement m'auoit pleu li lires du liuret.⁴ Et quant ie fui leues, si le mis en tel lieu ke il fu tous iours deuant mes iex. Apres cantai mes eures ensi *com* eles sont⁵ a dire a chel iour. Et quant ie les oi dites, si commenchai le seruiche si douch & si piteus *comme* de la mort ihesu crist. Car a chel iour fu il uraiement mors. Et pour chou ne sacrefi on mie son cors a chel iour. Car la ou la uerites vient avant, la figure doit estre

death and the
restorer of
eternal life);

and sounds as of
bells,

and sounds as of
flying birds.

The end of the
vision.

On Good Friday
morning the
monk rises.

[* leaf 4, back]

He sings his
hours

and begins the
Sacrament.

¹ MS 10,292, vnes champeneles.

² witisme, MS 10,292 (or B).

³ remest li chanters, 10,292, leaf 3, col. 1.

⁴ matin, por ce que iou auoie esgardet el liuret qui tant me plaisoit.—B.

⁵ MS font.

An angel comes to him and raises him in spirit to the third heaven (his body being left behind),

where secrets are revealed to him.

[* leaf 4, back, col. 2]

The angel takes him to another stage.

ariere mise.¹ Mais a tous les autres iours le sacrefie on,² en senefianche ke il fu sacrefies *pour* nous. Et a chel iour ke il fu vraiment sacrefies, ch'est li venredis beneois, ne le sacrefi on pas,³ car il n'i a mais point de senefianche, puis ke li iours est venus *que* il fu vraiment sacrefies. Et quant ie oich fait le seruiche a l'aie⁴ de dieu, Iusques la ou li prestres fait les .iiij. parties del sacrement, & ie vauch recheuoir mon sauueour, si vint vns angeles deuant moi, qui me prist *par* andeus mes mains, & me dist, "Ches .iiij. parties te sont *deuees* a recheuoir deuant ke ie t'ai demoustre apiertement *pour* quoi tu les as faites d'une seule cose, & ke ie t'arai de toutes tes doutances chertifijet." A chest mot me leua en haut, non mie en cors, mais en esperit. Et si m'enporta el plus delitable lieu ke onques hom eust ueu a mon ensient. Car nus cuers ne porroit tant penser de ioie, ne langue n'en porroit tant dire, ne oreille escouter, ke la n'en eust encore cent mil tans. Et se ie disoie ke che fust el tierch chiel, la ou *sains* paus fu portes *par* le *saint* esperit : espoir ie diroie uoir. Mais tost seroit tenu a uantanche & a menchoingne. Et ne pour quant tant en dirai ge, ke la me furent moustre & descouuert li secre dont *sains* paus dist *que* nule langue d'omme mortel ne doit descourir. Et quant i'oi longement esgarde les meruelles dont ie veoie tant *que* nule bouche ne porroit conter, si m'apiela li angeles, & me dist : "As tu chi *grans* merueilles veues?" Et ie respondi, ke ie ne pensoie mie ke nules si *grans* peussent estre. Et il me dist *que* il me mousterroit gringnours encore. Lors me prist, & si me mena en vn autre estage qui estoit a chent doubles plus clers *que* voirres. Et precieusement estoit coulours, si *que* nus hom certainement ne deuisast la coulour, tant par estoit soutieus &

¹ & por ce nel sacre on mie. Car la figure doit estre ariere mise dusques al diemence.—B.

² Mais on le sacre tous les autres iors.—B.

³ ne le sacre on pas.—B.

⁴ a l'aide.—B.

esbaissans. Illuec me moustra apiertement la forche de la trinite. Car ie i ui deuseement le pere & le fil & le *saint* esperit, si *que* ie peuch cunnoistre l'une persone et l'autre. Et si vi tout apertement *comment* ches .iiij. personnes repairoient apertement a vne sustanche & vne deitei & a vne poissanche. Et ne por quant se i'ai dit *que* i'aie veu les .iiij. personnes et deusees l'une de l'autre, la *pour* chou ne m'encourent sus li enuieus & li felon : qui ne seruent fors *que* des autres reprendre & remordre. Ne *pour* chou ne dient il mie *que* i'aie parle contre l'auctorite *saint* iehan le haut euwangeliste. Car il dist *que* nus hom ne vit onques le pere, ne veoir ne le puet. Et ie m'acort bien a lui. Ne tout chil qui l'ont oi ne seuent pas ke il i entendit. Car il vaut dire des homes morteus. Car tant *com* li ame est el cors, tant est il morteus, ne il ne muert en l'omme ke la chars. Mais puis *que* li hom est desuestus du cors, puis est il esperitueus. Et des-ke il est esperitueus, bien puet esperitel cose veoir. Par che poes cunnoistre ke li sains Iehans vaut dire des homes morteus, ke nus ne pooit veoir la maieste del pere. Endementiers ke ie estoie ententieux & curieus de remirer chele grant meruelle, si souna autresi *com* vns escrois de tounoire, & si trambla, che me fu auis, trestous li firmamens. Et maintenant uint illuques tant de celestiens virtus ke li nombres n'en porroit estre seus ne dis. Et quant ie me regardai, si se laisserent tout chaoir souin tout enuiron la maiestei ausi *com* s'il fussent cheu de pami-sons. Et quant ie vi chou, si fui trop durement esbahis & peureus. Et li angeles me prist, & si me remena la ou il m'auoit pris premierement. Mais anchois ke il remesist en mon cors l'esperit, me dist : "As tu veu grans merueilles ?" Et ie dis ke eles estoient si grans ke ki aroit congiet del dire as gens terrijens, Il n'est nus hom si sains ne si bien de dieu qui pas en fust creus. Et ensourketout nus cuers morteus ne porroit auoir la

He sees the Father, Son, and Holy Ghost separately.

And this is not against St John's saying, That no man can see the Father ;

for that means mortal man, and not spiritual.

A clap of thunder is heard.

[* leaf 4, back, col. 3]

The angel takes him back ;

hears that he's
convinced about
the Trinity,

and then puts
his spirit back
into his body.

The monk ends
his service, and
puts the Book
into a box, and
locks it up.

[* leaf 5]

On Easter day,
after service,

[¹ ? for courui]

forche del retenir ne lange del dire. Et il me redist :
 “Es tu encore bien certains de che dont tu as tant
 doute ?” Et ie li dis ke il n'estoit el siecle nus hom si
 mescreans, se il me voloit deboinairement escouter, ke
 ie ne li fesisse apiertement entendre les poins de la
 trinite, par che ke ie en auoie veu & aprins. El il me
 dist lors : “Or te mettrai dont la ou ie te pris. Et
 lors si recheuras ton sauueur plus certainement ke tu
 ne fesis deuant. Car tu ne dois pas herbergier oste ke
 tu ne counoisses. Et se tu as veues grans merueilles,
 tu en trouueras el liuret de teles ke tu ne tenras mie a
 menours. Mais tu n'i garderas, mais deuant ke tu aras
 celebree la surrection ihesu crist.” A tant remist mon
 esperit dedens le cors. Et ie m'esperai autresi *com* chil
 ki a dormi qui s'esueille, si quidai l'angele veoir, mais
 il s'en estoit ia ales. Et ie esgardai, si ui mon sauueur
 deuant moi, tout en tel maniere *com* il i estoit quant li
 angeles m'enporta. Et ie le pris, si le rechui, & vsai
 a boine creanche & a grant deuotion. Et quant li
 seruiches fu fenis, si pris le liuret, & si l'ostoi ai en vne
 petite casse ou la boiste estoit en lequele corpus domini
 reposoit. Et quant ie l'oi mis dedens, si frema la casse
 moult bien a une clef, Car ie me voloie du perdre
 garder. Ne ie ne le sauoie ou metre plus honestement,
 Car moult i auoit biel lieu & net. Et quant ie issi de la
 capiele, si vi ke il estoit ia si basse eure qu'il anuitoit.
 Et lors entrai en ma maisonnete, & mangai tel viande
 ke nostres sires m'auoit preste. Ensi passai cheli iour
 & l'endemain, tant ke uint au iour de la surrection au
 sauueur. Et quant il li plot ke ie oi fait le seruiche
 del iour qui si est haus *com* de nostre sauueur, chelui
 meisme qui le iour saintefia, entrai a garant que ie couri¹
 anchois au liure pour les saintes paroles veoir que ie ne
 fesisse a la viande prendre. Tant estoient douches &
 plaisans a oir, ke eles me faisoient oublier la fin du cors.
 Et quant ie ving a la casse ou ie l'auoie mis, & ie le

desfremai, si n'en trouuai point. Et quant ie vi che, si fui si dolans ke ie ne sauoie prendre nul conroi de moi ; Anchois quidoie bien *que* ie ne fusse iamais lies a nul iour. si commenchai a penser *comment* il pooit estre ietes hors de chel lieu ; Car ie l'auoie troue ferme en tel maniere *com* ie l'auoie laissie. Endementieres *que* ie pensoie a cheste cose, si oi vne vois qui me dist :
 “Pour quoi es tu esbahis, & de quoi te meruelles tu ? T'esmeruelles tu de che *que* li liures est ietes hors de son lieu sans desfremier ? Tout en tel maniere issi ihesus cris du sepulcre sans la pierre remuer. Mais or te conforte, & si va mangier ; ke anchois te couenra paine souffrir ke tu le tienes mais.” Et quant ie oi ke ie encore le porroie auoir *par* paine souffrir, si m'en ting a bien paies. Lors alai mangier. Et quant ie oi mangie, si m'en retournai en la capiele, & priaï nostre signour ke il *par* sa pitie me dounast auoïement de che *que* ie tant desiroie. Et maintenant reuint vne vois qui me dist : “Che te mande li grans maistres : quant tu aras le matin celebreie la messe, si te desiuneras, & si t'en iras maintenant en sa besoïgne la ou ie te dirai. Et quant tu seras issus de chaiens, ¹ si enterras el sentier qui va au grant chemin. Ichil chemins te menra tant ke tu venras au pierron de la prise. Et lors lairas le chemin, si enterras en .j. sentier a diestre qui maine au quarrefour de vij. voies es plains de walescog.¹ Et quant tu venras a la fontaine del plour, illuec ou la grans occisions fu iadis, Si trouueras vne beste *c'onques* tele ne ueis.² Et si garde ke tu le sieues la u ele te menra. Et quant tu l'aras perdue, si enterras en la terre de norweghe ; & illuec achieueras de ta queste.”³ A tant laissa la vois a parler. Et quant vint a l'endemain, Ie me leuai matin. & quant ie oi la messe cantee,

he unlocks his box and finds the Book gone.

A voice tells him he shall have the Book again when he has suffered for it.

He is to go on a journey

[* leaf 5, co . 2]

to the plains of Walescog, (?)

and follow a wonderful beast to Norway, and there find the Book.

—¹ & t'en iras tot .I. sentier qui te menra al quarefor des .vij. uoies el plain de ual escone. Add. 10,292, lf 2, bk, col. 1.

² que onques mais ne vis autre tele.—B.

³ perdue en la terre de negue, illuec acheuïras ton oïrre.—B.

si me desiunai. Et quant ie fui issus hors, si fis le
 signe de le crois sour moi et sour mon habitacle. A
 tant m'en alai ensi *com* la uois m'auoit noumee la uoie.
 Et quant i'oi passe le pierron, si alai tant *com* ie ving
 en .j. val ke on apiele le val des mors. Chelui ual
 deuoie ie *bien* sauoir: car ie i auoie veu iadis vne
 bataille des ij. milleurs *chiualers* du monde. ¹Et quant
 ie fui issus du ual, si alai *bien* encontre demie lieue
 galeske,² tant *que* ie ving de-sous le quarrefour.¹ Si
 esgardai auant mi, si vi vne crois sour la rive de la
 fontaine, & desous chele crois se gisoit la beste ke la
 uois m'auoit dit. Et maintenant ke ele me vit, si se
 leua, si me *commencha* a regarder, & ie li. Mais quant
 plus le regardoie et mains pooie sauoir quele beste
 c'estoit. Et si sachies k'ele estoit diuerse en toutes
 coses. Car ele auoit teste & col de brebis, & blanc
comme noif negie.³ Et si auoit pies de chien, & gam-
 bes, & quisses, & tout chou estoit noir *comme* carbon.
 Et si auoit le pis & le cors & la crupe de woupil, & la
 keue de lyon. Et si estoit la beste de diuerses sem-
 blanches. Et quant ie l'oi moult esgardee, et ele moi,
 si leuai ma main & li fis signe qu'ele alast auant. Et
 ele s'en ala tout droit el quarrefour, si s'en entra en la
 premiere voie k'ele coisi a destre. Et ie alai apres si
 tost *comme* ie poi, mais che fu lentement; Car uielleche
 & flebetes me destourboient. Et quant nous eumes ale
 iuske a eure de uespres, si issi la beste hors du chemin,
 et entra en vne moult espesse caurroie. Et tant ala
 auant, & ie apres, qu'il *commencha* a anuitier. Et lors
 issimes hors de la caurroie, & entrames en vne profonde
 valee plaine de moult haute forest espesse. Et quant
 ie fui el fons de la valee, si vi deuant moi vne loge, &
 deuant l'uis estoit vns vies hom uestus de reube de

He starts on his journey,
 comes to the Vale of the Dead,
 and then the Beast, with sheep's head and neck, white; dog's legs, black; wolf's body and lion's tail.

[* leaf 5, col. 3]

The monk follows the Beast.

At even he comes to a thick-wooded vale,

and sees an old monk,

¹—¹ Lors alai tant que iou ving al quarrefor.—B. ² Welsh.

³ Car ele estoit blanche *comme* noif, & auoit teste & col de berbis.—B.

releigion. Et quant ie le vi, si en fui moult lies : & rendi graces a nostre signour de che qu'il m'auoit *compaignie* dounee. Et tantost *com* il me vit, si osta son caperon, & me chai as pies, si me requeroit beneichon. Et ie li priaï qu'il se leuast, car i'estoie .vns hom pechieres, si ne deuoie pas beneichon doner. ke *vous* diroi ie? Onques tant ne li soi prier k'il se vausist leuer, deuant *que* ie li oi beneichon dounee, dont moult durement me pesa. Car diex le seit *que* ie n'en fusse mie dignes. Et quant il fut¹ leues, si me mena *par* la main en sa loge. Et quant nous eumes cantees toutes nos eures, si mangames tele viande *com* diex auoit au saint homme preste. Et quant nous eumes soupe, si m'enquist moult li boins hom de mon estre, & de ma uoie. Et ie l'en respondi au mieus ke ie soi, Tant, diex le seit, ke il quida asses plus bien en moi qu'il n'i auoit. Car il est coustume des boins houmes ke il ne seuent quidier es autres gens se bien non, Pour che ke il lor est auis *que* cascuns ait lor volente & lor talent. Moult me fist grant ioie & grant *compaignie* la nuit. Ne onques en ma vie ne vi homme qui grignour samblant eust d'estre durement preudom & boins hom. Sans che *que* il n'en moustroit le samblant : se au mains non ke il pooit. Au matin me pria li sains hom ke ie cantasse. Et quant nous eumes cantei, si pris congie. Et il dist *que* il me *conuoieroit*. Et quant nous fumes hors du postis, si vi la beste qui me conduisoit : & si ne l'auoie mais veue des la nuit quant ie trouuai le boin homme. Ensi me *conuoia* li boins hom iusc'au chemin. ⁸Et lors departimes, si me pria moult qu'il me membrast² de lui en mes orisons & en mes biens-fais, *que* diex en cheste religion li dounast demourer iusc'a la fin. Ichest don otriaumes li vns a l'autre.³ A tant nous

who asks his blessing,

and takes him into his dwelling.

They sup and chat.

[* leaf 5, back]

The second day of the journey.

The Beast reappears.

¹ MS fu.

² that it would bethink me.

³—³ ' & au departir, me pria il que ie priasse por li ; & iou li otriali, si li priaï qu'il priast por moi. & il me dist que si feroit il.'—B., leaf 2, back, col. 2, 3.

At midday the monk gets to the Pine of Adventures and a Wondrous Fountain, whose sand is blood-red and fire-hot, and whose water is ice-cold, and becomes green and bitter three times a-day.

A servant on horseback comes to him, and brings him food.

[* leaf 5, back, col. 2]

He goes on his journey.

entrebaisames, si le *commandai* a dieu, & il moi. Si errames entre moi & la beste toute la [ma]tinee tres parmi la forest c'onques n'encontrames ne homme ne feme, Tant qu'il fu bien miedis. Lors si entrames en une moult biele lande. En mi chele lande auoit .i. pin qui auoit non li pins des auentures. Desous chel pin auoit vne fontaine la plus biele ke nus peust onques veoir, au mien quidier. Et si auoit vne coustume que onques autre fontaine n'ot dont i'oisse parler. Car la grauele estoit *vermeille comme sans*, & caude *comme fus*. Et l'iaue estoit autresi froide *comme glache*. ¹ Et si estoit autresi *verde comme esmeraude .iiij. fois le iour*, & ausi amere *comme la mers tant comme la verdeurs duroit*.¹ Quant la beste vint au pin, si se coucha desous, & fist samblant de reposer. Et quant ie me voil asseoir, si vi venir parmi la lande .i. vallet² sour .i. cheval tout suant, & si venoit tout droit a moi. Et quant il fu venus a la fontaine, si descendi du cheual, & traist de son col vne touaile, & s'agenoilla deuant moi, & si me dist: "Sire, ma dame vous salue: chele qui li *chivalers* au cherche d'or rescoust de sa terre perdre, le iour ke la grans merueille fu veue de chelui que vous saues. Et si vous envoie a mangier itel viande *com ele a*." Lors desuolepa la touaile, si en traist oes & .i. ³wastel mout blanc, tout caut. Et si traist auant .i. bareil plain de ceruoise, & .i. petit hanap.³ Et ie mangai volentiers, car i'estoie tous familleus pour la voie qui m'auoit greue. Et quant i'oie mengie & but, si quelli le remenant, & dis au vallet qu'il en rendist a sa dame les merchis: & diex l'en rendist le guerdon. A tant s'en ala li valles, & ie m'en alai mon chemin entre moi & la beste. Et alames toute iour, tant qu'il commencha a

¹—¹ & cangoit sa color .iiij. fois le ior. Car ele deuenoit uerde, & estoit amere *comme la grande mer*. 10,292, leaf 2, back, col. 3. ² .j. uarlet.

³—³ gastel mult bel et mult boin. et il me bailla plain pot de ceruoise. MS 10,292.

auesprir *que* onques uissimes hors de bos ; Tant *que* nous
 uenimes a .i. quatrefour ou il auoit vne crois de fust. At even he stops
at a cross,
 Et lors s'arestut la beste, si *commenchai* a escouter. Et
 ie oi maintenant venir cheuaus moult grant aleure,
 Tant *que* ie vi vn *chiualer*¹ venir sour vn palefroï & .ij. and a knight
comes to him,
 autres auoec lui. Et tantost *com* il me vit en reube de
 relegion, si sailli ius de son cheual, & li autres apres.
 Si me dist ke bien fuisse iou venus. Quant ie oi rendu
 au *chiualer* son salu, si me prist par le main, & dist
 qu'il me menroit en sa maison pour herbergier. Et ie
 li dis *que* diex li guerredounaist. Et il apiela tout
 maintenant son escuier, si *commanda* qu'il en-menast les
 cheuaus & *que* il fesist le plus biel ostel ke il porroit.
 Li escuiers s'en tourna, & li autres remest auoec nous,
 qui estoit fiex au signeur & *chiualers*.² Ensi nous en and takes him
home, and treats
him nobly.
 alames tout troi, si ne vi onques grignour hounour a
 home faire *que* il me fist, & il & sa maisnie *que* il auoit
 moult bieles. Mais d'une chose me meschai plus *que* ie
 ne vausisse, *que* il me counut a .i. saing ke ie auoie sour
 moi, & dist qu'il m'auoit autre fois veu, & nouma en
 quel lieu. Mais *comment* qu'il m'en-quesist, ie ne li
 counui onques riens. Et quant il vit qu'il ne me plaisoit
 mie che qu'il m'en-querroit, Si laissa la chose ester.
 Mais toutes les ioies & toutes les hounours ke on [* leaf 5, back,
col. 3]
 porroit faire a cors d'omme, me fist il la nuit. Au
 matin m'en parti, si les *commandai* tous a dieu. Et
 quant ie ving hors de la porte, si retrouvai la bieste. Et The third day's
journey.
 quant li sires m'eut vne pieche *conuoie*, Si li priaï qu'il
 s'en retournast. A tant me *commanda* a dieu, & ie lui.
 si nous en alames toute la forest entre moi & la beste,
 tant ke il fu pres de tierche. Et lors si retornames vne
 voie qui menoit hors de la forest, & tant *que* ie vi .i.
 moult biel moustier & moult riche herbergage selonc vne
 grant prairie qui estoit sour vne riuere. Chil mous-
 tiers estoit sour .i. lac qui a a non li las a la roine. He comes to the
Queen's Lake

¹ MS chl'.² MS chrls'.

and a Convent
of Nuns,

who feed him.

He goes on

and finds a
letter:

'At night thou
shalt achieve
thy quest.'

[* leaf 6]

Sees a little
chapel.

At its entrance
he finds a man
possessed with
a devil.

Quant ie ving au moustier, si trouuai .i. couuent de
nounains, moult boines dames, qui cantoient l'eure de
tierche moult biel & mout hautement. Et quant eles
sorent *que* i'estoie prestres, si me requisent de canter.
Et ie cantai. Et quant nous eumes fait le seruiche, si
me fisent les dames desiuner. Apres me prirent moult
que ie remansise iusc'a l'endemain, & ie dis qu'il ne
porroit estre. Lors pris congie as dames, si m'en
parti.* Si m'en alai, & la beste auant moi, tant *que* nous
rentrames en la forest. Et quant nous fumes ens, si
errames au lonc du iour c'onques n'encontrames riens
terriene. Et quant il commencha a auesprir, si gardai
hors de la voie sour vne pierre plate, si vi vnes lettres
ploies. Ie tournai chele part, si les pris. Et quant ie
les oi desploies, si trouuai el commencement escrit:
'Che te mande li grans maistres: ke a nuit achieuras
de ta queste.' Et ie regardai ke la bieste faisoit, si
n'en vi point, anchois s'en fu ia alee. Et quant ie vi
che, si regardai es lettres, si i ui ke eles m'ensignoient
de *quankes* ie auoie a faire. A tant m'en tournai toute
ma uoie, & quant ie oi grant pieche ale, si trouai vn
sentier bien batu qui aloit a destre parmi la plus bieles
forest *que* ie onques eusse ueu, au mien quidier. Et
quant ie oi grant pieche ale par chel sentier, si com-
mencha la fores a esclairier. Et ie resgardai, si ui en
.i. tierltre sour vne roche vne moult bieles capele petite,
bien. encontre demi-lieue loing. Et quant ie com-
menchai a aprochier, si oi chele part .i. cri si hideus *que*
pour noient demanderoit on plus hideus ne plus espoen-
table. Mais ie ne m'en espoentai onques, Car les lettres
m'en auoient bien acointie. Et quant ie ving deuant
la capiele, si vi l'uis ouuert. Et en l'entree del huis
gisoit vns hom tous pasmes autresi *com* se il fust mors.
Et quant ie le vi, si courui a grant fianche de dieu qui
m'auoit ensengiet ke ie deuoie faire. Si trouai qu'il
auoit tous les iexournes en la teste, si seu bien ke il

auoit le dyable ou cors. Si li fis le signe de la crois en mi le vis. Et il se drecha en seant, si *commencha meruelles a dire*. Et ie *coniurai* le dyable de *par ihesu crist* ke il s'en issist. Et il me respondi *que par ihesu crist* i estoit il entres, & *par* lui s'en istroit. Et ie dis qu'il m'i auoit enuoie pour lui metre hors. Et il dist qu'il ne veoit pas encore le message *par* qui il s'en issist. Et ie soi bien qu'il disoit voir, si m'en entrai en la capiele, & trouuai sour l'autel le liuret *que* ie *queroie*. Lors si m'agenoullai, & le pris. Et ie ving hors, a tout si n'oistes onques rien si crier *com* li anemis crioit. Et disoit "ne vien plus auant; bien voi ke issir me *con-* uient. Ne il n'a rien en terre fors chesti qui m'en ietaist." Et quant il s'en vaut issir *par* la bouche, si ne paut *pour* le signe de la crois ke ie i auoie fait. Et il recommencha a dire en criant: "Se tu ueus ke ie m'en isse, si me destoupe la voie." Et ie li demandai, *comment*. Et il dist qu'il n'en istroit mie tant *com* li liures serroit si pries. Et ie dis qu'il n'en istroit mie *par* la bouche anchois *com* uenroit, qu'il s'en issist *par* desous. Et quant il oi chou, si *commencha* si hideusement a crier ke il me fu auis *que* on le deust oir *par* tout le pais. Et tantost vint illuec vne si grans *com-* paignie de dyables *que* ie ne quidai mie qu'en tout le mont en eust tant. Et quant il virent les paroles du liuret *que* ie tenoie ouuert, Si ne veistes onques nul estourbillon si tost ne si hideusement aler *com* il s'en alerent. Et ie me trais pres del foursene, si li mis le liure deuant la bouche, & tantost s'en issi li dyables *par* desous. Si s'en ala faisant si grant tempeste ke il estoit auis *que* il esrachast tous les bos *par* la ou il aloit. Et lors remest li hom tous autresi *comme* mors. Et ie le pris entre mes bras, si le portai a l'aie de dieu deuant l'autel, si le gardai toute nuit illuec iusc'au iour. Et quant il fu aiourne, si ving deuant lui & demandai se il mengerait. Et il me demanda qui iou estoie. Et ie dis

On the altar is
The Book.

The devil says
The Book will
force him out,
but he wants
to come out up-
wards through
the man's mouth.
The Book,
however,

[* leaf 6, col. 2]

after routing a
troop of other
devils,

drives this devil
out of the man
downwards.

The monk
watches by the
man all night.

The posseest
man is a hermit,
and will not eat
meat.

[* leaf 6, col. 3]

The monk has a
vision, showing
him where to
get fruit for the
hermit :

he gets it,

and feeds the
hermit,

and starts home
on the ninth day.

ke n'eust pas paour: car i'estoie venus *pour* son preu.¹
Et il dist qu'il mangeroit tel viande *com* il auoit acous-
tume. Et il iura sacrefianche qu'il auoit xxxiiij. ans
& demi ke il estoit hermites, & si auoit passe ix. ans &
.iiij. mois & demi k'il n'auoit mangiet se herbes non &
fruit & rachines. Ne iamais *pour* tant qu'il auoit a
uiure ne gousteroit d'autre viande se diex proprement
ne li envoieit. A tant le laissai gisant tout vain *comme*
chelui qui n'auoit mangiet de nule viande puis *que* li
anemis le commencha *premierement* a traueillier. Et ie
dis mes eures, & puis me reuesti, si cantai la messe.
Et quant ele fut cantee, & ie fui reuenus au boin
homme, si le trouai dormant moult durement. Et ie qui
onques de tout la nuit n'auoie dormi se moult pau non,
m'acoutai deiouste lui sour .i. *escamel, si *commenchai*
a soumellier. Et lors me vint en avision *que* restoie au
pie du tertre desous³ vne fontaine, si passoit *par* illuec
vns vies hom qui portait en son geron pumes & poires
a grant plentei, & si les versoit el mien. A tant me
leuai, si alai aual le tertre & si trouuai *quankes* ie auoie
veu en m'avision. Et quant li preudom eut mis le
fruit en mon g[e]ron, si me dist: "Chascun ior troueras
chi ta viande apparellie *par* le grant maistre." Lors
me retournai, si trouuai le frere esuillie, si li baillai du
fruit, & il en manga moult uolentiers *comme* chil qui
tant auoit iune qu'il ne se soustenist sour ses pies pour
tout le monde. Tant demourai en sa *compaignie* *que* il
fu tous garis & respasses. Et chascun iour trouuiens
nostre viande apparellie a la fontaine ensi *comme* li
sains esperis le nous amenistroit. Et quant vint au
neuuisme iour, che fu au ioesdi apres le witaules,² si
m'en parti. Et quant ie pris congie du boin homme, si
commencha a plourer, et dist, ke ore estoit il moult

¹ et iou li demandai quel viande il mangeroit.—B.

² Et quant ce uint as octaues de la paske, si nous de-
partimes. 10,292, leaf 3, col. 8.

³ MS dosous.

esmaies *quant* ie m'en aloie. *Après* me conta coument c'estoit auenu *que* li dyables l'auoit ensi traueillie. Et che auoit este *par .i.* pechie ke il auoit fait. Ne ne se recordoit pas qu'il eust fait pechie dont chars morteus se peust garder, ke seulement chelui, puis qu'il auoit recheu abit de relegion. Et *quant* il se fu rendus *confes*, si me requist ke ie priaise *nostre signour* ke il *par* sa pitie le gardast de faire pechie: *par* quoi il iamais conquesist son mautalent. A tant nous entrebaisames, si nous departimes andui a grans plours & a grant destreche. Et se on peust iugier home *par* veoir, Ie ne quit pas qu'en nul homme peust auoir plus de bonte *que* ie vi en lui. Or esgardes com diex est aspres iugieres & larges guerredonerès. Car ki tous iours l'ara serui, se il fenist en vn mesfait, tous les seruiches ara pierdus, & en che mesfait sera iugies. Et qui tous iours li ara mesfait, s'il se raert en son seruiche, tuit si mesfait sont estaint, & ses seruiches li est a cent doubles guerredounes. Ensi dut cil auoir perdue l'amour de son signour *par .i.* mesfait qui auoit este en son seruiche le plus de son eage. Et chil le dut auoir gaignie *par* vne seule oeure, qui l'auoit tous iours fui & eskieue. Chiertes, moult boin le fait seruir & mauuais courechier. A tant pris congiet. Et *quant* il m'eut conuoie iusc'a son peustis,¹ si ueismes la beste qui m'auoit amene. Et il demanda ke che pooit estre. Et ie li dis ke ie n'auoie eu autre contredit:² & k'ele estoit de *par* dieu. Et il dist, ke bien faisoit li sires a seruir qui si bien sauoit conduire ses sergans en sa besoinge. Ne onques ne poi apercheuoir ke nus en toute la voie veise la beste, *que* il seulement. Lors me departi du boin home, si m'en reuing tout autresi com ie i estoie ales; tant ke ie uing au samedi au soir a mon hermitage.³ Mais le liuret ne

Why the devil
possess the
hermit.

How God is a
hard judge, and
[* leaf 6, back]
a bounteous
rewarder.

The Beast re-
appears.

The monk
reaches home
on Saturday
evening.

¹ postis.—B.

² ? conduit. ' & iou li dis *que* iou n'auoie autre *conduisor* en la voie.' 10,292, leaf 3, back, col. 1.

³ habitacle.—B.

The writer's
vision.
Christ appears,
and commands
him to copy The
Book into
another.

[* leaf 6, back,
col. 2]

On Monday he
begins to copy
The Book of the
Holy Grail.

laissai ie mie, anchois l'en aportai. Car trop desiroie le *compaignie* des saintes *paroles* qui i estoient. Et quant ie l'oi ostoie la u ie l'auoie mis *premierement*, si fis le seruiche de uespres & de complie. Apres mangai che *que* nostre signour plot, & si m'alai couchier, car i'estoie moult las. Ichele nuit m'auint vne auisions, ke li grans maistres uenoit deuant moi en autel habit *com* il auoit fait a l'autre fois. Et si me disoit "au premier iour ouuraule de la semaine qui enterra demain, te *conuent* a *commenchier* a escrire en autre lieu le liuret *que* ie te baillai, si ke tu l'aies escrit *'ains* l'ascention. Car il n'iert ia veus en terre puis que l'eure uenra *que* ie montai el chiel a chiel eure meisme. Et toutes les coses qui te conuerront a l'escrire, trouueras en l'aumaire qui est el mur derrier ton autel. Et ne t'esmaie pas de che ke tu ne fesis onques tel mestier. Car nule oeure ne puet estre maufaute qui *par* moi soit *commenchie*." A tant s'en parti. Et au matin quant ie fui leues, si alai a l'aumaire *pour* esprouer se m'auisions estoit uraie; Si trouuai toutes les coses qui *conuenoient* a escriuent.¹ Et quant li dimenches fu passes, & ie oi au lundi la messe chantee, si pris le liuret & le parchemin, & *com* menchai a escrire tout droit au lundi de la quinsaine de pasques. Et li *commenchemens* de l'escripture si fu pris del crucefiement ihesu crist ensi *comme* vous orres.²

¹ Au matin me leuai ensi comme il m'auoit roue, et trouai tot ce qu'il couenoit a escriuain, pene, encre, parcemin, & coutel. (MS 10,292.)

² An illustration.

[LI LIVRES DU SAINT GRAAL.]

CHAPTER I.

Of Christ on the Cross. Of the character of Joseph of Arimathea (p. 26). How he got the dish out of which Christ eat the Last Supper with his Disciples (p. 27). How he was one of Pilate's knights, and begged Christ's body from him (p. 28), and put it in his own sepulchre, and then collected the drops of Christ's blood in the dish of the Last Supper (p. 29). How, while Joseph slept, some Jews seized him, and carried him away to a prison of Caiaphas's (p. 29). How he lived forty-two years in the prison (p. 31), and how he was delivered out of it on this wise :—Vespasian, Titus's son, was a leper ; a knight from Capernaum tells him that a touch from anything Christ has touched will cure him (p. 32) ; the knight returns to Judea, and gets the Veronica kerchief from Mary the Phenician (p. 33), and cures Vespasian with it (p. 34). Vespasian goes to Jerusalem and seizes all who were concerned in Christ's death. Joseph's wife tells him of her husband (p. 35) ; Caiaphas takes him to the prison, and Vespasian goes down into it (p. 36). He releases Joseph (p. 37), burns the abettors of Christ's death (p. 38), discusses what shall be done with Caiaphas (p. 39), and has him put into a boat by himself, and pushed out to sea (p. 40).

A V iour *que* li sauueres du monde souffri mort, ¹ par la qui mort nostre ² mors qui a nous estoit condempnable fu racatee perdurablement, ¹ a chel iour estoit encore moult peu de gent qui creissent en lui ; Ne mais ke la glorieuse virge puchiele sa douche mere & ses disciples qui a chel iour estoient apiele si frere. Et s'il en i auoit des autres qui creissent, moult [peu] en i auoit a cler. Car l'escripture dist *que* quant il dist : " Biaux pere, se il puet estre *que* ie ne sustienge cheste passion," *que* il n'en estoit ³ pas si currechies pour l'an'goisse des cors

How few believed on Christ at his crucifixion.

[* leaf 6, back, col. 3]

¹—¹ fu mors destruite, et nostre uie restoree.—B.

²—¹ over an erasure in A.

³ MS estois.

How Joseph of
Arimathia was a
secret believer
in Jesus Christ,

and came from
the city of
Elkanah, the
father of Samuel.

How good he was.

The first Psalm
speaks of him.

comme pour chou ke il veoit ke s'amours n'auoit encore nului rachate. Ne il ne veoit nului qui il eust *conquis* par sa mort, ke seulement le larron qui li cria le merchi en la crois. Et pour cheste cose dist l'escriture: "¹Ie sui autresi *comme* chil qui conkeut l'esteule en le maison¹." Et ch'est a dire qu'il n'auoit encore nului rachate par sa mort, *que* le larron qui estoit noiens enuers l'autre gent, autresi *com* li esteule est noiens enuers le grain. Et ne pour quant il estoit mout de cheus qui auoient le *commenchement* de croire, mais il ne l'osoient mie faire apiertement, car il doutoient les juis. Mais de deseure tous les couiers creans, *parole* li sainte escriture du graal du gentil home d'un *chiualer* qui estoit a che tans, qui auoit non Joseph de Arimathie. Arimathie estoit vne chites en la terre ²de ramathe outre le flun iordain. & si dist la letre *que* ele fu elchane, le pere samuel. De chele chite fu nes joseph.² Mais il s'en estoit venus en *iherusalem* .vij. ans devant che *que* *ihesus* cris fu mis en la crois. Et moult estoit piteus et dous & de grant relegion, & si auoit recheu la creanche *ihesu* crist. Mais il n'en osoit faire samblant, ke li iuif ne l'ochesissent. De toutes les bontes ki en home mortel pooient estre, estoit ioseph garnis. Car il amoit dieu & doutoit. Il estoit piteus & deboinaires vers son proisme. Il estoit de grant hounour & de grant reuerence vers les plus haus de lui. Il estoit paisiules & concordans vers ses parens. Il estoit sans damage & sans nuisement as plus bas de lui. Il estoit de grant misericorde plains vers les souffraiteus. Toutes ches bontes estoient en lui. Et de lui *parole* li premiere saume du sautier qui dist: "Li hom *est* boinereus qui ne s'acorde pas ne consenti au conseil des felons,

¹—¹ ausi *comme* cil qui cuelle l'esteule el tans de meisson.—B, leaf 3, back, col. 2.

²—² d'arrimathie qui moult estoit bele. En cele terre & en cele cyte estoit ioseph nes.—B.

Et qui ne vaut aler *par* la voie as pe'cheours." Ichis [^{*} leaf 7]
 ioseph estoit en iherusalem, et sa feme, & vns siens fiex Joseph (of
 qui ot non iosephes. Et sachies *que* che ne fu mie chil Arimathea)
 iosephes qui l'escriture trait si souuent a tesmoing, an- has a son Josephes
 chois fu vns autres qui ne fu mie mains lettres de chelui.
 Ichist iosephes passa le lignage ioseph son pere outre (who comes to
 mer iusqu'en la bloie bertaigne, qui ore a a non engle- White Britain
 terre. ¹Et si les passa sans auiron & sans gouuernal, or England over
 & onques n'i ot uoile ke le geron de sa chemise, sans sea, with the
 plus, ensi *com* l'estoire le dira cha en auant.¹ Et quant front of his shirt
 vint au ior ke ihesus fu mis en crois, Ioseph, qui toute for a sail).
 s'amour auoit en lui mise, en eut moult grant duel. Et
 si se pensa ke toutes les coses qui a lui appartenroient
 essaucheroit moult volentiers & honerroit. Car il ne
 l'eust pas ame a la vie se il ne l'amast a la mort. Et
 pour chou dist la letre *que* 'nule auersites ne puet de-
 partir loial amour.' Quant ioseph vit chelui en la crois When Joseph
 qui il creoit a fil dieu & a sauueour du monde, si ne fu sees the Saviour
 pas esbahis ne mescreans pour chou *que* il le vit mourir. dead,
 Anchois atendoit, & creoit certainement sa sainte resur-
 rection. Et pour chou qu'il ne le pooit auoir uif, si
 pensa *que* il feroit tant qu'il aroit de ches coses a quoi
 il auoit touchie corporelment en sa vie. Lors en vint he goes to the
 en la maison ou ihesus auoit tenue sa chaine, la u il house where
 manga l'aig Niel de pasques auoec ses disciples. Et Jesus eat the
 quant il vint en la maison, si demanda a ueoir le lieu Last Supper,
 ou il auoit mangie. Et on li moustra vn lieu qui estoit
 establis pour mangier: si estoit li plus haus estages de
 la maison. Illuec trouua ioseph l'escuele en quoi li finds the dish in
 fiex dieu auoit mangie, soi tresime, deuant che qu'il which He had
 dounast as onse sa char & son sanc a vser. Et quant eaten,
 il le tint, si en fu moult lies, si l'enporta en sa maison and carries it
 & si l'ostoya en moult honeste lieu & en moult biel. Et home.
 quant il seut *que* li sauueres du monde estoit mors, & [^{*} leaf 7, col. 2]
 ke chil l'auoient trouue mort qui li voloient brisier les

¹—¹ Et le passa sans auiron al pan de sa chemise.—B.

Joseph is one of
Pilate's knights
[soldiers, B.],

and begs a cheap
gift of him,

Christ's body.

How great the
gift really was.

Joseph weeps at
the Cross;

[* leaf 7, col. 3]
takes down the
body, and puts it
in his sepulchre.

quisses autresi *com* as autres larrons, Il ne vaut mie tant attendre ke li felon li desloial qui le mescreoient le despendissent ne le mesissent ius de la crois a lor ordes mains cunchijes. Anchois vint il a pilate, qui *chiualers terriens* il estoit; Car il auoit este ses saudoiers .vij. ans tous plains. Et quant il vint deuant lui, si li pria en guerredon de tous les seruiches qu'il li auoit fait, li otriast .i. don qui de moult petit coustement li serroit. Et pilates, qui moult¹ amoit & lui & son seruiche, li respondi ke il l'aroit; Car il le deuoit bien auoir plus riche qu'il n'auoit dit. Et ioseph li demanda le cors ihesu, et pilates li dona *comme* chil qui ne sauoit ke il li dounoit. Car il li quidoit douner le cors d'un poure pecheour: & il li dounoit le pardon des pecheours & le pain de vie. Il li quida doner vne poure caronge pour don: & il li douna le douneour de tous les grans & le resuscitement de toutes les karoignes qui en forme humaine sont fourmees. Che fu li plus riches dons *que* nus hom morteus donast onques. Mais pour chou *que* la consciense pilate fu tele ke il ne sauoit qu'il li douna, pour chou le doit on mieus apieler despit ke don. Car se il creist la grant hautece & la puissanche dont chil estoit qui cors il auoit done, il n'en presist pas toute la rikeche & la signourie du monde. Et ioseph qui la grant hautece du don counissoit bien, en fu moult ioians quant il li fu otroies. Et si s'en tint bien apaiet moult plus *que* pylates ne s'en tint a bien paiant. Et quant il vint a la crois ou il pendoit encore, si comencha a plourer moult tenrement *pour* les grans dolours ke il veoit qu'il auoit souffertes. Et quant il l'eut despendu a *grans souspirs & a grans plours, si le coucha en vn sepulcre qu'il auoit fait trenchier en la roche, ou il meismes deuoit estre mis a sa mort. Puis ala querre l'escuele en sa maison.²

¹ 'qui moult' is repeated twice in the MS.

² Here follows (in A) an illustration with a different version

Et quant il vint au cors, si conquelli le degout du sanc tant *com* il en puet auoir & si le mist en l'escuele. Puis reporta l'escuele en sa maison, par qui diex fist & moustra puis maintes *virtus* & en terre de promission & en maintes autres terres. Et quant il l'eut mise el plus net lieu ke il sauoit, si prist de ses plus riches dras, & s'en tourna au sepulchre, si enseveli le cors de son signour si richement & a grant hounour *com* il peut plus. Et quant il l'eut enseveli, si le coucha el sepulchre. et si mist a l'entree vne pierre moult grant & moult pesant, pour chou qu'il ne voloit *que* nus entrast el lieu ou si haute cose gisoit *com* estoit li cors del fil dieu. Mais quant li iuif virent ke ioseph auoit despendu de la crois chelui qui il auoient iugiet a mort & dampne, & qu'il l'auoit si hautement enseveli, si en furent moult courchie & moult le tinrent a grant orguel. Si present conseil ensamble, & disent ke bien estoit drois ke ioseph comparast che ke il auoit fait, & contre dieu & encontre le loy. Si pourparlerent ke il le prenderoient la nuit del premier somme, & si l'enmenroient¹ en tel lieu ke iamaiz n'oroit on de lui enseignies. A che conseil se tinrent tout; si murent la nuit del premier somme & feri l'uns d'aus a l'uis. Et quant il fu ouuers, si entrerent tuit ens a vne bruie, et present ioseph tout endormi, si l'enmenerent loing de iherusalem bien .v. lieues en vne fort maison qui estoit l'eueske chayphas.

Gets the dish,
collects Christ's
blood in it.

Wraps the body
in rich cloths;

puts a great
stone at the
entrance of the
sepulchre.

The Jews' anger.

[* leaf 7, back]

The Jews seize
Joseph and carry
him off out of
Jerusalem,

of the blood-gathering. The heading is—"Ensi que iosephs recoilli le degout du sanc qui issoit des plaies nostre seigneur qui puis fu apeles li *sains graalz*." The illustration figures Joseph sitting *under the cross*, and collecting the drops of blood from the chest and feet in a basin. Mary wringing her hands stands on Christ's right, and John, pointing to him, on the left. The cross-bars of the thieves' crosses pass under their arms behind their backs, their hands are folded on their bellies in front, and crosses of blood are on their folded hands, as if nails had been driven right through the hands and bellies. In MS 10,292, an angel is carrying off the child-soul of the repentant thief on the right; while a devil pounces on that of the unrepentant one on the left.

¹ The MS repeats, "la nuit del premier somme : *et* si l'enmenroient."

30 JOSEPH IS CAST INTO PRISON, BUT IS COMFORTED BY THE GRAIL.

and give him up
to two of their set,
who put him in
prison, and order
him to be fed on
bread and water.

When Christ
rises, Caiaphas
tells the jailer to
let Joseph starve,

but Christ brings
him the Dish with
the Blood into the
prison.

[* leaf 7, back,
col. 2]

Ichele maisons estoit en vne moult grant mareschiere : si i auoit .i. piler tout crues qui sambloit estre massis. Dedens che piler auoit la plus hideuse chartre qui onques fust veue, et la plus orde. Ne nus ne s'en aperchust se il ne li fust dit auant, tant soutiement estoit ouuree. Quant il orent ioseph mis hors de iherusalem, si le liurerent a deux seulement qui auoient iure ke ia nus par aus n'en saroit nouueles. Chil le menerent en la chartre, & deffendirent au chartrier ke il n'eust a manger ke vne pieche de pain le iour, & plain hanap d'iaue.¹ Et maintenant s'en retournerent en iherusalem, si qu'il i furent anchois qu'il aiournast. Et lors si oient le tumulte & la grant plainte, de ioseph qui pendus² est.³ Et quant pilates le seut, si en fu moult dolens, mais il n'en seut que faire. car il pensoit bien que che auoient fait li iuif par le conseil des maistres de la loy ; si n'en sauoit que faire. Et quant uint au diemenche ke ihesus fu resussites, & les gardes orent dit as iuis comment il auoient pierdu ihesu : si manda chayphas a son chartrier qu'il ne li dounast iamais a manger, anchois le laissast morir de faim. Mais li sires pour qui seruiche li iuif pour-cachoient sa mort, ne le vaut pas werpir en sa meschance ; Anchois li guerredouna a chent doubles son seruiche. Car maintenant ke ses cors fu issus du sepulchre, vint il a lui en la chartre ou il estoit, & si li porta por compaignie & pour comfort la sainte escuele que ioseph auoit ostoie en sa maison a tot le sanc qu'il auoit requelli. Et quant ioseph le vit, si en fu moult lies ; et lors seut il vraiment ke ch'estoit diex. si ne s'en repentoit mie de son seruiche, Anchois auoit tel ioie ke il ne li chaloit de la prison puis qu'il auoit le confort et la compaignie de son signour. Ensi aparut li sauueres

¹ & vne hanapee d'aigue. 10,292, leaf 4, col. 1.

² ? for perdus.

³ Et maintenant fu la nouuele expandue que ioseph estoit perdus.—B.

du monde a ioseph anchois ke a autrui. Et si le confort moult, & dist que 'bien fust il seurs qu'il ne morroit pas en la prison, ains en istroit tous sains & tout saus, ne ia mal ne douleur n'i auroit, & si seroit tous iours en sa *compaignie*. Et quant il en istroit, il tourneroit a merueille tout le mont qui le uerroit. Et apres serroit ses nons portes en *estrainges* lieux, & par lui & par ses oirs. Mais encore ne estoit pas li termes que il en issist, ains demourroit grant pieche tant que tous li siecles quiderait qu'il fust mors. Et quant il l'en uerroient issir, si en serroit ses nons glorefies et loes, & maintes gens en kerroient.' Ensi remest ioseph en la prison tant que tous estoit oublies & ke nus ne tenoit mais parole de lui. Si remest sa feme moult esgaree, qui encore estoit iouene feme; Et ses flex iosephe[s] qui n'auoit k'an & demi quant ses peres fu mis en prison. Si fu la dame maintes fois amonestee de marier. Mais ele dit k'ele n'aroit iamaiz *carnel compaignie* deuant k'ele seust certaine nouuele de son mari; Car el l'amoit sour toute creature. Et quant li enfes uint a age de marier, si li enortereit si parent que il se mariast. Mais il estoit si espris de l'amour ihesu crist par l'amonestement de sa mere, qu'il dist qu'il ne feroit ia mariage de soi que a sainte eglise seulement. Car il creoient andoi, & auoient recheu baptesme en la main *saint* Iakeme le menor, qui fu eueskes de iherusalem grant tans puis la mort ihesu crist. Et ioseph fu en la prison, ensi *com* vous aues oi, tant 'qu'il i demoura .xliij. ans, & lors l'en geta vaspasiens li empereres de rome. Et si orres *comment* il demoura .xliij. ans. Au iour que ihesus fu crucefies, tenoit tyberius cesar l'empire de rome, et apres che le tint il .x. ans. Apres regna gaius ses nies, qui ne vesqui ke .i. an. Et apres regna claudiens, qui tint l'empire de rome .xiiij. ans. Apres claudien regna noirons, sous qui *sains* pierres fu crucefies et *sains* paus decoles. Et si ne tint l'empire

Christ comforts Joseph, and assures him he shall live,

and carry His name to foreign lands.

Joseph's wife and his son Josephes are dismayed.

But she will not marry again,

and her son will only marry Holy Church.

How Joseph lived 42 years in prison, [* leaf 7, back, col. 3] and how he was delivered out of it.

The reigns of the Roman Emperors after Christ.

32 HOW JOSEPH COMES TO BE FREED FROM PRISON BY VESPASIAN.

After Nero,
Titus reigns
over Rome,

and his son
Vespasian
becomes a leper.

Titus offers gifts
to any one who
will cure his son.

A knight of
Capernaum asks
to talk with
Vespasian,

and tells him how
he himself was a
leper, and was
cured by Jesus,

[* leaf 8]

who touched him
and made him
whole,

que .xiiij. ans. Apres noiron regna tytus & vaspasijens ses fiex, qui fu mesiaus. Et au tierch an *que* titus rechut l'empire, fu ioseph ietes de prison. E si poes conter .xliij. ans del cruchefiement ihesu crist iusc'au deliurement de ioseph. Et si ores *comment* il fu deliures. Il auint le *premier* an ke titus fu empereres que ses fiex vaspasijens deuint mesiaus si tres durement *que* nus ne le pooit souffrir. De cheste cose eut titus si grant duel, qu'il n'en pooit estre confortes. Et fist sauoir par toutes terres ke qui porroit son fil garir de la meselerie, il li donroit si riche don *com* il oseroit¹ dire de bouche. Et quant il eut par tout fait sauoir, si ne trouua home qui l'en seust garir. Tant qu'il auint cose c'un *chiualers* de uers capharnaum vint a rome, qui en oi la parole. Et quant il vint deuant l'empereour, si dist qu'il parleroit uolentiers a son fil pour son preu. Et il le fist mener a la fenestre d'une cambre ou il estoit tous seus, si parloit on a lui par chele fenestre. Car on ne peust autrement souffrir le grant puasine qui de lui issoit. Et quant il eut son chief mis hors par la fenestre, si le regarda li *chiualers*, & vit qu'il estoit plus mesiaus *que* nus ne peust penser. Et chil li demanda tantost se il sauoit aucune cose qui li peust auoir mestier. Et li *chiualers* li dist: "Sire, certes ie uous y auoie, pour che ke ie fui ia mesiaus en m'enffanche." "Ha, biaux sire, dist chil, *comment* en ga'ristes vous donques?" "Chertes, dit cil, par .i. prophete qui fu en iudee ke li iuif ochisent a grant tort." "Et par quoi vous en gari il?" che dist uaspasiens. "Chertes, dist chil, il ne fist ke touchier a moi et tantost fui tous garis." "Coument, dist il, si estoit de si grant pooir qu'il garissoit de meselerie?" "Certes, sire, dist li *chiualers*, encore faisait il plus; Car il resuscitoit les mors." Et il demanda pour quoi il auoit este ochis. "Certes, sire, dist il, por chou k'il prechoit ueritei, &

¹ MS osoroit.

ke il reprennoit les iuis de lor felounies. Et ie croi ke se vous tenies cose a quoi il eust touchie, *que vous gariries maintenant.*" Quant chil l'oi, si en eut trop grant leech, & si fist enuoier quere son pere. Et si li fist conter la parole, car il ne pooit mais gaires parler. Et titus dist qu'il enuoieroit sauoir se on porroit riens trouuer ki a lui eust touchie. "Sire, dist uaspasiens, pries ent chest chiualer qui est de la terre. Et si li dounes tant du uostre ke il fache chest message. Car li cuers me dist *que ie garirai.* Et se g'en puis garir, ie promech bien au prophete *que ie prendrai uenianche de la honte ke li iuif li fisent.*" Tant pria titus le chiualer ke il li otria a faire son message. Et il li bailla moult riche harnois, & si li bailla son seel, ke tout chil a qui ches letres venroient fesissent quanque il commanderoit. Lors en uint li chiualers en iudee, si trouua en iherusalem vn romain qui auoit non felis, qui a chel iour estoit garde de iudee & de sulie ensi, *com* li romain metoient lor gardes par les terres ke il auoient conquises. A chelui bailla li chiualers le seel l'empereour. Et quant chil ot leu les letres, si dist qu'il commandast son plaisir, & il seroit fais. Et li chiualers dist, ke il fesist crier par toute la terre, ke qui aroit nule cose ke ihesus eust tenue, aportast le auant; Et qui en cheleroit riens, et il peust estre apercheu, il n'en porroit escaper ke il n'en mourust. Ensi *com* il le commanda, ensi fu crie, & en iherusalem tout premierement. Mais onques ne vint auant qui riens en reconeust, Fors *que* vne feme de moult grant aage qui auoit nom marie la uenissiene.¹ Chele vint a felis, & si li porta vne picche de toille k'ele auoit garde moult honorement puis le cruchefiement de ihesu; Et si le dist: "Sire, au iour *que* li sains prophetes fu menes cruchefiier, si passoie ie deuant lui, si portoie vne picche de toille uendre. Et il m'apiela, si me pria ke ie li prestaisse

and that anything that Christ has touched would cure Vespasian.

Titus says he will send for something.

Titus asks the knight to undertake the task.

The knight finds Felix, governor of Jerusalem,

and orders him to have proclamation made for anything Christ has touched.

[* leaf 8, col. 2]

Mary the Phenician brings the Veronica cloth, and the knight takes it to Rome.

¹ qui auoit non uerone.—B. leaf 4, back, col. 1, at foot.

Vespasian's
dream.

[* leaf 8, col. 3]

On seeing the
cloth, Vespasian
is healed,

and declares that
he will take
revenge for
Christ's death.

He goes to
Jerusalem.

chele toile pour son vis essuer qui li degoutoit tous de suour. Et quant ie l'en oi essue, si l'enuolepai & l'enporta[i] en maison. Et quant ie le desuolepai, si trouuai la figure ihesu autresi parant ke se on l'eust painte en vne paroit. Des la en cha l'ai gardee, si ne fui onques puis si malade, se ie le poi veoir ke maintenant ne fuisse toute garie." Et ele desploia la toile, si sambla k'ele fust toute noueement tissue, & la figure i paroit autresi bien *com* s'ele i eust este lors emprentee. Chele toile en aporta li *chiualers* a rome. Et la nuit deuant che qu'il i uenist, si songoit vespasijens ke vns hom venoit de uers le chiel, si le prenoit as ongles, si l'escorchoit tout. Et quant il estoit escorchies, si gardeit en .i. miroir s'il se pooit cunnoistre. Et tous li siecles couroit apres lui & disoient "venes veoir l'omme mort qui est reuescus!" Au matin quant il fu leues, si uint ses peres deuant lui *com* chil qui l'amoit sour toute riens. Et quant vaspasiens le vit, si li dist: "Sire, faites vous lie, car ie sai de uoir que ie garirai," & lors si li dist son songe. A ches paroles vint li *chiualers*. Et quant vaspasijens le vit, qui encore estoit a la fenestre, si senti *que* tout li membre li alegoient. Si commencha a huchier de si loing *com* il le vit: "Vous soijes li bien venus, car *vous* aportes ma sante." Et li *chiualers* desploia tantost la toile sans plus dire. Et maintenant que vaspasijens vit l'empreinte de la figure, si fu plus biaux & plus sains ke il n'auoit onques este nul iour. Et quant ses peres le vit, & les autres gens, si fu la ioie si grans *que* nus ne le kerroit qui veue ne l'eust. Et lors prist vaspasiens la visiere, si l'ostoya au plus houneralement *que* il peut. Et si dist qu'il ne fineroit iamaiz deuant che qu'il eust uengiet la honte au signeur qui sante li auoit rendue. Maintenant fist atourner son oirre, et mut pour aler en iudee, & si enmena le *chiualer* auoec lui, & si le fist signour de toute sa maison. Et quant il fu uenus en iherusalem,

si fist venir deuant lui marie la uenissienne. Et chele li nouma tous chiaus qui enchoire viuoient *par* qui forche & *par* qui conseil *ihesus* auoit receu mort. Et vaspasiens les fist tous prendre, & si fist faire .i. grant fu, & dist *que* la les ardroit tous. Et quant la feme ioseph oi ches nouueles, si vint auant entre li & son fil. Et si se clama de son singnour *que* il li auoient tolu, ne onques puis ensenges n'en auoit oies. Et on li demanda pour quoi il auoit *ihesu* despendu de la crois & mis en .i. sien sepulcre. Et quant il oi chou, si iura qu'il les arderoit tous se il ne li enseignoient ou il estoit. Et chil li respondirent ke ardoir les porroit : car il ne li porroient rendre, ne il ne sauoient *qu'*il estoit deuenus. Et il disoient uoir ke il n'en sauoient nule uerite. Ne des .ij. qui le menèrent en la prison n'i auoit il mais c'un seul vif. Car li autres eut la teste cauee dedens la semaine ke il l'orent enprisoune. Et li cartriers chai des fenestres de la tour a terre l'endemain ke il li lascia a douner a manger. Ensi ne remest *que* li vns vis, che fu chayphas qui estoit euesques des iuis l'an ke *ihesus* cris morut. Et quant il virent ke mourir les conuerroit, si dirent *que* d'aus porroit il faire sa uolente & son commandement, car il estoit uoirs *qu'*il auoient pris ioseph. Mais il l'auoient bailliet a deus d'aus, pour chou *qu'*il ne voloient pas ke il seussent tuit ou il serroit en prison. De ches .ij. estoit chayphas li vns. Et se chil ne l' sauoit, dont n'en orroit il iamaiz nouuieles *par* nule homme. Lors demanda chayphas a veoir. Et quant il fu venus deuant lui, si le fist bien garder, & tous les autres fist ardoir. Et quant il furent ars, si dist a chayphas ke il feroit de lui la grignour iustiche qui onques fust faite d'ome se il ne li rendoit ioseph. Et chayphas respondoit *que* 'dont en pooit il faire la iustice tele *com* lui plairoit, ke se tout chil du monde l'auoient iure, ne l' porroient il rendre vif, se diex meismes non. Mais il li enseigneroit le lieu ou il auoit este en prison mis :

Mary names the traitors against Christ, and they are taken.

Joseph's wife begs for her husband.

The traitors cannot tell where he is,

though Calaphas knows.
[* leaf 8, back]

Calaphas is brought up, and the others are burnt.

Calaphas agrees to show where Joseph was imprisoned, if he is not to be burnt or slain.

35 VESPASIAN GOES DOWN INTO JOSEPH'S PRISON, TO FREE HIM.

He takes them to
the prison,

but refuses to
enter it himself.
[* leaf 8, back,
col. 2]

Vespasian goes
down into it.

Vespasian tells
Joseph who he is,

and that he has
come to deliver
him.

Car de sa uie ne sauoit il riens. Mais ke che fust *par* tel *conuent* qu'il ne fust ars ne ochis.' Et vaspasiens respondi *que* tous seurs fust, car il li creantoit loiaument ke il ne le feroit ne ardoir ne ochirre. Et lors le mena chayphas a sa tour, au piler ou il estoit. Et si dist, "Sire, en chest piler fu il mis des *que* ihesus fu cruchefijes *que* ie n'auoie mie .xxxiiij. ans qui ore sui si vieus con vous poes veoir." Et vaspasijens li dist, "Ne t'esmaie, car chil *pour* qui il i fu mis, est tous poisans de lui garder sain & sauf, & tant & plus. Car moi qui onques serui ne l'auoie, a il gari de plus vil mal qui soit." Lors *commanda* a chayphas ke il entrast en la chartre, et se il ne le trouoit vif, si en aportast les os. Et chayphas respondi ke il n'i entreroit s'il le deuoit tous desmembrer. Et uaspasiens respondi ke il n'auoit pas tort, car il n'estoit pas raisons que si desloiaus pechieres entrast en lieu ou si preudom fust *com* chil estoit qui de la crois auoit despendu le sauueour du monde. Lors dist qu'il meismes i entreroit. Si le fist aualer ens a cheus ou il plus se creoit. Et quant il vint a ual, si vit entour lui si grant clarte, ke s'il i eust .c. chierges alumes ele n'i fust pas si grans. Et il se tint a vne part tous cois, si fu tous esbahis de la grant clarte qu'il ueoit. Et quant il ot este grant pieche, si apiela ioseph. & ioseph respondi: "Biaus sire diex, qui est che qui m'apiele?" "Ie sui, dist il, uaspasijens li flex l'empereour." Et ioseph s'esmerueilla, car il ne quidoit auoir demoure en la prison *com* tant *com* il auoit du uenredi iusc'au dimenche. Et au dimenche li apparut ihesus cris, si ne quidoit pas ke en si peu de tans i eust empereour cangie. Car la clartes ke ihesus cris i aporta quant il li apparut, ne estoit onques puis falie, si ne quidoit pas qu'il li fust onques puis anujtie. Lors demanda a uaspasijen, qu'il uoloit faire de lui. Et uaspasijens li dist, ke il l'estoit uenus deliurer, et uengier son signour des grans hontes c'on li auoit faites. Et quant ioseph

l'oi, si en eut moult grant ioie. Lors se fist traire vaspasijens a mont tout premierement pour dire la sus la grant meruelle de la ioie qui ert a ual. Endementiers vint vne vois a ioseph qui li dist : " Ne t'esmaie mie, mais soies tous seurs, car li terriens vengieres est uenus. Chil te uengera de tes anemis corporelment. Mais l'esperitueus uenianche serra asses plus gries. Et quant tu aras veu quel uenianche il en aura prise, si te mousterrai *com* grans paines il te *conuenra* souffrir pour mon non porter par les estranges terres." Et ioseph li respondi : " Sire, vos sergans est apparellies a souffrir toutes les coses ke vostre bouche li daignera *commander*. mais *que* ferai ie de uo sainte escuele? Car ie vauroie moult qu'ele peust estre celee, & ke ia nus ne le veist." Et la vois li respondi, " Ne t'esmaie de l'escuele. Car quant tu uenras en ta maison, tu le trouueras en cheli lieu ou tu l'auoies mise quant ie le te aportai chaiens. Or t'en va, car ie te pren en garde et en conduit vers tous homes." A tant s'en teut la vois, & vaspasijens qui ia estoit en haut, le refist traire a mont. Et quant chayphas le vit, qui estoit illueques, si ne li fu mie auis ke il fust enuicellis ne tant ne quant; Anchois dist qu'il ne l'auoit onques veu plus biel qu'il estoit ore. Et ioseph, quant il le uit, ne le peust cunnoistre, tant estoit enuicellies & debrisiies. Ne son fil meisme quant il le vint baisier, ne l'counut il mie : anchois demanda qui il estoit. Et chil qui entour estoient, li disent qu'il estoit ses fieus : & il ne l'crei mie. Apres le courut sa feme acoler & baisier, & il le *commencha* a regarder pour che que trop estoit cangie. Et ele li dist, " Sire, dont ne me counissies *vous*? Je sui elyab vostre femme, & chis est iosephe[s] vostre fiex." Et il li dist ke il ne l'en kerra ia, se ele ne l'en desist uraies enseignes priuees. Et vaspasijens li dist : " ioseph, *com*-bien quidies vous auoir este en cheste prison?" Et ioseph li dist, " Sire, ie i quit auoir demoure des uenredi iusch'a huj, & ie

A heavenly voice tells Joseph not to fear.

He asks after the Holy Dish :
[* leaf 8, back, col. 3]

the voice says it will be in his home.

Joseph is drawn up out of the prison.

He does not know Caiaphas, or his own son.

Joseph doesn't know his wife,

and thinks he has been only two days in prison;

but Vespasian
tells him he has
[* leaf 9]
been there 42
years.

Joseph returns to
Jerusalem,

points out the
abettors of
Christ's death;
and Vespasian
burns them.

What is to be
done with
Caiaphas?

quit qu'il soit hui diemenches. Et uenredi despendi iou le urai prophete de la crois, pour qui ie fui en prison mis." Et quant il eut che dit, Si commenchièrent a rire tout chil qui estoient entour lui. Car il quidoient que il fust ensi estourdis. Mais plus s'esmeruella cayphas de che qu'il auoit tant uescu sans boire & sans mangier. Et vaspasijens li dist, "Par foi, il me font entendant ke il a .xliij. ans ke li pro'phetes fu mis en crois, & ke vous aues este .xliij. ans en prison. Et quant vous fustes enprisounes tyberius cesar estoit empereres de rome, & puis en i a eu trois. Ore est mes peres li quars." Quant ioseph che oi, si s'esmeruella trop. Et uaspasijens li amena cayphas deuant li, si li demanda se il le counissoit. Et il ne le counut mie: si demanda qui il estoit. ¹Et il respondi ke il estoit cayphas qui l'auoit mis en la prison entre lui & vn autre. Et si li dist ces enseignes, que quant il l'orent amene iusc'au pie de la tour, si le laisserent si durement chaoir a terre, ke il eut vne plaie sour le souchil. Iches enseignes conut bien ioseph, si lor moustra la plaie. & quant il vint en iherusalem, si li coururent si ami encontre, & les autres gens ensamble. Mais moult en i eut peu qui il peust counoistre, ne des siens ne des estranges. Et vaspasijens fist prendre tous chiaus qu'on peut trouuer, si les fist amener deuant ioseph. Et tous cheus ke ioseph disoit qui auoient este en aide & en consentement de ihesu crucifijer, si les fasoit tous ardoir sans raenchon prendre. Et quant il eut tout ars cheus qui estoient vif ke ioseph peust connoistre, si fu tenus li plais de cayphas. Et uaspasijens apiela ioseph et chiaus de sa maison, si lor demanda comment il exploiteroit sauf son creant. Car il li auoit creante qu'il ne seroit

¹ & il li dist: "ie fui cayphas qui vous fis metre en prison; a cheles ensenges que vous nos laissames si chaoir que vous en eustes vne plaie en mi le front." 10,292, leaf 5, col. 2, middle.

ars ne ochis. Si i eut de teus qui ingierent ke il le fesist metre en la prison ou ioseph auoit este, si mourust illuec de faim. Et li autre dirent ke il le pooit bien faire morir sans fauser son creant. Car il ne l' deuoit garandir *que* d'ardoir & d'ochire. Et s'il le faisoit noier, il ne serroit ne ochis ne ars. Et ioseph li dist: "Sire, la forche & la signorie est en vous de lui faire morir. Mais, *pour* dieu, ne l' faites pas ensi. Car espoir encore amendera sa vie, & si kerra en chelui qui si longement m'a gar'de sain & sauf, & iete hors de ses mains & de mes autres anemis. Et *par* auenture encore le fera *nostre* sires tel *que* il ne vauroit mie qu'il fust mors en chesti point." Et uaspasijens li respondi: "Des ke *vous* le loes, il sera grant masse fait *par* *vostre* conseil; Car ie ne le ferai pas morir. Mais en aucune maniere *conuient* il ke ie prenge uenianche de la mort au signeur qu'il fist crucefijer a tort, & se il plaist au signour ke il viue, il viuera. Mais *quant* ie mui en chest pais ie creantai au signour *que* ie ne retourneroie deuant *que* ie l'eusse uengie a mon pooir del tort & de la honte qui en cheste vile li fu faite. Et ie l'en doi moult bien uengier; Car il me gari de la grignour meselerie *que* onques cors d'omme soustenist au mien espoir. Mais *quant* ie fui venus en cheste vile, & ie fis ardoir les premiers iuis *par* le conseil marie la venissiene qui m'enuoia la visiere dont ie gari, si vint la clamours a moi des iuis qui vous auoient mis en prison. Et cayphas me dist qu'il m'enseigneroit le lieu ou *vous* auies este mis, *par* couuent ke ie li creantaisse loiaument qu'il ne serroit ars ne ochis. Et ie, qui vous desirroie a ueoir plus ke nul home, li otrial. Car i'esperoie bien *que* li sires *pour* qui *vous* esties en prison ne *vous* auoit pas si mauuais guerredon rendu qu'il *vous* eust laissie morir en l'ordure de chele chartre. Et *pour* chou *que* ie li otrial, *conuient* il ke ie li tienge son couuent, ne ie ne le ferai pas mourir. Mais *pour* chou *que* i'en doi le haut signour en aucune maniere

Have him drowned, for then he'll neither be burnt nor slain.

Joseph asks that he may be spared.

[* leaf 9, col. 2]

Vespasian's answer:

he had vowed that he would revenge Christ's death,

and had burnt the first set of Jews;

but had promised Caiaphas not to burn or slay him,

and would therefore send him out to sea in a boat,

to live, or drown.

[* leaf 9, col. 3]

Caiaphas is put into a boat, and pushed out to sea.

The contrast between the Pagans and Jews.

uengier, vous dirai *que* i'en ferai. Je le ferai metre en mer en .i. batiel. Et *quant* ie l'arai fait eslongier de terre as autres nes, si le laissera on aler ensi *comme* il plaira a dieu *qu'il* aut. Se diex veut *qu'il* viue, il viuera; et se il veut *qu'il* muire, il n'en escapera ia. Ensi porrai mon creant sauuer: & s'il plaist au haut signour ke il muire en chest tourment ou ie le ferai metre, dont en sera il bien uengies. *Et se il li plaist *qu'il* en escape, il ne sera pas escapes *par* moi, mais *par* sa manage." A tant feni li conseus. Et uaspasijens le fist maintenant metre en .i. batel, & si le fist as marouniers eslongier des riuages, Tant *qu'il* le laissierent aler la ou auenture le menroit.¹

Ensi vaspasiiens uenga ihesu crist corporelment de ses'anemis. & non pas il tant seulement: anchois s'en uenga ihesus cris *par* lui. Et che fu pour exemple moustrer de la desloiaute des iuis. Car chil qui il auoit apiele kiens, che furent li paijen, ki li fisent *plus* d'onneur qui il apieloit ses fiex, che furent li iuif. Car li iuis l'auoient cruchefijet, & li païen le vengoient.

CHAPTER II.

How Joseph was commanded by Christ in a vision to go and preach the Gospel in foreign lands, taking the road to Ephrata, but carrying nothing with him but the Holy Dish, as God would provide for him. How Joseph is baptized by St Philip (p. 41); and also Vespasian and all his company; and how Vespasian keeps it secret from his father Titus, till it is known by a clerk's reproaching him at the siege of Jerusalem (p. 42).

Apres s'en dut vaspasijens retourner a rome. Et la nuitdeuant *qu'il* s'en dut repairier, estoit ioseph en

¹ Here follows an illustration, representing Caiaphas in a smaller boat being pushed off by a sailor, who, with two other men (Vespasian and Joseph), stands in a larger boat.

son lit. Si li vint vne auisions, *que ihesus* cris uenoit deuant lui, si li disoit : “ Joseph, li *termes* est venus *que* tu t’en iras *prechier* mon non. Et si te *conuenra* *laissier pour* moi toute la *terriene rikeche*. Ne iamais en cheste *terre* ne *retorneras* ; anchois sera ta *semenche* *espandue* en si *lontaignes terres* ke tu ne le porroies *penser* ne *quidier*. Car i’ai esleu *aemplir* les *estranges terres* de ta *semenche* ; ne mie de *cheli* ke tu *engenas*, Car de *iosephes* ton fil n’istra iamais *carneus fruis* ; Car il m’a *promise pardurable chaaste*. Or si garde ke tu te faches *demain baptisier*. Et si t’en iras *maintenant* hors de *iherusalem* en tel *maniere* ke iamais n’i *entreras*. Et si t’en iras sans or & sans argent & sans *mounoie* & sans *caucheure* ; ne ia ne *porteras* de *tous auoirs que* m’escuele *seulement*. Itant *porteras auoec* toi, & si *recheueras* en *mainie* et en *compaignie* *tous chiaus* & *toutes cheles* ki te *vauront sieuir*, & ki *vauront baptesme recheuoir*. Mais ie ne *veul* ke nus *port pecune* en ta *compaignie*. Car tu & *chil* qui *loiaument* me *seruiront auoec* toi *aront* toutes les *coses que* lor *cuer penseront* & *desirront*. Et *quant* tu t’en *vauras aler*, si *manderas* tes *parens*, & tes *amis*, & les *parens ta feme*. Si lor *anonche* ma *creanche*, & lors si *uerras* ti quel *vauroi[en]t croire* & *aler apres* toi. Et *quant* tu *istras* de *iherusalem*, si t’en iras toute la *uoie* qui *ua a effrate*. Et ie t’ensengnerai lors *que* tu *deuras faire*, & *comment* tu *deuras aler*.”

Christ appears to Joseph in a vision,

and says He has chosen him to fill foreign lands with his spiritual seed :

Joseph is to be baptized, [* leaf 9, back]

and go forth without money, or anything but the Dish ;

but all that they want they shall have.

Au matin bien main se leua ioseph, & rechut *crestiente* de la main saint *phelippe*, ki dont estoit *euesques* de *iherusalem*. Et *quant* *vaspasijens* l’oi dire, si l’enuoia *querre*, & *demanda que* che *senefioit qu’il* auoit fait. Et ioseph li respondi ke ch’estoit li *sauuemens ihesu crist*, & sans che ne pooit nus *hom estre sains*. Et *quant* *vaspasijens* l’oi, si dist *que* cheste *creanche prenderoit* il ; si se fist *baptisier*, & si fu ioseph ses *maistres parins*. Mais il fist *iurer* tous *cheus* de sa *maisnie* ke ia ses

Joseph is baptized by St Philip.

Vespasian is baptized,

and all his
company ; but it
is kept secret.

Of the destruc-
tions of Jerusa-
lem.

[* leaf 9, back,
col. 2]

How Vespasian
was reproached
by a cleric for
warring against
Christ.

peres n'en saroit riens *par* aus. Car il ne voloit pas *que* ses peres le seust deuant qu'il eust enquis de lui meismes si li plairoit la creanche a rechevoir ou non. Et ne *pour* quant il fist toute sa *compaignie* baptisier auoec lui. Ne onques ne fu descouuert ke il fust baptisies deuant ke il vinrent entre lui & son pere destruire *iherusalem* de la *grant* destruction qui fu anchois ke li crestijen s'en fussent en la terre agrippe le fil herode agrippe. Car dont fu 'la grans destructions. Mais a cheste destruction *que* tytus & vaspasijens firent, ne fu ele pas si destruite *com* a l'autre fois. Car dont fu ele si destruite qu'il n'i remest pierre sour autre. Ne li contes n'en parole en auant fors *que* tant *que* tytus & vaspasijens ses fiex orent assis *iherusalem*, ke il assirent dedens l'an ke iosep[h] fu mis hors de prison, si auint cose *que* vaspasiens assaloit moult durement. Car il estoit plains de moult *grant* proueche & de *grant* hardement. Et uns clers qui auoit este a lui baptisier, le counut, si li *com- mencha* a crier : 'Ahi uaspasiens, desloiaus sarrasins & puis crestiens renoies, pour quoi guerroyes tu celui qui te gari de la meselerie, & qui baptesme tu rehus ?' A che mot laissa vaspasiens a assalir qu'il li reprochoit che *que* li clers auoit dit, & si le cacha hors de son lieu *grant* pieche. Mais che ne *content* pas les estoires des empereours. Or repaire li contes la u vaspasijens se part de ioseph & de *iherusalem*, ou il a la creanche recheue.

CHAPTER III.

Of Joseph. How he converts his relatives and induces them to go with him. How they come to Bethany, and the Wood of Ambush (p. 44). How he tells them not to care for lodging. How our Lord speaks to him (p. 44). How the people are miraculously fed. How they come to the city of Sarras, whence the Saracens take their name. How those are not to be believed who say that 'Saracen' is derived from Sara, Abraham's wife (p. 45). Of the worship of the Saracens. How God commands Joseph to preach to, and baptize, the inhabitants of Sarras (p. 46).

¹ **A** tant se taist li contes de vaspasijen, ke il n'en parole plus ; & si *commenche* de ioseph. Et dist ke ioseph enuoie *querre* tous ses parens & ses amis, & si lor anoncha la creanche ensi *com nostre sires* l'auoit *commande*. Si lor *preecha* tant de ihesu crist qu'il en conuerti .lx. & xv. ; dont il i auoit de teus qui estoient baptisie, Mais il estoient refroidie de la creanche. Et li autre qui baptisie n'auoient este, Se fisent 'maintenant baptisier. Lors s'en issi ioseph de la chite entre lui & sa *compaignie*, si estoit ia nonne passee. Et quant il fu issus hors de la vile, si tourna la uoie qui aloit a effrate ensi *com nostre sires* l'auoit *commande*. Et quant il vint a bethanie, si *commencha* a auesprir. Et lors si li disent ses gens : " Biaux sire, ou herbergerons nous ? se nous passons cheste uile nous ne trouuerons humais ou herbergier." Et ioseph lor respondi : " Signour frere & serors, or ne *vous esmaies* mie. Car diex li tous poissans *pour* qui amour nous somes issu de *nostre naite*,² nous *conseillera* en tel maniere ke il ne nous faudra ne osteus ne viande. Mais gardes ke *vous ne vous desesperes* de sa *grant misericorde*. Car se vous le voles loiaument seruir *comme* si crestijen, *vostre cuer*

Joseph preaches to his relatives and friends,

and converts 75 of them.

[* leaf 9, back, col. 3]
They leave Jerusalem for ever,

and reach Bethany,

where they want to lodge.

Joseph tells them the Almighty will provide for them.

¹ An illustration of Joseph preaching to sixteen of his friends, heads this chapter.

² native land : 'car li sires por qui nos somes meu de no pais.'—B, leaf 5, back, col. 2.

ne penseront riens au matin *que* vous n'aies ains la nuit. Ne onques ne moustra tant d'amour a nos peres el desert *com* il moustra a nous se nous le seruons ensi *comme* peres doit estre seruis de ses enfans. Mais se nous le seruons *comme* fillastre, ausi *comme* nostre pere le seruirent el desert, il ne nous fera mie *comme* peres, mais *comme* parrastres. Car il ne nous aidera pas, anchois nous faura quant nous arons grignour besoing de s'aide."

They go on to
the Wood of
Ambush.

A tant laissa ioseph a parler, si alerent tant ke il vinrent a .i. petit bos qui estoit a demie lieue de bethanie, si auoit non li bos des agais. Et si estoit apieles par chel non *pour* chou *que* en che bos fu agaities herodes thetrarches quant li iuis le liurerent a rethe le roi de damas *pour* sa fille ke il auoit laissie quant il prist la feme philippe son frere. Quant il furent venu a che bos, si apiela *nostres* sires ioseph, si li dist : "Joseph, ie sui tes diex, tes sauueres, tes defenderes, chil qui ieta tes peres de la main pharaon a grant signes & a grant demoustranches. Ie lor passai la mer rouge a sech, & les menai el desert *ou lor cuer auoient quanke il voloient desirer. Illuec me courechierent il en mainte maniere, a l'iaue de contredit, & au ueel qu'il firent *pour* aurer. Et ie toutes voies lor aidai & defendi¹ viers toutes gens, tant ke ie mis tous lor anemis desous lor pies. Onques *pour* chou ne se recorderent ke ie lor eusse bien fait, ne plus uolentiers ne m'en seruirent. Anchois me rendirent en la fin si felon loier qu'il me dampnerent el fust. Et se li pere m'ont mau serui, *pour* che ne harrai pas les fiex. Car ie veul penitanche des pechies, & si n'ai cure de mort. Et pour chou ke ie ne voel espandre ma misericorde sour les fiex as felons peres, *pour* chou t'ai esleu a porter mon non & ma creanche par les estranges terres. Et si seras guieres de grignour pule ke tu ne quides. & par toi

God's speech to
Joseph.

His mercy to
the Jews ;
[* leaf 10]

their ingratitude
to him.

¹ MS aidrai et defendrai : ' & iou li aidai.'—B.

aront il m'amour & m'aide se il me veulent tenir a pere & a signour. Or va a ton pule, & si le fai herbergier en che bos, & il aront toutes les viandes ke il vauront auoir, cascuns en son habitacle. Et anchois *que* tu isse de cest bos, feras a m'escuele *que* tu as vne petite arche de fust en quoi tu le porteras. Et chascun iour feres vos afflictions de double genoil deuant chele arche, & direz vos orisons *pour* auoir l'amour de dieu *vostre* signour. Et quant tu vauras a moi parler, si ouuerras l'arche en quel lieu *que* tu soies, si ke tu seus uoies l'escuele apertement. Mais ie ne voel ke nus touche a l'escuele ke tu sans plus, & iosephes tes fiex. Or t'en va, si atourne ton pule, & si fai ensi *com* ie t'ai commande."

Joseph is to tell his people that they'll be miraculously fed in the wood.

He is to make an ark of wood for the Grail-Dish.

A tant s'en parti ioseph, & vint a son pule, si le fist herbergier par le bos, es ramees & es fuellies. Et quant il orent lor osteus fais, si alerent a orisons. Et quant il reuinrent d'orisons, si trouua chascuns en sa loge chou qu'il desiroit a mengier. Tant mangierent & burent *com* eus plot, & furent si a 'aise. Au matin fist ioseph faire l'arche, Si *com* nostre sires li auoit commande, & mist dedens l'escuele au sauueour. Et quant tous li pules eut este a orisons deuant l'arche, Si *com* nostre sires li auoit commande, si uint deuant l'escuele au sauueour. †Et quant tous li pules eut este a orisons deuant l'arche,† si s'en partirent du bos, & entrerent en lor chemin. Si errerent tant *par* lor iournees ke il vinrent a vne chite qui auoit non sarras; ¹Si estoit entre babilone & saluandre.¹ De chele chite issirent premierement sarrasin, & de sarras furent il premierement sarrasin apiele. . Ne ne sont² pas a croire chil qui dient *que* sarrasin furent apiele de sarra la feme abraham.³ Car che fu controuaille, ne raisons ne samble che pas a estre.³ Ne che n'est pas chose mescouneue, ke sarra ne fust iuise, et ses fiex ysaac fu iuis; & iuis furent chil

The people camp in the wood

and are fed miraculously. [* leaf 10, col. 2]

Joseph has the ark made.

[†—† ? this repetition a scribe's error.]

They start from the wood, and on the 11th day get to

Sarras, whence the Saracens come;

for they are not called after Sara, Abraham's wife.

—¹, ²—³ not in B, leaf 5, back, col. 3.

² font. A, B.

How Mahomet
was sent to save
the Saracens, but
damned himself
and them.

The objects of
worship of the
men of Sarra.

[* leaf 10, col. 3]

God tells Joseph
to baptize the
people of Sarra,

and He will give
him words to
speak,

and do miracles
by his hands,

and keep and
defend him
wherever he is.

ki de ysaac descendirent. Car *par* la grignour *partie* prent on le tout. Et puis k'il descendirent iuif de sarra, dont ne samble il pas raisons ke li sarrasin presissent lor non de li. Mais de chele chite qui auoit non sarra furent apiele sarrasin, *pour* che *que* che fu la premiere chites ou iches gens *prisent* certainete de sauoir ke il aouroient. Et la fu controuuee & establee la secte ke sarrasin maintinrent puis iusc'a la uenue de mahomet, qui fu enuoies pour aus sauuer. Mais il dampna soi auant, & aus apres, pour sa glouternie. Car deuant che ke la secte fust qui establee fu en sarra, n'auoient ches gens nule certainete d'aourer. Anchois aourerent toutes les choses qui lor plaisoient, si ke che qu'il aouroient .i. iour n'auroient il pas a l'autre. Mais lors establirent il a aourer le soleil & la lune & les autres planetes. En chele citei vint ioseph & sa *compaignie* a l'onsime iour qu'il issi de iherusalem. Et quant il vint a l'en'tree de la vile, si l'apiela nostres sires, & si li dist: "Joseph, tu t'en iras en chele chite, si precheras mon non. Et tous chiaus qui la creanche recheueront, si les baptiseras el non del pere & del fil et del saint esperit." Et lors respondi ioseph: "Sire, *comment* saurai ie si bien preechier? ia ne m'e[n]tremis ie onques de tel cose." Et nostre sires li dist: "Ne t'esmaie mie de che. Car tu ne feras ke la bouche ouurir, & ie metrai dedens grant plente de paroles. Ne ia ne troueras home de si grant scienche plain qui puisse durer as paroles ke ie geterai hors de ta bouche. Et si te ferai pareil a mes apostles *par* les miracles & *par* les uirtus ke ie ferai par tes mains. Mais garde ke tu ne refroides de creanche. Car tant *com* tu serras vrais creans, ne m'oseras tu riens requerre ke tu n'aies a ton besoin. Ore t'en ua, & si pense de ma besoinge si bien faire ke tu en soies paies *comme* loiaus sergans. Ne ia de manaches *que* tu oies, ne soies peureus. Car ie te garderai et deffenderai en quel lieu ke tu soies."

CHAPTER IV.

How Joseph and his seventy-five disciples enter Sarras, and go to the Temple of the Sun, to the seat of judgment, where the wise men and Evalach the Lord of the city were assembled to consult how to revenge themselves on the Egyptians who had overcome them in battle. How Joseph thanks God that he has come at a favourable time (p. 48). How King Evalach's counsellors advise that he cannot oppose the Egyptians, but must make peace with them. How Joseph promises the King victory and everlasting joy, and tells him of the Saviour (p. 49). How the King cannot understand that one who suffered death can save him from death (p. 50).

A tant s'en parti ioseph, si entra en la chitei, entre lui et sa *compagnie*. Et quant li cytoien les virent uenir tant ensamble—car il estoient .lxxv.—& il les virent aler tous nus pies, si se meruellent ques gens che pooient estre. Et ioseph ne fina onques d'aler par la vile entre lui & ses disciples tant qu'il vint deuant le temple au soleil. Et che estoit li plus haus temples qui fust en la chite: & si le tenoient li sarrasin en grignour honour & en grignour reuerense ke tous les autres, pour chou qu'il estoit temples qui est li plus haus de tous les planetes. En l'entree de chel temple si auoit vnes loges moult riches & moult bieles qui estoient faites & establies a che ke li per de la chite i tenoient lor plais & lor affaires. Et ches loges estoient apieles li siege des iugemens. En ches loges entra ioseph, & li .lxxv. ke ie vous ai dit qui estoient en sa *compagnie*. Et vne moult grant tumulte du pule sarrasinois les sieuoient, pour che que a grant meruelle resambloient bien estrange gent, ne onques mais si diuerse n'auoient veuc. Quant ioseph fu entres es loges, si trouua moult grant assamblee de sarrasins, & le signour de la chite meismes, qui estoit apieles eualach li mescouneus. Et si estoit apieles li mescouneus pour chou ke nus hom de toute sa terre ne sauoit de quel

Joseph goes to the temple of the Sun,

[* leaf 10, back]

to the Seat of Judgment,

and finds a great assemblage of Saracens and their lord, Evalach the Unknown.

Of Evalach's
prowess.

But, as he was
old,

the Egyptians
had taken away
most of his land,
and beaten his
army; and so he
had assembled
his Council to
devise vengeance
on his enemy.

terre il estoit nes, ne de quel lieu il estoit venus, ne onques par nului n'en auoient oi enseignes en la terre. Mais il auoit este de si grant proeche ke il auoit par sa cheualerie conquise toute la terre iusk'en l'entree de egypte. Et encore estoit il moult preus & moult corageus, mais il estoit ia si vieus ke ses aages ne pooit mais souffrir qu'il soustenist le trauail de porter armes. Si n'estoit mais tant redoutes ne tant cremus *com* il auoit este en sa iouenche. Anchois le guerrioient li egyptijen, si li auoient grant partie tolue de sa terre qui marchissoit a aus. Et il l'auoient desconfit en bataille, & cachie de plache, n'auoit mie encore .vij. iours passes. Et *pour* cheste cose auoit il mande tous les sages homes & tous les anchijens qui estoient en son pooir. Car il leur en uoloit demander *consel*, *comment* il se porroit vengier de la grant honte ke li egyptijen li auoient faite.

Joseph is glad
that he has come
at the time of
the king's need.

[* leaf 10, back,
col. 2]

The Counsellors
advise that peace
be made with
the Egyptians,

Aches paroles vint ioseph, si entendit bien & oi ke par laiens tenoient lor paroles de la desconfiture le roi, & de sa mescheanche. Et quant il oi la uerite de la cose, si en eut moult grant ioie. Car il se pensoit ke ore estoit venue l'eure & li tans ke sa parole porroit estre oie & mise a oeuvre par le grant besaing ke li rois eualach a de l'aide nostre signour. Si encommencha a rendre grases a son creatour de che qu'il auoit fait uenir laiens a si boin point. Et quant li rois eut parle a tous ses barons, si ni puet trouer point de conseil. anchois li estoient fali tot en trauers, Et disoient ke as egyptijens ne assambleroient il mais. Car il auoient trop grignour forche ke il n'auoient, si ne lor porroit se meskeoir non. Et bien i paroît, che disoient, qu'une fois lor en estoit il ia mes-auenu si laidement ke il ne quidoient mie que iamais peust estre amende. Ensi *com* uous poez oir, li falirent tout, & dirent, ke tel pais *com* il peust, quesist vers les egyptijens: car de la guerre ne s'oseroient il mie entremetre.

De cheste chose fu li rois moult esbahis et moult
 espoentes, tant ke il ne seut *que* dire ne *que* faire. at which the king
is dismayed.
 Lors vint ioseph deuant lui. & quant il le vit si
 triste¹ & si pensieu, si dist: "Rois eualach, ne soies
 tu pas esbahis. Car se tu veus croire mon conseil, tu Joseph promises
him victory, and
also endless joy.
 aras ioie & uictoire de tous tes anemis, & conquerras
 auoec chou vne ioie autre, qui iamaiz ne prendra fin."
 Quant eualach l'oi ensi parler, si le regarda moult fiere-
 ment, & si li dist: "Qui es tu, ua, qui uictoire me Evalach asks
who Joseph is.
 porroies douner de mes anemis, & la ioie qui iamaiz ne
 me fauroit?" A chest mot respondi ioseph & si li
 dist: "Par foi, rois, chou ne te promet ie mie ke ie te
 doinse la victoire ne la ioie perdurable. Mais tant te Joseph says that
the king's victory
will be the gift
of the Almighty.
 di ge bien, *que* se tu uoloies croire mon *consel*, tu
 auroies & la victoire & la ioie sans fin, pour le don &
 pour le grasse de chelui qui de toutes coses est pois-
 sans." Et eualach li respondi, "Ie escouterai moult
 uolontiers *ques* tes *consaus* porra estre. Mais se tu me
 dis *consel* qui ne fache a otroijer, li damages en re-
 tournera sour ton cors." Et ioseph li respondi: "Rois,
 che sera tes *consaus* qui te sera a hounour de cors & a
 pourfit de l'ame. Car tu en seras honeres a ton [leaf 10, back,
col. 8]
 viuant, & t'ame en sera sauuee apres ta mort." "Par
 foi," che dist li rois, "Ichis *consaus* ne fait mie a refuser.
 Or pues dont deuiser *ques* il sera. Car s'il est teus
com tu m'as dit, ie n'aurai ia home en ma maison qui
 ie croie auant toi; anchois seras creus de toutes coses ke
 tu ine vauras consillier." "Rois," che dist ioseph, "or
 enten donques *comment* tu seras *conseillies*. Il te *con-*
uenra tot *premierement* destruire & depechier les Joseph tells
Evalach to
destroy his
images, for they
can neither help
nor hurt any one,
 ymages *que* tu aoures. Car tu dis ke che sont ti dieu,
 et si lor demandes *conseil* & aie: et eles n'ont nul pooir
 de toi aidier ne de nuire a autrui. Et tant saches tu
 bien de voir que ti anchisour en ont tot este engingnie
 & decheu. Car tout chil qui croient que ches ymages

¹ *tristre* is a known form, though the *r* is inorganic.

and no man
should believe
in a bit of wood
or stone, but in
Him who died on
the Cross to save
the world.

Evalach's doubts.

How can one
who can't save
himself save
another?

Joseph explains.

[* leaf 11]

Evalach's further
questions and
Joseph's answers.

lor peussent aidier, sont perdu perdurablement pour qu'il i soient pris au iour de la mort. Ne nus hom ne doit en chou metre sa creanche, ke vne pieche de fust ne de pierre ouuree par main d'ome le puisse garandir de mort ne de mal. Mais celui doit on aourer, qui souffri angoisse de le mort en la crois de son boin gre & de sa boine volente, pour sauuer le monde & pour deliurer des perdurables paines d'infer." "Coument," che dist li rois, "me ueus tu dire ke chil est poissans de moi sauuer apres la mort, & de moi douner hounour terriene, qui souffri angoisse de mort ensi *com* tu meismes li tesmoignes? Il ne me samble mie ke chil soit vrais diex, qui angoisse puet tant iustichier k'ele le maine iusc'a la mort; ne il n'est mie auis qu'il puist estre uoirs, ne raisons ne samble che mie. Ne ie ne puis mie veoir *comment* chil me garandisse de mort, qui soi meisme n'en puet garandir. Car mauuaisement sauuera autrui, chil qui soi ne puet aidier." Lors li respondi ioseph: "Rois, li sauueres du mont souffri si deboinairement la mort, ke quant li faus tes'moing des felons iuis l'acusoient deuant pylate, & pylates meismes li demandoit se ch'estoit uoirs ke il disoient, il ne uoloit nul mot respondre encontre che que il disoient, si que pylates s'enmerueilloit moult durement de che ke il ne li uoloit respondre." A chest mot respondi li rois, & si li dist: "Or me di, biaux amis, vieus tu dire a chertes et a uoir ke il soit diex pour che qu'il souffri la mort en cheste maniere?" Et ioseph li respondi: "¹Naie, dist il, *pour* che ne di ge mie qu'il fust diex, ne *par* che ne conquist il mie sa deite, anchois estoit diex deuant tous les orages,² & tous iours sera diex *que* ia ses regnes ne prendra fin¹." Et li rois respondi: "Coment me veus tu prouer, *pour* chou se il morut, ke li mondes fust *par* sa mort sauues?" "Che te con-

¹—¹ il est diex deuant & apres tous les autres. MS 10.292, leaf 6, col. 3. ² ? aages.

terai ie bien, dist ioseph, *comme* chil qui bien le sai. Ne ia, che saches tu de voir, ne te ferai riens entendant ke ie ne sache uraiement. Mais or escoute, si oras *comment* il auint."

CHAPTER V.

Joseph tells Evalach the story of Christ's Birth, Life, Death, Descent into Hell, Resurrection, and Ascension, and his sending the Holy Ghost to his disciples.

¹" **A**v tans auguste chesar le boin empereour de roine qui tint l'empire .xliij. ans, et garda la terre si longement en ferme pais, au chief de xxvij. ans apres che qu'il eut este coronés, auint que diex enuoia son angele en vne chite de galylee qui est apielee nazareth, a vne puchiele qui auoit non marie. Et quant li angeles vint deuant li, si li dist, "Diex te saut, marie, plaine de grasse, diex soit en ta *compagnie*. Tu es benoite deseure toutes autres femmes, & li fruis de ton uentre est bençois." Quant la puchele oi la parole, si en fu moult esbahie, & *commença* a pourpenser de quel maniere chis salus pooit estre. Et li angeles li dist: "Marie, ne sois de riens esbahie. Car li sires du chiel t'a regardee et dounee sa grasse. Et si saches de uoir, ke tu enchainteras, & si enfanteras .j. fil qui sera apieles *ihesus*.² Chil enfes sera de moult grant poisanche: Car il sera fiex dieu." Et la puchiele respondi: "Biaus sire, *comment* porra chou auenir? Ia ne conui iou onques home carnelment." Et li angeles li dist: "Mario, li sains esperis descendra en toi, & la virtus dieu le haut en-umbrera dedens ton cors." Et la puchiele respondi al angele: "Diex nostre sire fache

How God sent his angel to the Virgin Mary,

[* leaf 11, col. 2]

who told her she should conceive and bear a child who should be called Jesus Christ.

¹ An illustration of Joseph discoursing to Evalach heads this chapter.

² MS ihc.

How the Spirit descended into her, and she brought forth a *vallet* who was called Christ.

How 3 kings of the East come to worship Christ, led by a star.

How Herod kills 140,000 young children.

[* leaf 11, col. 8]

How the Virgin goes into Egypt,

and at Christ's approach all the images in the temples fell down and were broken.

How at 30 he is baptized, and works great miracles,

son plaisir de mi *comme* de s'anchiele, car ie sui apparillie a son plaisir & a sa volente." Et maintenant k'ele ot che dit, si descendi li sains esperis dedens li, & si enchainta. Et *quant* ele ot le fruit porte iusc'a son droit *terme*, si enfanta .i. vallet qui fu apieles *ihesus*, ensi *com* li angeles l'auoit dit. Chil enfes fu de si grant hauteche & de si grant pooir ke troi roi d'orient le vinrent aourer au tresime iour de sa natiuite. Et si aporta cascuns del plus chier auoir qu'il puet trouuer en toute sa *terre*. Ne onques n'i orent *conduit* ne auoient ke seulement vne estoile, qui aparut si tost *com* il fu nes, ne onques mais n'auoit este veue. Et *quant* herodes (qui estoit roi de iudee) seut ke vns teus enfes estoit nes qui serroit rois des iuis, si en eut paour ke il ne le desiretast; si fist ochire tous les enfans de la *terre* de bethleem de .ij. ans & demi en aual, Tant qu'il en i eut ochis .c. mille, & .xl. mile; & en cheste maniere se quida herodes uengier del enfant. Mais li haus sires qui de tout est poissans sauoit bien son mauuais pense, Si garda li soi meisme des mains as felons qu'il ne porent a'uoir de lui ballie. Anchois l'enporta la vierge puchiele sa mere en egypt[te], & si i demoura iusc' apres la mort herode par l'amonestement d'un angele. Et *quant* il fu portes en egypte, & il *commencha* a entrer en la *terre*, si fist si grant demoustranche de sa venue ke il n'eut temple en toute le *terre* de egypte dont aucune ymage ne chaist a *terre*, & debrisoient toutes de teus en i auoit. Iteus sinefianches faisoit li urais dieus en sa petiteche. Et *quant* il fu raportes de egypte, & il crut tant qu'il vint en aage de .xxx. ans, si rechut baptesme, & lors *commencha* il a faire les grans miracles en apiert. Car il rendoit as auules lor veue. Il garissoit les malades de toutes enfermetes. Il faisoit les contrais redrechier & aler tous sains. Il garissoit de si vil enfermete *com* de meselerie. Il faisoit les sours oir cler. Il faisoit

les mors reuenir en vie. Iteus miracles faisoit
 li vrais diex en apert, uoiant toutes les gens. Et
 quant il eut ensi oure en maint lieux & par maintes
 fois, si en orent enuie li iuis. Si parlerent'a .i. de ses
 disciples ke il prist d'aus .xxx. deniers, si le vendi.
 Et chil le present, si le crucefierent el fust. Et quant
 l'ame fu issue de son glorieus cors, si ala en infer, & si
 en ieta hors tous chiaus qui son seruiche auoient fait
 en tere puis le *commenchement* du monde. Et quant
 vint au tierch iour apres che qu'il eut este mis el
 sepulchre—car iou meismes l'i mis, & le despendi de la
 crois—Si resuscita, & s'en issi del sepulchre tous en
 cors & en esperit. Ne onques les gardes qui estoient
 mises pour lui garder, ne le peurent si bien gaitier qu'il
 ne s'en issist. & si remest li sepuchres autresi fermes
com li iuif l'auoient laissie quant il l'eurent fait garder.
 Car il l'auoient mis desous vne moult grant pierre &
 moult grosse : si fu trouuee en tout autrestel maniere
com ele i auoit este mise. Et quant il fu resu'scites,
 si apparut puis maintes fois a ses amis qui moult estoient
 dolent & esbahi de la mort de lui. Et puis fist il
 deuant aus plusieurs miracles, par quoi il sauoient de
 uoir ke il estoit vrais diex. Et quant il eut este .xl.
 iours en terre apres sa resurrection, si monta au quaran-
 tisme iour el chiel, voiant ses disciples. Et quant vint
 a l'onsime iour apres chou ke il i fu montes, si lor
 enuoia le *saint* esperit de la destre a son grant pere
 glorieus, de les qui il siet & sera perdurablement."

till the Jews
bribe one of his
disciples,

and crucify him.

He goes into
hell and releases
his servants,

and rises again
the third day.

[* leaf 11, back]
How Christ
appeared after
his resurrection,

and ascended
into heaven,

and sent the
Holy Spirit to
his disciples.

CHAPTER VI.

Evalach's objections to, and questions on, Christ's story. Joseph answers, explaining why God sent Christ on earth (pp. 54-5); in what sense he had a father and mother (p. 56); how there is also the Holy Ghost (p. 57); and how the three persons are yet one God (p. 57). He tells, too, of the creation of men to replace the Tenth Legion of Angels, and of the Temptation and Fall (p. 58); of Christ's taking flesh (p. 59), and how he went into and came out of his mother's womb without hurt to her virginity (p. 59); how he was baptized and crucified, and went into hell (p. 60); and how he took out of hell all who had done his works during their lives (p. 60).

Evalach asks,
'Had your God
a father and
mother ?

'Then he must
have been born
of man and
woman.'

Joseph explains:

[* If 11, bk, col. 2]
'God saw evils
increase on
earth,

¹ **A** chest mot respondi eualach, & si li dist:
"Coment diua, tesmoignes tu donques ke chil
diex qui tu tiens a si poissant ke tu l'apieles signour de
toutes choses, eut pere & mere?" "voirement, che dist
ioseph, testmoi[n]g iou, & di pour voir, ke il eut & l'un
& l'autre." "Et puis ke il eut, che dist eualach, &
pere & mere, dont ne nascui il mie sans assablement
d'ome & de feme. Car de feme ne puet enfes naistre
se il n'est engenres dedens par acompaignement d'ome.
Et se enfes estoit en autre maniere *concheus*, che seroit
contre nature & contre acoustumanche." "Rois, dist
ioseph, ie te mousterrai apertement & te ferai cou-
noistré comment il fu *concheus* sans nulle carnel
compaignie. Et comment il nascui de la puchiele sans
le puchelaige maumetre ne empirier." "Cheste *pro-*
uanche, dist li rois, escouterai iou moult volentiers."
"Il auint chose, dist Ioseph, ke li sauueres du monde
vit les maus qui mouteplioient en terre, & si vit ke li
bien & li mal estoient tout vn de guerredon. Car
autresi bien aloit chil en infer qui tous iours auoit fait
bien, *comme* chil qui tous les maus auoit fais. Et li

¹ At the head of this chapter is an illumination, with the title, "Ensi que iosephus & ses peres desputent de le foi au roi eualac."

dous sires se pensa ke che n'estoit pas raisons ke li mal fuissent parel as biens, ne li prendom *comparast* la folie au mauuais. Si dist qu'il raiemberroit home de douleurs d'infer. Si prist son fil & si l'enuoia en terre pour *acomplir* toutes les coses qui *apartenoient* a nature d'ome, fors *que* pechiet seulement. Et quant il fu uestus de mortel char, pour chou ne laissa il mie a estre diex si *com* il auoit tous iours este. Mais il prist chou qu'il n'auoit onques eu, che fu mortalites. Et pour chou *que* li pere uit qu'il ne pooit raiembre tout le monde par .i. home qui fust samblans as autres, pour chou i enuoia il son fil qui estoit quites & nes des pechies dont tout li autre estoient entechiet et maumis. Car il n'estoit pas raisons ne drois ke nus pechieres rachataist les autres pecheours. Ne puis qu'il estoient tout entechie, *comment* pooit ne deuoit garandir li vns l'autre, ne deliurer? Mais pour chou ke li fieus dieu fu nes & mondes de tous pechies & de toutes uilenies, pour chou eut il le pooir de racater le perdurable mort del home par le mort de son precieus cors." "Pour chou, dist eualach, ke ie ne te ting pour jure¹, Car quant tu m'as vne cose recounue & puis si le menoies apres. Car encore tesmoignes tu de ton dieu, ke il a pere, & si dis ke il ne fu pas engenres de carnal *compaignie*. & che ne puet auenir, ne raisons ne verites ne samble che mie." "Rois, dist ioseph, tu m'as en *conuent* ke tu m'escouteras a prouer *comment* il puet naistre de char de feme sans assam²blement de char d'ome, & sans maumetre le puchelaige de sa mere qui tous iours fu puchiele, & apres & deuant, & *comment* il puet auoir pere sans estre engenres carnellement." "Tout chou, dit le rois, doi iou escouter sans faille. Et ie l'escouterai uolentiers, Se tu le me sauoies faire entendre. Mais tu ne sambles pas hom qui soit si durement fondes de haute clergie *que* tu peusses prouer cose qui si grant meruelle est a dire *que* ele est

and, to rescue men from hell, sent His son to fulfil all belonging to man's nature;

but he remained God.

The world could not be redeemed by a sinner,

but as Christ was clean from sin, he could redeem men from eternal death.'

[¹ivre] Evalach does not see it.

Joseph tells him he has agreed to hear his proof.

[² 1f 11, bk, col. 3]

Evalach thinks Joseph hardly learned enough to prove his point.

Joseph says he will first explain how Christ had a father.

God is called Christ's Father,

for he begat him before the ages, not carnally but spiritually.

For Christ was not made, but begotten of spiritual begetting.

His birth by his mother was of
[* leaf 12]
flesh; but that by his Father, of spirit, and immortal.

Of the Virgin's virginity.

encontre nature et encontre acoustumanche, ne onques mais oie ne fu." "Rois, fait ioseph, ore m'escoute, & ie te mousterrai *comment* il nascui de la puchiele sans carnel *compaignie*. Iche te mousterrai, mais tu oras auant *comment* il eut pere, qui fiex il fu sans carnel engenrure. Il est uoirs ke il est vns seus diex, chil qui toutes choses fist de noient. Chil fu tous iours diex, & diex sera tous iours. Car il n'eut onques *commenchement*, ne fin ne puet auoir a nul tans. Chil est apieles peres, & ensi l'apielent chil qui sont urai creant. Et ne pour quant se il l'apielent pere, pour chou ne sont il urai creant, Se il ne le croient de cuer ensi *com* la bouche le dist. Car *comment* que la bouche paraut, del cuer muet la boine creanche & la mauuaise. Ichil diex si est apieles peres, pour chou ke chil de qui ie te parole est ses fieus, car il l'engendra desdeuant le *commenchement* de tous les aages. Et si ne l'engendra il mie carnelment, mais esperituelment. Ne li peres ne fu onques fais ne cries ne engenres, ne onques ne nascui. Ne li fiex meismes ne fu onques fais ne cries, mais il fu engenres si *com vous* aues oi ke i'ai dit, de l'esperitel engenrure. Et si fu puis nes de la virgene. Mais chele natiuites ne fu mie selonc la deite, mais selonc l'umanite. Ensi poes entendre, & deues, ke la natiuites de par sa mere fu faite carnelment, mais la natiuites ke il eut de par son pere fu esperitelment. Chele de par la mere fu morteus. Car chele humanites morut ke il prist dedens les flans a le virge marie, de qui il fist sa mere. Mais chele de par le pere fu perdurable. Car chou ke il eut de par le pere ne souffri onques mort, che est la deites qui ia ne li faura, anchois durra tous iours sans prendre fin. Ore aues oi *comment* li fiex dieu fu engenres & nes del pere esperitelment, & *comment* il fu nes carnelment de la mere. Apres oras *comment* li puchelages de la glorieuse puchiele qui fu sa mere remest autresi sains apres

comme deuant, & autresi entirs sans maumetre & sans entamer. Mais ie *vous* dirai auant d'une persone qui de ches deus issi & qui est parelle et ingaus as autres deus persones. Che est li sains esperis. Ichil sains esperis ne fu onques fais, ne cries, ne engenres par le pere ne par le fil. Mais il est issus & de l'un & de l'autre. Chil sains esperis est *conforteres*, & *consillieres*, & espurgemens des cuers & des pensees. Chil sains esperis faisoit as prophetes¹ parler che ke il disrent de dieu, & si ne sauoient ke il disoient, nient plus ke li hom forsenes porroit faire estables les paroles qui li uolent hors de la bouche. Toutes ches coses ouuroit li sains esperis en aus. & qui urais creans est, il croit & aoure le saint esperit autresi *com* le pere & le fil. Li peres est parfaits diex par soi, & si a parfaite deite enterine & perdurable sans fin et sans *commenchement*, & de toutes choses est poissans. Li fieus autresi est parfaits diex & perdurables, & si est paraus au pere; selonc l'umanite est il *plus* bas ke li peres. Mais li fiex selonc l'umanite est morteus. Li sains esperis est parfaits diex en soi meisme, & selonc la deite est tous paraus au pere & au fil. Ensi est li peres diex, & li fiex dieus, & li sains esperis diex. Et ne pour quant il ne sont mie troi dieu. Car pour chou se il sont trois choses en persones, pour chou ne sont il pas troi dieu, mais vns tous seus. Car soit che *que* li peres & li fiex & li sains esperis soient trois persones, ne pour quant si ne sont il ke vne seule chose en nature et en deite & en poissanche. Car autresi poissans est li peres *com* est li fieus & li sains esperis. Et autresi grans est li fieus en deite *com* est li peres & li sains esperis. Et d'autrestel grandече est li sains esperis *com* est li peres & li fiex. Ensi uienent ches trois persones d'un seul dieu, & a vn seul dieu repairent ches trois persones. & autrestant puet li une *comme* les trois, ne les trois ne

But first of the Holy Ghost,

who is the Comforter and the Purifier,

who made the prophets speak,

and who is worshipped like the Father and Son. The Father is perfect God, and the Son too, though below the Father as to his manhood;

and the Holy Ghost is perfect God;

but they are not three Gods, [* leaf 12, col. 2]

but one God,

one in nature, godhead, and power,

all equally great.

¹ faisoit les apostles parler.—B, leaf 6, back, col. 3.

The three are called the Trinity, and the one Unity.

How God said, 'Let us make man in our image, after our likeness,'

and called the Son to make so high a thing as man to replace the tenth legion of angels.

How, when man was cast out of paradise, a hard saying was spoken to him.

[* leaf 12, col. 3] God's curse on Adam and men

and on Eve and women.

How really the curse has been fulfilled.

sont autre chose naturellement ke vne. Ches trois personnes apiellent li vrai creant, trinite; & le seul dieu apiellent il unite; & si aurent les trois personnes. Ches trois personnes furent moult bien ramenteus au commencement du monde quant li peres cria toutes choses, car il dist 'Faisons home a nostre ymage, a nostre samblanche.' Chestre parole dist li peres a son chier fil. Car il sauoit bien, comme chil qui toutes choses a deuant ses iex, ke li fiex soustenroit encore angoisse de mort pour homme rachater des grans douleurs ou il cairoit par son mesfait. Pour che apiela li peres la persone del fil a faire si haute chose comme li hom deuoit estre, qui il ne voloit fourmer ne establir ke seulement pour restorer la disime legion des anges qui estoit cheu du chiel par son orguel. Et quant li hom eut trespasse le commandement de son creatour del fruit que il manga par l'amonest[em]ent de la feme qui li dyables dechut, si fu maintenant jetes hors de paradis, & si li fu dite vne moult felenesse parole. Car ses sires qui l'auoit fait a sa samblanche, li reproua la grant aaise ke il auoit perdue par son mesfait, & li nouma le grant damage qu'il en auroit. car il li dist: 'Pour chou ke tu as plus obeï a ta feme ke ie t'auoie donee, ke a moi qui t'auoie fait, pour chou soufferras tous iours mais tel paine, & tu & ti oir, ke vous mangerez vostre pain en trauail & en suour.' 'Et tu,' dist il a la feme, 'enfanteras ta porteure en tristechie & en douleur.' Chestre promesse a moult bien rendue a tous cheus qui d'omme sont puis issu.¹ Car nus n'enterra ia en chest siecle, tant soit de grant poissanche, qui ia soit deliures de trauail & de paine des ichele eure ke il s'en ist. Ne ia feme n'i enfantera a si petit de douleur k'ele n'en soustienge plus ke ses cuers ne porroit penser ne sa lange dire. Et tant durement ont achate le pechiet au premier home, si oir qui de lui sont issu, ke

• ceste promesse a il bien maintenue a tous ceaus qui el monde sont.—B.

il n'i eut onques chelui, tant fesist bienfait en sa vie,
 ke l'ame de lui n'en alast en infer si tost comme ele
 partoit du cors. Tant *que* li fiex dieu ne vaut plus
 souffrir cheste grant douleur, si descendi en terre pour
 chou ke il voloit l'ome metre hors de la grant male
 aventure *que* il soustenoit pour son mesfait. Si uit *que*
 ore auoit il asses *compare* son outrage, & ke bien estoit
 de[s] ore mais tans & eure ke il le rapelast en pite &
 en misericorde. Et quant il fu en terre descendus, il
 ne le uoloit pas maintenant aler querre en infer, &
 traire hors a forche, sans raison moustrer. Anchois
 entra pour lui en vne chartre qui moult estoit escarse &
 estroite a herbergier si haut home & si riche *comme*
 chelui qui estoit sires de toutes choses. Che fu li
 uentres de la puchele ou il se herberga. Apres, quant
 il eut este en chele chartre .ix. mois en prison, si s'en
 issi a droite eure de naistre, ensi *comme* l'umanites le
 requeroit. Et ne pour quant de tout en tout ne fu il
 mie *concheus* ne nes si *com* humanites requiert.
 Humanites requiert sans faille, ke hom naisse, & ke
 il soit *concheus*. & en cheste maniere *acompli* 'il
 humanite, d'estre *concheus* & de naistre. Mais hu-
 manites requiert plus. Ele requiert ke hom naisse en
 douleur & en tristeche, & ke il soit carnelment *concheus*
 d'omme & de feme. En cheste maniere n'*acompli* il
 mie humanite. Car il ne fu mie *concheus* par assam-
 blement d'ome & de feme, Mais par l'aumbrement del
 saint esperit qui descendi par l'orelle de la puchele
 dedens le glorieus vaissiel de son beneoit uentre. En
 chelui vaissiel ke li sains esperis vint purefijer, se
 herberga li fiex dieu. & si nascui si sagement ke onques
 li puchelages de sa glorieuse mere n'en fu maumis, ne a
 l'entrer ne a l'issir. Mais tout autresi *com* li rais du
 soleil luist parmi la clere iaue si qu'il est ueus iusc'au
 fons, sans che qu'il ne desoiure mie les ondes de l'iaue
 ne ne depart, anchois remaint autresi clere & autresi

To rescue men
 from sorrow,
 Christ descended
 on earth,

and when there

entered a strait
 and narrow
 prison,

the Virgin's
 womb;

and was there
 nine months, and
 then came out;

[* leaf 12, back]
 but not, as
 humanity needs,
 with pain and
 sorrow and
 carnal assembly,

but by the over-
 shadowing of
 the Holy Ghost,
 through the ear
 of the Virgin.

How Christ's
 birth injured
 not the virginity
 of His mother,
 as a sunbeam
 hurts not the
 clear water.

The three differences between the conception of Christ and men.

1. It was without sin.

2. Without carnal assembling.

3. His mother did not lose her virginity,

or suffer Eve's curse,

for the birth was painless.

[* If 12, bk, col. 2]

How Christ lived 32 years on earth,

and at 30 was baptized

by St John the Baptist, and three years after, died,

and went down into hell. How Christ rescued the doers of his works from hell.

biele *com* ele a deuant este, Tout autresi entra li flex dieu dedens le uentre de la puchiele sans son puchelage maumetre ne empirier. Et en son *concheuement* si eut .iij. manieres qui onques mais oies n'auoient este en *concheuement* d'omme & de feme. Car il fu tout *premierement* *concheus* sans pechie. Che est la *premiere* maniere. L'autre maniere si est, qu'il fu *concheus* sans carnel *compaignie*, ne che n'auoit onques este oi. La tierche maniere fu de chou ke sa mere ki puchiele estoit, ne pierdi onques son puchelage, ne au *concheuoir* ne au naistre. Anchois le laissa chil qui l'eslut a estre sa mere autresi saine & autresi entierre *com* il l'auoit trouee. Et a son naistre fu depichie la maleichons qui fu faite a la *premiere* feme quant il li fu dit 'tu enfanteras ta porteure en douleur.' Car il nascui si saintement ke onques sa mere n'en eut ne douleur ne angoisse. Iches manieres merueilleuses aporta li flex dieu, & a son *concheuoir* & a son naistre. Et quant il fu nes, pour chou ne 'vaut il mie tantost rachater l'omme ke il estoit uenus querre, anchois demoura xxxij. ans en terre, & conuersa en samblanche d'ome auoec les autres homes. Et quant vint au chief de xxx. ans, si rechut tous *premiers* nostre sauement. Che fu baptesme. Car il se fist baptisier a vne home qui il porta tesmoing ke il estoit li plus haus vers dieu qui onques nasquist de feme desflourie. Che fu *sains* Jehans baptistes. Et quant vint au tierch an apres son baptisement, si souffri angoisse de mort. Car il uoloit *acomplir* toutes les choses qui *apartenoient* a humanite, fors seulement pechie. Et quant il eut souffiert si *grant* angoisse *comme* de mort pour l'amour de homme, si en ala en infer il meismes, & si en traist trestous chiaus & trestoutes cheles qui ses oeures auoient faites en lor vies. Si *grant* amour moustra diex a l'omme: car il ne le vaut onques rachater des douleurs ke il souffroit *par* autrui mort ke par la soie

Ore poes auoir entendu *comment* il eut pere sans carnal engenrement, & *comment* il nasqui de feme sans compaignie d'ome, & *comment* il nasqui de la puchiele sans son puchelage maumetre ne empirier."

Joseph sums up his speech.

CHAPTER VII.

Part 1. How Evalach remarks that Joseph has been saying just what he likes, and nothing which looks like truth. Joseph answers and confounds the doctors of the city (p. 62). How Evalach sends for Joseph's companions, and how Joseph's son tells the king why they go barefooted (p. 62-3). How Evalach lodges Joseph and his company (p. 63).

Part 2, p. 63. How Evalach in his bed thinks about the defence of his country, and the Trinity and the Virgin's virginity (p. 64). How he sees a vision of three trees, of which the middle one, with an ugly bark, bleeds when cut, and jumps out of its bark, and then into it again (p. 65); and how washing in its blood changes men's forms (p. 65); and how some of the tree's roots and leaves are pluckt and burnt (p. 65). How Evalach tells his vision to a chamberlain; and they see three writings on the trees, 'This creates,' 'This saves,' 'This purifies' (p. 66); how the three trees are truly one (p. 67). How the king and his chamberlain see a child pass and repass through a lockt door in a wall (p. 67); and a voice tells the king—this is a type of the Miraculous Conception of Christ (p. 68).

Lors parla eualach & si dist: "Tu me fais entendre tant vnes coses ke nus ne porroit metre en uoir, ne en nule maniere ne samble raisons. Car tu dis ke il ne fu pas engenres en la feme dont il nascui, & ke ele estoit puchiele, ne onques ses puchelages n'en empira. Apres me dis, ke li peres & li fiex & li sains esperis ne sont ke vns seus diex, & si est chascuns d'aus .iiij. diex par soi." "Lors, dist ioseph, tu l'as bien recorde ensi come ie le t'ai dit, & ensi le tesmoigne iou bien encore." "Par foi, dist li rois, tu tesmoignes chou ke tu ueus. Mais tu ne dis nule cose qui par samblant puisse estre uoire." A tant fist li rois enuoier querre tous les clers

Evalach thinks Joseph's sayings neither true nor reasonable;

he has said what he likes.

[* leaf 12, back,
col. 3]
The learned of
the city come,
and Joseph con-
founds them.

Evalach asks
Why he is
named Joseph of
Arimathea.

Evalach pro-
mises to house
Joseph, and to
hear him next
day.

Joseph tells him
he has 75 com-
panions who for
the love of Christ
have given up all
earthly wealth.

Evalach desires
to see these
companions,

and asks them
why they suffer
such hardships.
Josephes (Jo-
seph's son) says,
'for the love of
Christ,

[* leaf 13]

*de la chite. & quant il furent tout uenu, si commencha ioseph a parler a aus si durement, & traioit si auant tous les fors mos des escriptures, ke chil s'en esbahissoient tout, et disrent en la fin ke il ne li responderoient mais deuant l'endemain. Ensi se departi l'assamblee, & li rois apiela ioseph, & si li demanda comment il estoit apieles ioseph de arimathie. Et li rois esgarda les pies qu'il auoit nus, si les vit moult biaux et mout blans, si li sambla meruelles bien hom qui eust este a grant aaise, & soupechounoit dedens son cuer ke il fust de haute gent nes, si l'en prist moult grant pites. Lors l'apiela, & si li dist: "Ioseph, ie te ferai herbergier anuit mais, & si aras pour toi aaisier tout quanke deuiseras de bouche. Et demain parleras a moi. Car ie t'ai anuit moult uolentiers escoute, & plus volentiers t'escouterai iou demain, car ie serai de grignour loisir que ie n'ai hui este." "Sire, che dist ioseph, ie ne sui mie seus en cheste vile, anchois i a en ma *compaignie* en-chore .lxxv. ke hommes ke femes. Et si sachies de voir, ke il n'en i a vn ne vne qui *pour* l'amour ihesu crist n'ait laissies toutes les terrienes richoises. Si me vont siewant sans or & sans argent, ensi pourement *com* vous me poes veoir. Mais ne pour quant se il vont ensi pourement, pour chou ne meurent il mie de faim; ains sont il assase de la rikeche au glorieus signour en qui il croient, ke lor cuer ne desirroient nule viande terriene dont il n'aient a lor volente." Lors dist li rois ke il les voloit veoir, & ioseph les apiela de hors la ou il estoient areste, si les fist venir deuant lui. Et quant li rois les vit venir tous nus pies & si pourement vestus, si en eut moult grant pite selonc sa creanche. Si les apiela, & lor demanda *pour* quoi il souffroient si grant penitanche, d'aler nus pies & d'estre vieument vestu & pourement. Lors li respondi li flex ioseph, qui estoit apieles iosephes, et si li dist: "Rois, nous souffrons

cheste petite penitanche pour l'amour del glorieus fil
 dieu, qui si grant & si angoisseuse le souffri pour nous,
 ke il en eut tresperchiet le cors & les membres si
 uieument & a si grant honte *comme* chil qui fu de-
 trachies & mesames et cruchefijes en mi lieu de deus who was cruci-
fied between
two thieres,
 larrons. & tout chou souffri il pour nous de son boin
 gre & de boine volente. En quel seruiche li porriens
 nous mieus rendre qui peust che seruiche guerredouner.
 Se nous nous souffriemes a crucefijer autresi *com* il fist
 soi, ne l'auriemes nous pas guerredone asses, car il *com*-
 mencha. La bontes *commenche* du plus haut au plus
 bas, ch'est de dieu a home. Il est bien drois k'ele ii for whom we
ought to die
twice over.'
 soit guerredonee a double. Ensi nous *conuenroit* morir
 deus fois pour lui se nous li voliens sa bonte guerre-
 douner. Chertes, moult seroit de boine eure nes qui
 cent fois porroit morir, & cent fois morroit, *par con*-
 uent ke sa mors fust au plaisir & a la uolente del
 glorieus signour, & ke il tenist sa bonte a bien guerre-
 donee." Quant li rois oi chelui si bien parler, si Eualach asks who
Joseph is.
 demanda a ioseph qui il estoit, & *comment* il auoit non.
 Et ioseph li dist, "sire, il est mes fiex, et si est apieles
 iosephes." Et il demanda se il sauoit de letres. Et
 ioseph li respondi ke il en sauoit tant *que* nus clers de
 son eage n'en pooit plus sauoir, & si parloit si bien et
 si beel *com* il auoit oi. Lors apiela li rois vn sien The king has
Joseph and his
companions nobly
lodged for the
night,
 sergant, & si li *commanda* que il herbergast ioseph el
 plus aaisie ostel de la uile, et si gardast ke il ne li fausist
 nule riens, ne a lui ne a sa *compaignie*. Ensi depar-
 tirent chelui iour, si en fu menes ioseph & sa *com*-
 paignie a .i. moult riche ostel & moult aaisie, si orent a
 chele nuit a grant plente de moult boines viandes, & si and the beds
are very good.
 orent moult boins lis ke il auoient tant longement
 desirres. Car il n'auoient geu en lit onques puis ke il
 auoient este meu de lor osteus.

[II.] *chi laisserons de ioseph & de sa compaignie, [* leaf 13, col. 2]
Eualach in bed
is troubled with
two thoughts :
 & si vous dirons del roi eualach qui gist en sa cambre

1, how to defend
his land;

2, of what Joseph
had told him,

and how the
Father, Son,
and Holy Ghost
were three, and
yet one;
and how the
Virgin had
borne a child
without losing
her virginity.

Evalach's vision.
He sees the stock
of a tree, whence
spring three equal
trunks,

the middle one
having an ugly
bark.

Under the first
trunk are many
people; two go
to a ditch

[* leaf 13, col. 3]
and jump into it;

most of the others
follow them and
jump in too;

moult pensieus, & moult entrepris de deus pensees. Li premiers est, de sa terre desfendre encontre les egyptijens qui moult durement li auoient gastee sa terre, et lui meisme desconfit & cachie de la plache. De chesti pense estoit il si entrepris *que* en nule maniere il n'en sauoit ke faire. Anchois auoit moult grant peur ke il ne perdist & sa terre et toute s'ounour terriene, *par* che ke si baron li estoient tout failli. D'autre part estoit si pensis de che *que* ioseph li auoit dit, *que* il le feroit venir au deseure de tous ses anemis, & ke il li feroit gaaignier la grant ioie qui ia ne prenderoit fin, se il voloit son conseil croire. Mais nule riens, tant i pensast durement, ne li pooit faire entendre *comment* li peres & li fiex & li sains esperis estoient trois persones, & si n'estoit c'une seule cose. Et si ne pooit croire ke la virge eust concheu & enfante sans son puchelage maumetre. Iches deus seules choses ne li pooit nus faire entendre ne counoistre. Endementiers ke il pensoit a ches deus choses counoistre & aperchevoir, primes a l'une & puis a l'autre, si li auint vne auisions, ke il veoit en mi lieu de sa maison la choke d'un grant arbre. Mais il ne pooit aperchevoir ques arbres c'estoit, ne de quel nature. De chele choke naissoient .iiij. ieton moult grant & moult droit & moult haut. & si estoient tout .iiij. d'un grant & d'un gros & d'une maniere, Ne mais itant ke li moiens estoit couuers d'une laide escorche obscure, & li autre doi l'auoient autresi clere *comme* cristaus. Desous le premier ieton a destre si auoit gens de toutes manieres. & de ches gens s'en departoient doi de la *compaignie*, si s'en aloient iusc'a vne fosse qui estoit vn peu loing. Et quant il venoient a la fosse, si saloient dedens. La fosse estoit si laide & si noire que nus n'en porroit tant dire qu'il n'en y eust encore plus. Quant chil doi estoient dedens, si *conuenoit* a fine forche *que* tout li autre alaissent apres, & il i aloient tout & saloient ens,

li vns apres l'autre, sans chou ke nus n'en repairoit. Et quant il en i eut tant sali ke la menre partie fu remese, Si uinrent li vn de cheus qui remes furent, Si coururent a l'arbre qui auoit la laide escorche, si le commenchierent a decauper tout enuiron; & quant il eurent chou fait, il ne s'en vaurent pas a tant souffrir, anchois le perchoient a tareles en .iiij. brankes qui i estoient. Et quant il l'orent ensi mehaignie ke des plaies ke il li eurent faites enuiron, ke des pertuis¹ que il li orent fais as tareles, si en issi vns si grans ruissiaus de sanc, ke tot chil qui i estoient s'i peussent baignier; Tant ke il pechoia. & quant il fu cheus, si n'i remest onques riens de lui en la plache, fors ke seulement l'escorche de hors, qui remest illuec tout en .i. monchiel. Mais li fruis dedens qui estoit plus biaux & plus clers ke ie ne vous sauroie conter, fist si grant saut au kaoir que il se lancha iusques dedens la fosse ou les gens estoient cheues. Et quant li rois se regarda, si uit l'arbre lanchier hors de la fosse, & si entraînnoit apres lui moult grant partie de la gent qui dedens la fosse estoient, & se tenoient as rains & as brankes enuiron. Apres chou reuenoit li arbres en son lieu, & si se reuestoit de l'escorche ke il auoit deuant eue, mais ele uiuoit toute, & deuenoit si clere & si resplendissans que nus hom qui deuant l'eust esgardee ne peust quidier ne croire ke che fust ele. Apres esgarda li rois, si uit ke vne partie des gens qui estoient remes de salir en la fosse, prenoient le sanc qui estoit a terre coules, si en lauioient le cors. Et maintenant qu'il s'en estoient laue, si cangoient tout leur samblanches et lor figures. Et l'autre partie prenoient les rains de l'arbre & les fuelles, si en decaupoient vne partie & en ardoient. Chestre meruelle esgarda li rois moult longement, & de la grant meruelle que il en auoit fu si esbahis, que il quidoit tout uraiement dormir, & ke che

but some run to the ugly-barked tree and chop it all round.

A great stream of blood flows out,

and leaves the bark, but the fruit jumps into the ditch:

the tree jumps out of the ditch, dragging much people with it,

and gets into its bark again, and becomes bright and shining.

The king sees some of the people wash their bodies with the blood in the ditch; it changes them;

[* leaf 13, back]

the others cut off branches and leaves from the tree

and burn them.

¹ MS *pertrua*.

He thinks it must be a dream,
 but finds he is really awake,
 and so rouses a trustworthy chamberlain,
 and shows him the trees,
 and tells him not to fear;
 and takes the candles by his bed to look at the trees.
 He sees there are three, and that the ugly-barked one springs out of the first, and the third from the other two; and that on the first is, 'This creates,' on the second, 'This saves,' on the third, 'This purifies.'
 [* If 13, bk, col. 2]

fust songes ke il veoit. Et quant il eut moult longement este en chest quidier, si se tourna & retourna, & aperchut, & seut uraiement que il ueilloit, & que il ne songoit mie. Et lors fu il asses plus esbahis que il n'auoit deuant este, & plus s'esmerueilla asses quel merueille che pooit estre. Et quant il i eut grant pieche pense, si esueilla .i. sien camberlenc qui gisoit deuant lui, en qui il se fioit moult. Si se pensa ke a chesti seul mousterroit s'auision, & ke ia autres ne le uerroit que il peust. Et quant il l'eut esuillie moult coiemment, que li autre ne l'oissent qui gisoient entour, si le traist d'une part, & si le mena iusques pres des arbres. Et chil, quant il les vit, si durement fu esbahis que il ne peut onques parler d'une moult grant pieche. Quant li rois eualach le vit si durement esbahi, si le prist par le main, & si le commencha moult a conforter, & dist ke il n'eust mie paour, car de chou ne li pooit nus maus uenir. Lors se traist il meismes vers sa couche, & prist les chierges qui ardoient deuant son lit, & si les aporta par deuant les .iij. arbres pour esgarder & pour cunnoistre de quel maniere il pooient estre. Mais tant connut il bien que il estoient troi, & que li moiens, qui auoit eu le laide escorche, naissoit del premier. Et li tiers si issoit & de l'un et de l'autre. Et li rois esgarda en haut, si uit en cascun des arbres letres escrites, les vnes d'or, & les autres d'asur. Et si disoient les letres del premier arbre: "Chist forme." Et li arbres secons auoit letres qui disoient: "chist sauue." Et les letres del tierch arbre disoient: "Chist purefie." Et quant li rois se regarda, si uit que tout li *troi arbre uenoient a vne tige, & ke ele estoit si soutieus, que nus n'en peust deuiser le commencement, tant durement i auisast. Et si estoit la tige si haute que nus hom, tant eust clere esgardeure, n'en peust mie la fin veoir pour nule paine qu'il i mesist. Mais tant estoient sutil li enlagement

des trois arbres *que* quant il estoit au roi auis ke il eust
 deuises tous trois uraiment, & *conneu* l'un del l'autre,
 Apres li estoit auis qu'il n'i veoit ke une seule maniere
 de fuelles, & de fust, & de fruit, & ke li troi arbre
 qu'il auoit auant deuises en trois coses n'estoient c'une
 seule chose ore en droit. Ensi desdisoit chou qu'il
 auoit deuant iugie, Si en estoit si esbahis qu'il ne se
 sauoit a quoi tenir. Endementiers qu'il pensoit a
 cheste meruelle qu'il ne pooit *connoistre* du tout en
 tout, Si regarda vers vn mur d'une sieve cambre dont
 li huis estoit de marbre, seeles dedens le mur si soutieu-
 ment qu'a paines peust estre apercheu ke il i eust huis
 ne entree, tant i seust on esgarder ententieument. Ne
 il meismes ne quidoit mie ke nus de sa maison le seust
 ke il tout seulement. Et quant il regarda vers l'uis, si
 vit ke vns petis enfes estoit dedens, qui moult estoit &
 biaux & blons. Et si entroit en tel maniere ke li huis
 n'ouuroit ne tant ne quant, Anchois remanoit autresi
 seres & autresi clos *com* il estoit deuant chou qu'il i
 entrast. Et quant il eut vn peu demoure, si reuint
 hors isnel le pas tout autresi *com* il i estoit entres sans
 l'uis ouurir, ne onques n'i parut eu nule maniere qu'il
 i fust entres ne issus. Et quant li rois vit cheste
 chose, si fu asses plus esbahis de cheste meruelle qu'il
 n'auoit este de toutes les autres. Car il ne quidoit ke
 diex ne autres peust dedens si fort mur entrer qu'en
 aucune maniere n'i parust. Lors *commencha* moult
 durement a penser li rois, & ses camberlens qui estoit
 auoec lui estoit si esbahis & si peureus qu'il n'osoit
 mot dire de la bouche, anchois gisoit tous estendus a
 terre autresi *que* se il fust tous mors. Et li rois vint a
 lui & si le leua par la main destre en haut, & si li dist
 se il auoit toutes ches meruelles veues, & ke il l'en
 estoit auis. Et chil regarda le roi si *com* il peut. Et
 quant il eut le pooir de parler, si li dist: "A, sire,
 merchi, ne me metes plus en parole de nule chose,

The three trees
are truly one.

The king is con-
founded.

He looks at a
secret door of
marble,

and sees a little
child who has
come through it
without its open-
ing,

and goes back
through it also.

The king wonders
still more.

[* If 13, bk, col. 3]
The chamberlain
lies on the ground
as if he were dead,

but at last speaks
to the king.

The king keeps thinking of the wonder of the Child.

A voice tells him that it is a type of the Miraculous Conception of Christ.

The people in the palace are terrified at the noise of the voice.

The king tells them it was a clap [[°] leaf 14] of thunder;

he cannot sleep, but desires to tell Joseph his vision.

mais menes moi en tel lieu *que* ie ne voie autresteus meruelles *comme* iou ai veues. Car ie ne porroie viure en nule maniere pour *que* ie les veisse." A tant le prist li rois, si l'enmenoit en vne cambre pour faire couchier. Et toutes uoies aloit pensant a la meruelle ke il auoit veue del enfant qui ensi estoit entres en la cambre, & issus. Ensi *com* il aloit pensant & meruelant dedens son cuer *comment* che pooit estre auenu, si oi vne vois qui dist: "Eualach, de quoi te meruelles tu? autresi *comme* li enfes est entres dedens ta cambre uoians tes iex, et *com* il en est issus ariere sans l'uis ouurir ne depichier, autresi entra li salueres du monde dedens le uentre de la uirge sans son puchelage enpirier ne maumetre, & autresi s'en issi." Quant li camberlens oi la vois parler, lors pareut si grant paour qu'il ne se peut onques soustenir, anchois chai tous pasmes a terre, & quida bien de uoir *que* tous li palais chaist sour lui, si grans effrois fist la vois quant ele parla. Et li rois meismes en auoit si grant paour *que* nus n'en porroit dire la maniere. Ne onques en tout le palais n'eut home ne cheualier ne sergant qui ne s'en esuillast, tel noise & tel effrois oirent par le palais. Et quant il eurent demande au roi, qui il trouuerent leue, quel cose che peust estre, Si respondi li rois *que* che auoit este vns effrois de tounoire. Et che dist il, pour chou qu'il ne uoloit mie *que* nus d'aus seust s'auision, se cil non qui il l'auoit moustree. A tant s'en rala couchier li rois, & tout li autre se recouchierent. Mais li rois n'i dormi onques del oel, anchois li tarroit moult *que* li iours fust uenus. Car il parlast moult uolentiers a ioseph priueement de chele vision qui li estoit aparue.

CHAPTER VIII.¹

Of Joseph. How he cannot sleep, and kneels on the floor and prays for counsel and comfort, for king Evalach and his distracted city (p. 69-71). How a voice tells him that his prayer is heard, and that Evalach has seen wonders which he shall send for Joseph to explain; and that Josephes shall be consecrate to Christ, and take charge of His flesh and blood (p. 71-2). How Joseph is glad, and goes to bed with his wife Helyab, but not with carnal intent (p. 72); and how they had no carnal commerce till they begot Galahad their youngest son, and then not for desire of pleasure, but by the command of God (p. 72). And how holy men of White Britain, now called England, descended from Galahad (p. 72).

OR vous lairons a tant ester del roi, Si vous parlerons de ioseph qui se gist en son lit moult pensis & moult angoisseus del roi eualach, *comment* il le porroit tourner a la creanche ihesu crist. Car il se pense ke s'il ore n'est mis el point de croire, il n'i sera iamaiz mis. Car il a or en droit *trop grant* mestier & de l'aie de dieu & del conseil as sages gens, *pour* chou ke il ne garde l'eure qu'il ait pierdu ou la millour partie de sa terre ou toute, *par* che *que* tous li mieus de son barnage li est faillis a son *grant* besaing. De cheste cose estoit ioseph en si *grant* quisencon, qu'il ne pooit dormir del oel, ne ne faisoit se penser non. Et quant il eut geu vne *grant* pieche en tel maniere ke il n'i eut ne dormi ne repose, si sali hors de son lit, & si se coucha a la terre a nus keustes & a nus genous, & *commencha* moult piteusement a souspirer del cuer & a plorer des iex. Et si *commencha* en ses plours & en ses soupirs vne orison en tel maniere *com* vous porres oir. "Biaus sire diex, *tous poissans peres, fontaine de confort, habundans de misericorde, qui desis a pule d'israel *par* la bouche moysi ton saint ministre cheste parole: 'Ysaihel,² se tu veus faire che *que* ie te *commanderai*, tu n'establiras

Joseph lies in bed, and sorrows over king Evalach's state.

Joseph leaps out of bed, and kneels bare-kneed on the floor,

and calls on God, [* leaf 14, col. 2]

by his promises to the Israelites,

¹ Illustration here, of Joseph praying. ² ? for Ysrahel.

mie dieu nouiel, ne n'avras dieu estrange. Car ie sui li
 tiens dieus qui tu dois aourer, qui te ieta de la signourie
 pharaon qui te tenoit en seruage.' Biaux sire, ensi *com*
 il est uoirs qu'il n'est autres diex *que* tu, & ke on ne
 doit autrui aourer, ensi uoirement demoustres tu ta *grant*
 poissanche & ta *grant* misericorde sour chel roi pecheour,
 & sour les autres de cheste chite, qui si sont desuoiet de
 la uoie de uerite, ke il ne counoissent lor creatour,
 anchois aurent les ymages de pierre & de fust qui ne lor
 poent aidier; & il i ont mise lor creanche ke eles les
 deffendent de lor maus, & eles les maintent a lor per-
 durable mort. Biaux sire, glorieus rois de toutes choses,
 qui, pour sauuer le mont qui perissoit, daignas angoisse
 de mort souffrir en la crois ou iou te vi claufichie. Sire,
 qui par ta poissanche me ietas sain & sauf de la prison
 ou ie demourai .xliij. ans ke onques n'i goustai de nule
 terriene viande. Glorieus sire, plains de toutes pites,
 qui sauvas le roy dauid ton sergant contre gouliax le
 grant¹ qui tant maus auoit fait a ton pule. Sire diex
 perdurables, sans *commenchement* & sans fin, qui
 garandis daniel ton prophete en la fosse ou il fu mis
 entre les lyons; Qui a la glorieuse pecheresse marie
 magdalaine perdounas ses pechies en la maison symon
 le liepreus. Sire, qui susanne la feme ioachim deliuras
 del faus tesmoing ke li doi viellart portoient encontre
 li. Sire, glorieus peres esperitueus, qui ietas les fiex
 ysrael del seruage pharaon, & les passas outre la mer
 rouge a sech, & qui les menas el desiert ou tu fesis plus
 pour 'aus qu'il ne deservirent vers toi; car tu le
 raemplisoies de toutes iches choses *que* lor cuer desir-
 oient, & il ne se gardoient mie de toutes lor desloiautes
 faire uoiant toi, anchois te courchierent pluseur[s] fies, &
 tu toutes voies les deliuras de toutes lor tribulations, &
 mesis tous lor anemis desous lor pies. Sire, plains de
 misericorde, ensi *com* nous creons ke tu iches choses

to show his power
and mercy on
Evalach and the
Saracens,

who worship
images of wood
and stone.

Joseph conjures
God,—by His
death on the
Cross,

by His deliver-
ance of Joseph
himself from
prison,

by His saving
David from
Goliath,

by His protecting
Daniel in the
lions' den,
by His forgive-
ness of Mary
Magdalene,
by His deliver-
ance of Susannah,

by His rescue
of the children
of Israel from
bondage,

[* leaf 14, col. 3]

by His delivering
them from all
troubles and put-
ting their ene-
mies under their
feet,—

¹ ? geant (not in B, leaf 8, col. 1).

fesis, & qu'il n'est autres diex que tu seus: Ensi
 uoirement enuoies tu hastieu conseil au roi eualach, to send counsel to
King Evalach.
 qui tant est desconsillies pechieres qu'il ne puet estre
 ramenés a la uoie de uerite, se tu par ta grant
 poissanche ne l'en enuoies le corage & la uolente par
 le raemplissement de ton saint esperit qui est confors
 & consaus as desconsillies. Sire, ia desis tu a moi
 qui sui tes sergans quant ie issi de ma naete par ton
 commandement, que tu ne m'escondiroies de rien que ie
 te requesisse de boin cuer & de boine uolente pour ke
 ie vausisse servir loiaument a ton commandement.
 Orre, enten[d] donques la proiere que tes sergans qui 'Hear thy serv-
ant's prayer,
 chi est, fait a toi, & si i met conseil selonc ta grant
 misericorde & selonc ta grande poissanche. Ne pour not for himself,
but to exalt Thy
name,
 moi, biaux sire diex, ne le faches tu mie, mais pour ton
 non essauchier & aleuer, & pour demoustrer as gens ke
 tu seus ies li tres haus dieus qui as pooir & signourie
 descur toutes les creatures. Glorieus sire dies, che est
 drois que tu rendes a sainte eglise che ke tu li as
 promis. Car tu le dois essauchier & acroistre par tout
 le monde, & il est ore endroit bien tans & lieus ke ele and increase
Thy church in
this fine but
misguided city.'
 soit essauchie & acreue, & tes sains nons soit aoures en
 cheste biele chite desconsillie, qui si grant mestier a de
 ton conseil & de t'aie." Ensi fu ioseph grant pieche de
 la nuit en plours et en larmes et en orisons & en
 proieres, a keustes nus, & a genous. Et quant il eut sa
 proiere fince, Si oi vne vois qui li dist: "Ioseph, lieue A voice tells
Joseph that
 sus, car tes proieres sont oies & recheues de ton
 creatour. Et bien sachies tu de uoir ke li rois mandra [* leaf 14, back]
 toi prochainement. Car il a anuit veue vne grant the king will send
for him to explain
his dream,
 partie de mes demoustranches & de mes merueilles.
 Et il t'enuoiera le matin querre, pour espondre & pour
 deuiser che ke il a anuit veu & oi. Et tu vien le
 matin tantost com l'aube aparistra, & tu & ta compaignie,
 si me rendra orisons & proieres chascun endroit soi, &
 si verres .i. nouiel establissement ke ie ne vous ai pas

and that Josephes shall be consecrated to God and take charge of His flesh and blood.

Joseph arises and goes to bed with his wife Helyab, but not from carnal desire.

How Joseph and his wife lived purely together,

and had no lust when they begat Galahad, their youngest son,

[* 1f 14, bk, col. 2]

the ancestor of the holy men

who honoured the land of White Britain, now called England.

encore done. Car ie sacrerai ton fil iosephe, & le ferai si haut menistre *comme prouoire*. Car ie li ballerai ma char & mon sanc en garde & en ballie, tout autrestant *com* tu en despendis de la crois quant tu m'enportas el sepulcre entre tes bras. Et cheste signourie donrai iou a ton fil iosephe. Et tout chil qui autrestel ordene aront des ore en auant la recheueront de lui par toutes les terres ou ie menrai & toi & ta semenche." A tant laissa la uois a parler, si se teut. et ioseph remest moult lies & moult ioians de che qu'il auoit oi, si s'en rala couchier quant vint au chief de pieche auoec sa feme helyab. Mais il ne gisoient mie ensamble a guise de gent luxurieuse, Mais gens *comme* plains de religion. Car il ne iurent onques tant ensamble entre aus deus, puis chele eure ke il issirent hors de lor pais par le commandement ihesu crist, que onques chele fragilites dont tous li humains lignages est concheus les escaufast tant ke ele les peust vne fois a chou mener ke il souffrissent les caitis de cors auoir carnel compaignie ensamble ensi *comme* nature le requiert d'ichele maniere. Anchois estoient ambedoi si espris de la souveraine amour au sauueour ke de chele partie ne lor pooit corages venir. Ne lors n'en orent il mie corage quant il engenrerent galaad lor darrein enfant par le commandement nostre signour, qui le commanda qu'il li apparillast de sa semenche .i. nouiel fruit de quoi il empliroit en auant la terre ou il les uoloit mener. Par le commandement chelui fu engenres galaad. Et quant il fu engenres, n'assemblerent il mie par couuoitise qu'il eurent de nule luxure, mais pour acomplir le commandement de son signour, qui semenche auoit demande a ioseph. De chestui galaad descendi la haute lignie dont tout li plusour furent saint home & religieux en lor vies, & essauchierent le non nostre signeur ihesu crist a lor pooirs, & si hounerent la terre de la bloie bertaigne qui ore est apielee engleterre,

& les autres contrees en uiron, de lors sains cors precieus : qui i reposent ensi *com* cheste estoire le contera es paroles qui chi apres viennent. Or *parlerons* de ioseph, si laisserons a tout de ses oirs iusc'a tant ke il en soit lieus & tans ke on redoie *conter* d'aus.

CHAPTER IX.¹

How Joseph and his company worship before the Ark of the Grail in the Palace of the Spirit, when a noise is heard, and the Palace trembles. (How the Palace came to be called The Palace Spiritual, p. 74.) How the Holy Ghost descends on them like a ray of fire, and how a sweet wind comes, and how Christ speaks to them, and urges them to love him (p. 74-6). He tells Josephes to draw near and take charge of his flesh and blood (p. 76). Josephes opens the door of the Ark, and sees a man in a red robe, and five angels clad like him, with six wings each, and a bloody sword in their left hands, and severally in their rights, a cross, nails, lance, sponge, and scourge, with a roll 'These are the arms by which our Judge destroyed Death' (p. 77-8). How the Crucifixion is represented over again before Josephes in the Grail-Ark (p. 78), and how he is stopped from entering it (p. 79). How Joseph looks into the Ark, and sees angels there with the instruments of consecration (p. 79-80), and Jesus clad in sacramental robes (p. 81). How the company of angels go over the house purifying it with holy water, because it used to be the dwelling-place of devils (p. 81-2). How Christ tells Josephes that he is to receive the Sacrament of His flesh and blood (p. 82). How the proper episcopal garments are brought out of the Ark (p. 83); and how the Chair of Consecration makes a Saracen king's eyes fly out of his head (p. 83). How Josephes is consecrated (p. 84), and how the angel preserves the holy oil with which all the kings of Britain till Uther Pendragon, Arthur's father, are anointed. How Christ tells Josephes the meaning of the Bishop's vestments,—the shoes (a Guide from Evil, p. 84), the upper and under garments (Chastity and Virginity), the head-covering (Humility), and herein of the Pharisee and the Publican (p. 85), the green garment (Suffering), that above it (Justice), the band on the left arm (Abstinence), the necklet (Obedience), the uppermost (Love, p. 86), the staff (Vengeance and Mercy), the ring (Marriage to Holy Church, p. 87), and the horned hat (Confession, 1. Re-

¹ Illustration, the worshippers of the Grail, with the Holy Ghost's head in the top right corner, sending red lines (of fire) to the worshippers' mouths.

pentance, 2. Satisfaction, and what they are, p. 88). And how Christ tells Josephes his duties as a Bishop, and promises him a rich reward if he serves Him loyally (p. 89).

Joseph and his company worship before the Ark.

(How their lodging-place was named The Palace of the Spirit, by the Prophet Daniel ;

[* leaf 14, back, col. 3]

but why, the citizens knew not.)

The Holy Ghost descends like a ray of fire

into each man's mouth.

AV matin si tost *com* ioseph vit l'aube apparoir, si se leua, il & sa *compaignie*, Si uinrent tout orer deuant l'arche. Et *quant* il furent tout agenoillie deuant, si oirent vn mout grant escrois qui vint de haut. Et *quant* il orent oi l'escrois, si sentirent la terre, qui trambloit desous aus *moult* durement. Ichil lieus ou il estoient herbergie & ou il ouroient, si estoit vns palais qui estoit apieles li palais *esperiteus*. Et chest non li auoit mis danyel li *prophetes* *quant* il repairoit de la baillie nabugodonosor le roi, *qui l'auoit pris entre les autres iuis *quant* il le mena en babyloine. En che repaire passa danyel *par* chele chite. Et *quant* il vit le palais, si *escrit* en la porte lettres de carbon en ebrieu, & si disoient les lettres, ke chil palais seroit apieles 'li palais *esperiteus*.' Chis nons fu acoustumes a dire ke onques n'en chai, & tant *com* li palais sera en estant sera il apieles *esperiteuls*. Mais deuant che *que* ioseph i fust herbergies n'auoient oi chil de la vile onques, ne seu, pour quoi il estoit ensi apieles. & lors le sorent il, si ores *comment*. *Quant* la terre eut tramble desous les crestiens qui el palais estoient a orisons ensi *com* uous aues oi, Si descendi li sains *esperis* tantost laiens, ¹ & vint en samblanche d'espart vns rais de fu *par* deuant chascun d'aus. Et li uns regardoit l'autre a grant merueille, si veoit li vns *que* li rais du fu entroit a l'autre dedens la bouche ;¹ ne ne disoient mot nus d'aus, Anchois quidoient estre tout enfantosme pour le fu qu'il veoient qui lor entroit es cors. Ensi furent vne grant pieche *que* onques nus d'aus ne dit mot de la bouche, tant durement estoient esbahi ; Tant qu'il vint *par* laiens autresi *comme* vns

¹—¹ & uint en samblance de fu : si fu auis a chascun *que* vns rais de feu li entroit el cors *par* mi la bouce. MS Add. 10,292, leaf 8, col. 3.

soufflemens de vent douch & souwef, qui rendoit si grant odour ke il lor fu auis qu'il fuissent entre toutes les boines espices du monde. Apres la venue de chele boine oudour, si oirent vne vois qui parla a aus ensi *com vous pores oir.* "Escoutes, mi nouiel fil. Je sui diex nostre sires, vostre peres esperiteuls, qui vous ai calengies & gaaignies encontre tout le monde par ma char que ie souffri a desrompre & a perchier pour vous racater, & par mon sanc que ie vauch espandre. Et pour che que ie uous ai si grant amour moustree ke ie vous racatai de ma char & de mon sanc, che ke nus peres terriens ne fesist a son fil, pour chou me deues vous bien samblant moustrer ke vous m'ames de grignour amour ke nus fiex terriens n'aime son pere. *OR escoutes donques que iou, diex nostre sires, uostre peres, vous dirai. Enten charestientes, tu qui es nouuiaus pules, au urai cruchefije, ie [t'ai] tant ame & tenu chier ke i'ai mis en toi mon saint esperit, qui i'ai enuoie en terre pour l'amour de toi de la sus ou il estoit en la haute gloire de mon chier pere. Je t'ai mis en grignour hounour & en grignour signourie ke ti anchiseur ne furent el desert, ou ie lor dounai .xl. ans tout chou ke lor cuer desiroient. Mais encor te¹ tien iou a plus aaise ke il n'estoient. Car ie t'ai dounei mon saint esperit, dont ie ne lor fis onques don ne baillie. Ore gardes donques ke tu ne retraies a lor felounies. Car ie lor fis tous les biens, & il me firent tous les maus. Car s'il me faisoient honour de la bouche, il ne m'amerent onques del cuer. Et si le me moustrerent bien en la fin. Car ie les uenoie semondre & apieler a ma haute feste, a ma grant ioie de mes nueches que ie uoloie faire de moi & de sainte eglise. Et il n'i daignierent ²[uen]ir, ne onques ne me varent connoistre que tous les biens lor auoie fais. Et pour chou que ie ving pourement entr' aus, Si dis-

A soft sweet
wind comes,

and a voice,—

Christ says that
as he bought
them with his
flesh and blood,they should
love Him with
more than filial
love.

[* leaf 15]

He has given
them his Holy
Spirit,and put them
in greater
honour than
the Israelites
in the Desert;they must not
then fall into
the Jews' sins,who were called
to the Marriage-
Feastand would not
come;¹ MS le.² a hole in the MS.

who said He was
not their God,

who took Him
like a thief and
scourged Him,

mocked Him and
gave Him bitter
drink and then
death.

[* leaf 15, col. 2]
Beware that ye
be not like
them ;

If ye will be my
sons, I will be
your Father,

you shall have
my Spirit,

and I will dwell
bodily with you,

though you see
me not.
Come then,
Josephes, my
servant, thou
art worthy to
take charge of
thy Saviour's
flesh and blood,

for thou art free
from covetousness
and all evil, and
full of all purity.

rent ke lor diex n'estoie iou mie. Et si eurent si grant despit de che *que* ie osai dire, *que* ie estoie lor diex, qu'il me *prisent comme* laron en repost, & si me desrompirent ma char & perchierent mes membrens¹ & mon cors. Et *pour* les grans honeurs ke ie lor auoie faites, me rendirent il guerredon d'escopir & de bufoier. Et *pour* les dous² boire ke ie lor auoie dones el desert, me donerent il en la crois le plus vil boire & plus angoisseus ke il peurent trouer. Et apres me dounerent il la mort, qui lor auoie donee la terriene vie, & la perdurable lor prometoie. Ensi troua[i] cheus de tout en tout crueus fillastres, a qui iou auoie tous iours este dous peres. Mais gar'des *vous* moult bien ke vous ne soies samblant a la felenesse lignie. Car bien deues auoir cangie la maniere de cheus de qui vous aues cangio la vie. Se *vous* vous contenes vers moi comme mi loial fil, Je me conterrai vers vous *comme* vostres deboinaires peres. Et si ferai plus *pour* uous ke ie n'ai fait *pour* mes prophetes qui si m'ont serui cha en ariere de boin cuer & de boine volente. Car se il orent mon saint esperit auoec aus, autresi l'aueres vous. Et si aures encore autre chose. Car ie morrai corporelment chascun iour en uostre *compagnie*, tout autresi *com* iou estoie corporelment en terre. Mais tant i ara de differenche, ke ie estoie veus en terre : mais ore ne me uerres *vous* mie en chele samblanche. Vien auant, iosephe, li miens sergans, car tu ies dignes d'estre ministres de si haute chose auoir en baillie *comme* est li chars & li sans de ton sauueour. Car ie t'ai esproue, & *conneu* plus net & plus monde de tous natureus pechies ke nule morteus chars ne porroit penser. Et *pour* chou ke iou couoite & sai qui tu ies mieus ke tu meismes ne fais—Car ie te sai uuit de couoitise, et monde d'enuie, & quite d'orguel, & net de toute felenie, & sans partie de toute luxure, & plain de toute chaeste,

¹ ? membres.

² MS dons.

—pour chou voel iou ke tu rechoiues de la moie main la plus grant hautheche que nus hom morteus puist auoir. Ne nus de tous les autres ne l'auera de ma main ke tu seulement, anchois l'aront de toi chil qui des ore mais l'aront." A tant se traist iosephes auant, moult tramblans & moult peureus, & commencha a plourer moult durement, & a rendre grases a son creatour qui l'apieloit a si grant honeur, recheuoir de quoi nus hom morteus ne pooit estre dignes par deserte qu'il onques eust faite selonc son auis, se diex seulement par la sieue grase ne li otrioit. Et quant il fu uenus iusc'a l'arche,¹ 'si ne soies mie esbahis de chou ke tu uerras.' Lors ouuri iosephes l'uis de l'arche a moult grant paour & a moult grant doutanche. Et quant il eut ouuert, si vit vn homme vestu d'une reube plus rouge & plus hideuse a cent doubles que n'est foudres ardans. Et si piet estoient tout autrestel, & ses mains, & ses viaires. Et en tour chel home si estoient .v. angele tout vestu d'autrestel reube & d'autrestel samblanche. Et si auoit chascun d'aus .vi. eles qui sambloient ke eles fuissent de fu ardant. Et chascuns d'aus tenoit en la senestre main vne espee toute sanglente. Et li premiers tenoit en la main destre vne grant crois tout sanglente, Mais que chose fust a counoistre de quel fust la crois estoit. Et li angeles secons tenoit en sa main destre trois claus tous sanglens, Si qu'il li estoit auis ke li sans en degoutast en-chore tous vermaus. Et li tiers angeles tenoit en la main destre vne grant lanche dont li fiers estoit tous sanglens, & la hanste estoit toute sanglente ausi iusque par la ou li angeles le tenoit empoignie. Et li quars angeles tenoit par deuant le uiaire al home, vne esponge toute droite, qui restoit autresi tainte de sanc de l'un chief iusk'en l'autre. Et li quins angeles tenoit en sa destre main vne maniere de corgie toute sanglente qui sambloit estre faite de verges torses loies ensamble. Et chascuns de ches .v. angeles tenoit en

Josephes draws
near, trembling,

weeps and
thanks God.

[* leaf 15, col. 3]

[1 ? la vois dist]

He opens the
door of the ark,
and sees a man
(Christ) all red,

and five angels
in red,

each with six
wings as of fire,
and a bloody
sword in his left
hand,

and in his right
the first angel held
a bloody cross,
the second three
bloody nails,

the third a long
bloody lance,

the fourth a
sponge stained
with blood,

the fifth a bloody
scourge,

and each had a

roll, 'These are
the arms by
which our Judge
conquered death.'
The writing on
Christ's fore-
head.

[* (di-^odisoient)
leaf 15, back]
His feet and
hands run blood.

How the Ark
seemed of
immense size.

[¹ MS il ne]

[² MS & la]
How Josephes
sees Christ
nailed to the
cross, and the
sponge put to
His chin,

and the lance
pierce His side,
and a stream of
blood and water
pour out; and
the Grail-Dish
under his feet,

and blood
dropping in and
filling it.

How Christ
seems as if He'd
fall from the
cross,
and Josephes
runs to the
door of the
Ark to catch
Him,

vn rolet, escrites letres qui disoient: "Che sont les
armes par quoi li iugieres qui chi est, uencui la mort
& destruist." Et chil hom entour qui li angele estoient,
si auoit escrit en mi le front en ebrieu de letres
blanches: "En cheste samblanche uenrai iou iugier
toutes choses au felon iour espoentable." Ensi di'soient
les lettres. Et si estoit auis ke de ses pies & de ses
mains couroit sangle[n]te rousee contreal, si que la
terre en sambloit estre toute vermelle. Et si estoit
auis a iosephe ke l'arche estoit bien a quatre doubles
plus grans & plus lee k'ele ne soloit estre. Car li hom
que il¹ veoit estoit dedens, & li .v. angele; si en fu
si durement esbahis de la meruelle ke il veoit, ke il ne
sauoit ke dire ne que faire. Anchois s'enclina vers
terre, si commencha moult durement a penser. Ensi
com il pensoit tous enclins, ²la vois le rapiela. Et il
esgarda, si vit chel home crucefije en la crois ke li
angeles tenoit, & les cleus qu'il auoit veu tenir a l'autre
angele vit es pies & es mains del home. & si uit ke
l'esponge si estoit apoie au menton, & il sambloit
moult bien home qui a chele eure fust en angoisse de
mort. Apres esgarda iosephes, si vit ke la lanche qu'il
auoit veue en la main au tierch angele estoit fichie tres
parmi le coste del home crucefijet. Si en degoutoit tout
contreal la hanste vns ruisseles qui n'estoit ne tous sans
ne toute iaue, & nepourquant il sambloit estre de sanc
& d'iaue. Et desous les pies au cruchefis vit ichele
escuele ke ioseph ses peres auoit fait apporter en l'arche.
Si li estoit auis ke li sans des pies au crucefije degoutoit
en chele escuele que ele estoit ia pres plaine, si sambloit
a iosephe ke ele vausist verser, & ke li sans en deust
esprendre. Apres li estoit auis ke li hom voloit chaoir
a terre, & que li doi brach li estoient ia escape des
cleus si que li cors s'en uenoit a terre, la teste desous.
Quant il vit chou, si uaut courre auant pour lui redre-
chier. Et quant il dut metre le premier pie dedens

l'arche, si vit les .v. angeles a tout lor espees en l'entree de l'uis. Si tendoient li troi encontre lui les pointes de lor espees, & li 'autre doi leuoient les lor en haut & faisoient samblant de lui ferir. Et il ne laissa onques pour chou qu'il ne vausist outre passer, tant desiroit a redrechier chelui qui il creoit qui estoit ses diex et ses sauueres. Et quant il vult metre l'autre pie dedens, si ne peut, anchois li couuint arester. Car on le tenoit si forment deriere par les .ij. bras, ke il n'auoit pooir d'aler en auant. & il se regarda, si vit que doi angele le tenoient chascuns a vne main, & en l'autre main tenoit li vns vne ampule, & li autres .i. enchensier & vne boiste. Et ioseph ses peres, quant il le vit esgarder arriere si durement, si s'emeruilla moult de che ke il eut tant longement este al huis de l'arche sans plus faire & dire, & quel cose il pooit tant auoir esgarde. Lors se leua ioseph de la ou il estoit a orisons, si ala vers son fil. Et quant iosephe[s] le vit si pres de lui, si mist sa main encontre, & li commencha a crier: "Ha, biaux pere ioseph, ne touche pas a moi, ke tu ne me toilles la grant gloire ou ie sui. Car ie sui si ellumines des esperitueus demonstranches, que ie ne sui mais en terre." Quant ioseph oi cheste parole, si fu si angoisseus & si espris de ches meruelles veoir, ke il n'i garda onques deffense, anchois se laissa chaoir deuant l'uis de l'arche a genous. Et il esgarda, si vit dedens l'arche .i. petit autel tout couuert de blans dras, & par desus tous les blans dras si i auoit .i. moult riche drap, & vermeil & moult biel autrestel comme samit. Desour che drap esgarda ioseph, si vit qu'il auoit .iiij. cleus tous degoutans de sanc, & .i. fer de lance tout sanglant a l'un des chies de l'autel, & a l'autre chief estoit l'escuele qu'il auoit aportee. Et en mi lieu del autel si auoit .i. moult riche vaissiel d'or en samblanche d'un hanap, & .i. couuercle descure qui estoit d'or au'tresi. Ne le couuercle ne peut il mie veoir a

but three angels point their swords at him, and the other [* leaf 15, back, col. 2] two raise theirs to strike. He still tries to enter,

but cannot,

for two angels hold him by the arms; and one has a jar, and the other a censer and box.

Joseph wonders at his son's trance.

Josephes tells him not to touch him, as he is in the spirit.

Joseph kneels before the Ark, and looks in, and sees an altar covered with white cloths, and beneath a red one like samite, covering three nails and a lance-head, all bloody,

and the Grail-Dish,

[* leaf 15, back, col. 3]

and above the
altar a hand
holding a red
cross,
and before the
altar two hands
holding candles.

He hears a door
open, and there
come out

two angels with
water and a
sprinkler ;

two others with
two gold basins
and two towels,

three more with
three gold
censers,

and boxes full
of incense, and
most sweet
spices.

[* leaf 16]

Another angel
with letters on
his forehead,

carrying the
Grail-Dish ;
another carrying
a head ;

on the left
another angel
with a sword.

deliure, ne *quanques* il auoit desus. Car il estoit couuers d'un blanc drap ke on ne le pooit veoir ke par deuant. Et tout outre l'autel si vit vne main qui tenoit vne crois moult biele, toute *vermelle*. Mais chelui dont la mains estoit, ne vit il mie.¹ Et si uit deuant l'autel .ij. mains qui tenoient chierges. Mais il ne vit mie les cors dont les mains estoient. Endementiers ke il gardoit ensi laiens, si escouta, si oi l'uis d'une cambre m[oult du]rement flatir. & il tourne ses iex vers la cambre, si en uit issir .ij. angeles, dont li vns tenoit .i. orchuel tout plain d'iaue, & li autres tenoit .i. jetoir en sa main destre. Et apres ches .ij. en uenoient doi autre qui portoient en lor mains .ij. grans vaissiaus d'or autresteus *comme* .ij. bachins, & a lor caus² auoit .ij. touailles qui estoient de si *grant* biaute *comme* cheles qui onques hom morteus n'auoit baillies. Quant chil doi furent hors de la cambre, si en issirent troi autre apres qui portoient .iiij. enchensiers d'or, enlumines de si riches pierres *precieuses* qu'il sambloit de uoir ke il fuissent tout espris de fu ardent. Et en l'autre main tenoit chascuns d'aus vne boiste plaine d'enchens, & de mierre, & de maintes autres *precieuses* espises qui rendoient laiens si douche odour & si *grant* suatume qu'il estoit tres bien auis ke la mai'sons en fust toute plaine. Apres en vit issir .j. autre, qui auoit letres el front escrites, & si disoient, 'ie sui apieles forche del tres haut signour.' Ichil portoit sour ses .ij. mains .i. drap autresi *verdoiant com* esmeraude, & sour che drap estoit mise la sainte escuele. En coste de chelui drap, & .i. angele deuers destre, en auoit .i. qui portoit vn teste, *com* ques si riches ne si biaux ne fu veus par iex de nul home terrien se chil meismes ne. Et deuers senestre en i auoit .i. qui portoit vne espee dont li poins estoit d'or, & li heudure d'argent. Et toute l'alumele estoit autresi *vermeille comme* vns rais

¹ Here an illustration, of a hand holding a cross ; and below, three bloody nails, the Grail vessel, &c. ² L. *collum*, neck .

de fu en brases. Et quant chil troi estoient issu hors, si venoient deuant aus troi autre qui portoient trois chierges de toutes les couleurs que morteus langue porroit noumer. Apres esgardoit ioseph, si ueoit issir hors ihesu crist, en autrestel samblanche *com* il li aparut en la chartre ou il estoit enprisonnes, quant il fu issus del sepulcre, & en cors & en esperit, au iour de sa resurrection. En cheste samblanche le vit ioseph venir hors, fors tant seulement ke il auoit ore vestus tous les vestemens ke prestres doit uestir quant il veut faire le sacrement nostre signeur. Et li angeles primiers qui portoit le ietoir, puchoit en l'iaue, & si aloit ietant par desus les crestijens qui estoient laiens. Mais nus d'aus tous ne ueoit chelui qui l'iaue ietoit, fors que ioseph seulement & iosephes ses fiex; ichil doi le veoient tout apertement. Lors prist ioseph son fil par la main, & si li dist, "biaus fiex, counois tu encore ne aperchois qui chist hom est, qui si biele maisnie maine en sa *compaignie*, & va si hounorement?" Et iosephe li dist: "par foi, biaux pere, ie sai de uoir ke ch'est chil de qui dauid dist el sautier en vn vers 'ke diex commande as angeles qu'il le gardent par tous les lieux ou il ira.' Ne nus hom ne porroit estre si seruis ne si honeres par angeles que il seulement." A tant passa toute la *compaignie* par deuant aus, si alerent auirounant tout le palais dedens, & par tout leu il aloient ietoit li angeles l'iaue au ietoir. Et quant il venoient deuant l'arche, si n'i aloit nus d'aus qui n'enclinast a ihesu crist auant, & puis apres a l'arche. Et quant il orent auirounee toute la maison par dedens, si reuinrent tout deuant l'arche. Lors apiela nostres sires iosephe. Et iosephes li respondi: "Sire, vees chi uostre sergant tout apparilliet a vostre uolente faire." Et nostre sires li dist: "Ses tu ke cheste iaue senefie, ke tu as veu espandre par chaiens? Che est netoiemens des lieux ou mauuais esperis a conuerse. Car cheste maisons a

Three other angels, with three coloured tapers; then Jesus,

clad in sacramental robes.

The angel sprinkles the people with holy water.

Joseph asks Josephes if he knows Christ.

He answers, yes.

[* leaf 16, col. 2]
The company of angels go all round the house

sprinkling holy water.

Christ calls Josephes

and tells him that the sprinkling of the water was to purify the

house, which
had been the
habitation of
devils.

Christ explains
how holy water
purifies,

and tells
Josephes that
he is to receive
the Sacrament,

[* leaf 16, col. 3]

and be made
Sovrain Bishop
of his new
Christendom.

Christ takes
Josephes by
the hand and
draws him to
Him.

este tous iours habitacles des dyables, Si doit estre auant mondees & netoies ke mes seruiches i soit fais. Et nepourquant ele est toute mondee & espurgie des ke li sains esperis i descendi qui iou i enuoiai, mais ie l'ai arousee de cheste iaue por che *que* ie voel *que* tu faches autresi *par* tous les lieux ou mes nons doit estre apieles & mes seruiches fais." Et iosephes li dist: "sire, en quel maniere puet l'iaue espurgier si ele n'est auant espurgie?" "Tout autrestel beneichon, dist nostre sires, en l'iaue del purefijement *comme* en l'iaue del baptesme. Car tu i feras le signe de la *grant* raenchon, che est li signes de la crois sainte, & si diras ke che soit el non du pere & du fil & du saint esperit. Et qui aura creanche enterine en la forche de cheste beneichon, ja mauuais esperis n'abitera en liu ou cheste iaue soit expandue. Car tous li peurs & la paine au dyable si est en oir le *coniurement* de la sainte trinite, & en ueoir le signe de la sainte crois, par qui sa poestes fu destruite. Des ore mais voel ke tu rechoiues la hauteche ke ie t'ai promise a doner. Che est li sacrements de ma char & de mon sanc, & si le verra tous mes pules apertement. Car ie voel qu'il te soient tesmoing deuant rois et deuant contes, ke il ont veu la sainte enunction ke ie t'ai mise sour toi *pour* toi establir souurain pasteur apres moi de mes nouuieles berbis, Ch'est souurain eueske de ma nouuiele crestiente. Et tout autresi *com* moyses mes loiaus sergans estoit meneres & conduisieres des fiex israel par la poeste *que* ie l'en auoie dounee, Tout autresi seras tu garderes de chest mien pule. Car il aprenderont de la toie bouche *comment* il me deuront servir, & *comment* il tenront la nouuiele loy, & garderont la creanche." Lors le prist *nostres* sires *par* la destre main, si le traist pres de lui, si ke tous li pules des crestiens qui laiens estoient virent apertement la samblanche de lui. Et si ueoient tout *comment* iosephes estoit en estant deuant lui, et

comment il faisoit le signe sour lui de la crois. Et quant il eut este vne pieche deuant lui, a tant es uous que vns hom vint hors de l'arche tous kenus, si aportoit sour son col les plus riches uestemens, & les plus biaux ke nus hom terriens eust onques veus ne baillies. Et apres chelui issi vns autres qui estoit biaux a meruelle, & de moult biel eage, si portoit en son poing vne croche, & en l'autre vne mitre toute blanche, & la croche estoit toute blanche ausi, & la hanste toute vermelle. Quant chil doi furent venu hors, si uestirent iosephe tous les uestemens; les sandales premierement, & puis les autres choses qui conuiennent a eueske. Et quant il fu tous reuestus, si l'assirent en vne kaiere qui estoit illuec, toute apparellie par la uolente nostre signour, qui de toutes chose le voloit aaisier. Chele kaiere estoit de si grant rikeche ke onques nus hom qui le ueist ne seut a dire certainete de quoi ele peust estre. Et tout cil qui faisoient les riches oeures, dont il le uinrent puis veoir maint, disoient ke en tout le monde n'auoit maniere de si riche pirre¹ dont il n'eust en la kaiere. Et che dient encore tout chil ki le voient. Car ele ne fu onques puis ietee hors de la chite, anchois fu tous iours tenue pour saintewaire puis ke iosephes en fu partis. Ne onques puis hom ne s'i assist que n'en fust leues tous mors, ou qui n'i mehaignast de son cors anchois qu'il en fust leues. Et puis en auint il moult biaux miracles quant la chites fu prise par vn roi des sarrasins qui guerrioit la terre. Car, quant il eut trouuee la kaiere, & il le vit si riche, si dist ke il le prisoit plus ke toute la chite, & dist qu'il l'emporteroit en egypte dont il estoit rois, & si serroit dedens tous les iours ke il porteroit coroune. Et quant il l'en quida porter, si ne le peut onques nus hom remuer de son lieu ou ele estoit. Et il dist ke toutes voies serroit il dedens, puis ke il porter ne l'en pooit. Et maintenant

A grey-haired man comes out of the Ark carrying rich garments,

and a young one with a crook and mitre,

and they clothe Josephes in a bishop's vestments and seat him in a chair

of great richness.

[leaf 16, back]

still kept in the city.

Of the subsequent miracle wrought by the Chair. How it made a sacrilegious Saracen king's eyes fly out of his head.

¹ *piere, pierre, pere, pierre, pierrerie.*—Burguy.

How Christ
anoints and
consecrates
Josephes.

The holy oil is
put by the angel
into the Ark.

And all the
kings of Eng-
land till Uther
Pendragon,
Arthur's father,
were anointed
with it.

[* leaf 16, back,
col 2]

Christ puts a
ring on Jo-
sephes' finger.

Christ tells
Josephes the
meaning of
his episcopal
vestments.

He shoes to
keep his feet
from the paths
of evil.

ke il s'i fu assis, si en prist nostre sires si grant uen-
ianche *que* ambedoi li oel li uolurent hors de la teste.
Ensi demoustra nostre sires *que* che n'estoit pas sieges
a home mortel, se a cheli non pour qui il l'auoit ap-
parillie. Et maintes autres uirtus i demoustra il, dont
li contes ne parlera mie chi orendroit, Mais quant li
lieus venra, & li tans. Quant iosephes fu assis en la
kaiere, si uinrent tout li angele deuant lui, & nostre
sires l'enoinst & sacra en chele maniere ke on doit
eueske sacrer & enoindre, si ke tous li pules le vit
apertement. Et chele onctions dont il fu enoins si fu
prise en l'ampule ke li angeles portoit, qui le prist &
traist a soi par l'espaule quant il vaut entrer dedens
l'arche si *com* aues oi cha en arriera. Et de chele
onction meisme furent enoint tout li roi deske la
crestientes vint en engleterre iusqu'a uter pandragon,
qui fu peres le roi artu, de qui tout chil qui *content* les
auentures ne seuent mie tres bien *pour* quoi il fu apieles
pandragons 'en son sournon. Car che set on bien, ke
il eut a non vters en baptesme. Mais l'estoire de chest
liure lor dira cha en auant tout esclairiement *pour* quoi
il fu apieles ensi, & *comment* ichele unctions fu perdue
quant il dut premierement estre courones. Quant
iosephes fu enoins & sacres ensi *com* vous aues oi, si li
assist nostre sires la croche en la main & sa mitt[r]e en
la teste, & si li mist el doit vn anel dont nus hom
morteus ne porroit l'eure contrefaire, ne la forche de la
pierre deuiser. Et quant il eut de toutes choses ensi
atourne *com* vous aues oi, si l'apiela, & si li dist:
"Josephe, ie t'ai sacre & enoint a eueske si hautement
ke tu as veu, & mes autres pules ke chi est. Or te
dirai ke chist vestement senefient ke tu as vestus.
Car nus ne les doit porter s'il ne fait chou ke la sene-
fianche requiert. Chil sauler *que* tu as cauchies,
senefie ke tu doit tes pies tenir si nes ke il ne voient
en nule oeuvre de malisse, mais en orison, et en pre-

chement, & en conseil donner as desconsillies. En tel maniere dois tu traullier tes pies. Car ie voel que tu aies part en l'escripture qui dist: 'Li hom est boineu- Psalms 1, 1, 2. reus qui ne vaut estre consenteres del conseil as felons, & qui ne naut porter ses pies en la uoie par ou li pecheour & li desloial aloient, & qui ne sist mie en la kaie de destruisement. Mais il mist sa uolente & sa poissanche toute a parfaire les commandemens de la loy nostre signour, & en cheste chose furent tout si pense, & par nuit & par iour.' En tel maniere doiuent aler ti pie. Car il ne doiuent ia faire nul pas sans pourfit. Apres te dirai des autres uestemens. Chil ke¹ tu as vestu desus ta cote, si senefie chaeste. Car ch'est The under garment means Chastity. vne virtus par qui l'ame quant ele depart del cors s'en ua blanche & nete, & si s'acorde a tous les biens de l'ame, che est, a toutes les virtus. Ensi dois tu premierement chaaste dedens toi auoir, pour faire de li [* leaf 16, back, col. 3] fondement as autres uirtus edefier. Li autres uestemens desour chelui est autresi blans, & si senefie The upper means Virginity. virginitei. Et tout autresi com uirginites ne puet estre en nul lieu ke caestes ne soit en sa compaignie, Tout autresi ne puet nus prestres ne ne doit uestir chelui desus ke il n'ait auant uestu chelui desous. Chil autres uestemens dont li chies est couuers, si The head-covering means Humility. senefie humelite, qui est contraire a orguel. Car orgieus veut tous iours aler fierement, teste leuee. Mais humilites va douchement, tout souef, le chief enclin. Autresi doit aler li prestres a grant humelite, le chief enclin. Non pas autresi com li pharisijens el temple quant il oroit, qui dist, 'biaus sire diex, ie te rench graces & merchis de che ke ie ne sui mie autresi desloiaus com sont mi autre voisin!' Mais ausi com Priests ought to walk humbly, not like the Pharisee in the Temple. li publicans qui n'osoit mie nis regarder vers le chiel, but like the Publican. tel paour auoit il ke diex ne se courechast de che qu'il estoit si pechieres; anchois estoit repuns loing de

¹ Chel uestiment ke, MS Addit. 10,292, leaf 10, col. 1.

The green garment means Suffering invincible.

The one above it means Justice or Righteousness.

[* leaf 17]
The qualities of Justice.

The band on the left arm means Abstinence.

Why is it on the left arm rather than the right?

The necklet means Obedience.

For we ought to bear the yoke like the ox.

The uppermost garment means Love, or Charity.

l'autel, & batoit son pis de son poing, & disoit, 'Diex, sire, aies pitie de chest pecheour.' En tel maniere se doit *contenir*, qui veut acomplir les oeures d'umilite. Or te dirai ke chil apres senefie qui est tous vers, & si ne l' doit nus prestres vestir, ne lui ne chel autre desus, se il n'est eueskes. Et chil qui est si uers senefie souffranche, qui ia ne sera vencue, tous iours est verdoians, tous iours est en vne forche, ne nus ne ia encontre qui ele n'emport la victoire & l'onour. Car nus ne puet si bien vaincre son anemi *comme par* souffrir. Chil autres uestemens desus chestui, qui est si blans, senefie droiture. Car tout chil qui uoelent droiture de sainte eglise garder loiaument maintiennent droiture. Droiture est vne vertu de si *grant* haute'che ke par li sont toutes choses tenues en lor droit point, ne ia nule fois ne se cangera, a chascun rendra chou qu'il ara deserui. Droiture ne doune a nului pour amour, ne ne taut a nului pour haine. Ensi se doit mener qui ueut maintenir d[r]oiture. Chil loijens qui te pent el brach senestre, si senefie abstinence. ¹Car li cors doit estre loijes a abstinence autresi *com* li bras est de chel loijen, & che est ¹vne des grans virtus d'estre en abstinence en *grant* plente de bien, & cheste uirtus si est vns des membres de droiture. Et se tu ueus sauoir pour quoi chil loiens est *plus* el brach senestre ke el destre, Je le te dirai : pour ke la destre ne doit seruir se d'espandre non, ne la senestre se de retenir non. Or t'ai dit del loien del brach. Apres te dirai de chelui qui est entour le col, si senefie obediencie. Car autresi *com* li bues porte le gieu au gaignour, autresi deues vous porter le gieu de nostre signour dame dieu, & deues estre obeissant a son *commandement*, autresi *com* li bues obeist au gaaignour pa[r] la forche du gieu. Chil daarrains uestemens qui est desus tous les autres, si senefie carite. Car ele est tout vermelle ;

..1—' c'est, MS Addit. 10,292, leaf 10, col. 2, middle.

& qui a carite en soi, il est caus autresi *com* li carbons ardans est vermaus, & si est volentieus & curieus de tenir chier chou qu'il doit. Che est, d'amer dieu son signour de tout son cuer & de toute s'ame & de tout son pense, & apres d'amer son proisme autresi *com* soi meisme. ¹ Charites met toutes choses en vn pris, & aime toutes choses ouniement, nule chose ne tient a estrange, autant aime la chose a son uoisin *comme* la soie.¹ Ensi vit, qui garder veut carite. Chil bastons ke tu tiens en ta main senefie .ij. choses, venianche & misericorde; venianche, *pour* chou ke il est poignans par desous, & misericorde, *pour* chou qu'il est courbes par deseure. Car li chies deseure doit premierement apieler. Che est a dire, ke li eueskes doit tout auant apieler le pecheour, & semondre de confession, & mener tant par douches paroles ke il li ait fait son pechiet regehier a honeur de dieu & a honte del dyable. Et quant il a oint de ses douches paroles tant qu'il ait mene a misericorde, lors si le doit poindre du chief du baston desous. Che est a dire, ke quant li prestres a tant adouchie le pecheour ke il li a fait recounoistre son creatour & renoijer le dyable, lors si le doit poindre, car il li doit encargier le fais de la grant penitanche *par* quoi il soit poins & aguillounes pour espanir en tristeche chou k'il ara fourfait en ioie. Ensi siert li chies deseure d'apieler a misericorde, et chil desous sert de prendre venianche. Or te dirai ke senefie li a[n]iaus ke tu as en ton doit. Il senefie mariage. Car li eueskes est sacres, si est ioins a sainte eglise *par* mariage. Car, quant li eueskes est sacres, si est ioins a dieu, & des lors en auant la doit il garder saine & enferme *comme* sa loial espouse. Et la u il rechoit le mariage, ne le doit il puis werpir,² ne en prosperite ne en aduersite; Ch'est a dire, ne en bien

The qualities of Charity.

The staff means Vengeance and Mercy.

[* leaf 17, col. 2]

Mercy, as it is crooked a-top; the Bishop ought first to use gentle words

and then the sharp point of Repentance.

The Ring on his finger means Marriage, and the Bishop is married to Holy Church,

and must keep to her through good and bad

¹—¹ Car carite met toutes choses en .I. point & aime toutes choses ouniement; si aime autant les choses son uoisin *comme* la soie. MS Add. 10,292, leaf 10, col. 3, at top.

² puis ne le doit on deguerpir. MS Add. 10,292, leaf 10, col. 3.

and share her sorrows.

The horned hat means Confession.

[* leaf 17, col. 3]

Why there are two horns. The first is Repentance; the second Satisfaction.

What Satisfaction is.

The head and two limbs of Confession.

ne en mal. Et se sainte eglise sueffre tribulations ne mescheanches, il en doit estre parchouniers. Car l'ewangile dist¹ ke chil sont boineure qui soustienent les paines & les anuis *pour* droiture. En tel maniere se doit contenir qui veut estre loiaus espous en sainte eglise. Et qui autrement s'i contient, il n'est mie loiaus espous, mais auoutres, car il fause son mariage ke il deust loiaument garder. Apres, dois sauoir ke chil chapiaus cornus senefie qui est en ton chief. Il senefie confession, & pour chou est il blans; car confessions est la plus blanche chose qui soit, & la plus nete. Car ia nus hom n'iert si ors de pechie, ne si enuenimes, se il a vraie confession veut repairier, ke ele ne le fache tout blanch & tout net. Et ses tu pour quoi il i a .ij. cornes? Pour chou qu'il i a .ij. membres en confession. Li premiers de ches .ij. membres est repentanche, & li autres est satisfacions. Repentanche est, quant vns vient au prouoire, & il li regehist son pechie, & le partist du tout si ke il n'i repaire plus. Ichil vient a repentanche, mais pour chou n'est il mie vrais *confes*; Anchois li *conuient* faire auant satisfaision. Satisfacions est, quant vns pechieres a son pechie recouneu, de faire la penitanche itele *com* li prestres li encarche, & de souffrir la paine de boin cuer, de boine volente. Ensi pues entendre ke nus ne puet estre *confes* se il n'a confession le chief, & les deus membres. Li chies est de son pechie regehir. Li vns des membres est de tenir soi de pechie. Li autres est de mener a chief la penitanche encarchie. Ne ia nus hom ne sera urais *confes pour* ke il defaille en quel ke soit de ches trois. Et pour chou ke confessions [est] la plus haute chose qui soit, *comme* chele qui restore a vn caup tous les damages & toutes les pierres, *pour* chou est ele senefije *par* che chapiel qui est li plus haus de tous les uestemens. Or ies tu enoins & sacres, & ie t'ai doune

¹ MS repeats *car l'ewangile dist.*

l'ordene & la hauteche d'eueske, a mon pule ensegnier & *confermer* en ma [no]uiel[e]¹ loy. Et ie voel ke tu soies garde des ames d'aus, & *quanque* ie i perderai par defaute de toi, ie te demanderai tout, & a toi m'enprendrai au grant iour espoentable quant ie uenrai prendre venianche & iustiche de tous les meffais, quant toutes les respoistailles des cuers seront descouuertes.

Now that Josephes is consecrated, he is to teach and confirm Christ's people, guard their souls, and be accountable for them at the Awful Day.

Et se ie te truis loial sergant de chest petit pule nouiel dont ie te *commant* les ames, ie te donrai a chent doubles grignour baillie, ensi *com* le ewangile le promet a chiaus ki laissent lor propriete pour amour de moi. Et pour chou te *commanch* iou 'les ames, & si t'en fai pastour, ke ie ne voel ke il soit² pourueres & despensiers de ches choses qui as cors besoigneront. Or, vien auant, & si feras le sacrement de ma char et de mon sanc, si ke tous² mes pules les verra apiertement."

His reward if he is a loyal servant.

[* leaf 17, back]

CHAPTER X.

Josephes goes into the Ark and celebrates the Sacrament.

He uses only Christ's words of Consecration, and forthwith the bread and wine become flesh and blood (p. 90). Christ makes him divide the bread into three parts, which nevertheless appear, and are eaten by him, as one body, most sweet (p. 89-90). He receives the wine. The angels take the vessels out of the ark (p. 91). Christ tells the people he sends them his flesh and blood (p. 91). Joseph and his company receive the body of Christ, like a small child. Christ tells Josephes to celebrate the Sacrament daily, and how to ordain priests and bishops in every city (p. 92); and that Evalach's messengers are coming for him to expound the king's dream, and that he is to be of good courage, as he shall beat the false prophets (p. 92-3). How Josephes appoints his cousin-german Leucam to guard the Ark, as Treasurers do now Churches' treasures (p. 93).

A tant enmena nostre sires Iosephe iusc'a l'arche, si ke tous li pules le uit entrer dedens. Et si uirent

Josephes goes into the Ark,

¹ nouele. MS Add. 10,292, leaf 10, back, col. 1.

² MS ke tu tous.

³ ? for 'tu sois.'

which grows
larger,
and celebrates
the Sacrament,

using only
Christ's words
at the Last
Supper,

and forthwith
the bread
becomes flesh,
and the wine
blood, as of a
child.

Christ tells
Josephes to
divide the bread
into three parts.
Josephes remon-
strates,
[* leaf 17, back,
col. 2]

out does it.

tout ke ele crut tant & eslargi, ke il estoient tout
largement dedens, & veoient les angeles venir & aler
pardeuant l'uis. Laiens fist iosephes le premier sacre-
ment qui onques fust fais en chelui pule. Mais il l'ot
moult tost acompli. Car il n'i dist ke ches paroles
seulement ke ihesus cris dist a ses disciples en la
chaine,¹ Quant il lor dist, "tenes, si mangies, che est
li miens cors qui pour vous & pour maintes gens sera
liures a tourment." Et autresi lor dist il du vin,
"tenes tout, & si bues; car che est li sans de le
nouiele loy, li miens sans meismes qui pour vous sera
espondus en remission des pechies." Ches paroles
dist iosephes sour le pain ke il trouua tout aparilliet
sour la platine du calice, ensi *com* li contes a dit la u
il parla del autel qui estoit en l'arche. Et quant il les
eut dites sour le pain & sour le vin qui el calisce
estoit, si deuint tantost li pains chars & li vins sans.
& lor vit iosephes tout apiertement ke il tenoit
vn enfant, & li sanloit ke chil sans qui uenoit el
calisce fust cheus del cors a l'enfant. Et quant il le
uit ensi, si en fu moult durement esbahis, si ke il
ne sauoit sous chiel ke il peust faire. Anchois se tint
tous cois, & *commencha* moult angoisseusement a sous-
pirer du cuer & a plourer des iex, pour la grant paour
ke il auoit. Lors li dist nostre sires: "Josephe, il te
conuient desmenbrer chou ke tu tiens, si ke il i ait trois
pieches." Et iosephe li respondi: "Ha, sire, aies
pitie de uostre serf. Car mes cuers ne porroit souffrir
a desmenbrer si biele figure." Et nostres sires li dist,
"se tu ne fais mes *commandemens*, tu n'aras point de
part en mon hyretage." Lors prist iosephes le cors, se
mist la teste a vne part, & desseura del bu tout autresi
legierement *comme* se la chars de l'enfant fust toute
quite en tel maniere *com* on quist char ke on a oublie
sour le fu. Apres chou, fist .ij. parties du remenant a

¹ Fr. cène, L. coena.

moult grant paour *comme* chil qui moult durement souspiroit & plouroit. Ensi *com* il *commencha* a faire les parties, Si chairent tout li angele qui laiens estoient deuant l'autel a terre, & furent tout acoutes & a genous tant ke *nostre* sires dist a iosephe: "Quel chose atens tu? rechoif chou qui est deuant toi, & si l'use, car che est tes sauemens." Et iosephes se mist a genous, & bati son pis, & cria merchi, en plorant de tous ses pechies. Et quant il fu redrechies, si ne vi deuant soi sour la platine ke vne pieche a samblanche de pain, & si le prist, si le leua en haut. Et quant il eut rendu graces a son creatour, si ouuri la bouche & vaut metre dedens. Et il regarde, si uoit ke che restoit vns cors tous entiers. & quant il le vaut traire arriere, si ne paut, ains sentoit *c'on* li metoit tout dedens la bouche anchois qu'il le peust clore. Et quant il l'eut use, si li fu auis ke toutes les douchours & les suantumes ke on porroit nomer de langhe li fuissent entrees el cors. Apres rechut vne partie del saint boire sacre qui estoit el calisce. Et quant il eut¹ che fait, si uit ke uns angeles prist la platine & le calisce, si les mist ambedeus en la sainte escuele, l'un sour l'autre. Et sour chele platine si vit plusours pieches en samblanche de pain. Et quant li angeles eut prise l'escuele, si vint vns autres, si leua la platine en haut & che qui estoit sus auoec, si l'enportoit entre ses .ij. mains hors de l'arche. & li tiers angeles prist le calisce, si le porta apres chelui en autrestel maniere. et chil qui portoit la sainte escuele, fu tous li daarrains. Et quant il furent hors de l'arche tout troi, si ke tout li pules les veoit, si parla vne vois qui dist: "Mes petis pules nouielement tenes² de l'esperitel naissenche, ie t'enuoi ton sauement. Che est mes cors qui pour toi souffri corporel naissenche & corporel mort. Or garde dont ke tu aies vraie creanche

The angels all kneel down.

Christ tells Josephes to receive what is before him:

he takes the bread,

and on putting it into his mouth finds it one body,

sweeter than can be told by tongue of man.

Josephes receives the wine.

An angel puts the plate and cup into the Grail-Dish. [* leaf 17, back, col. 3] Another carries them out of the Ark.

Christ tells the people that he sends them their salvation, His body and blood,

¹ MS repeats *Et quant il eut*.

² nes. MS Add. 10,292, leaf 11, col. 1.

and that they
who receive it
worthily shall
be saved, and
they who
receive it
unworthily,
damned.

Joseph and his
company receive
the Sacrament.

Each thinks a
child has gone
into his mouth.

The angels re-
place the vessels
in the Ark.

[* leaf 18]

Christ tells
Josephes to
celebrate the Sa-
crament daily.

And directs
him how to

ordain priests,
and bishops,
who shall have
the apostles'
power to bind
and loose,
[² MS sorront]

and tells him to
make a bishop in
every city,

and anoint them,
and all converted
kings, with the
holy anointing.

Christ tells him
that Evalach's
messengers are
at hand,

a *une* si haute chose rechevoir & vser. Car se tu crois parfitement ke che soit tes sauueres, dont le recheueras tu au perdurable sauvement de l'ame. Et se tu ne crois enterinement, tu le recheueras au perdurable dampnement del cors & de l'ame.¹ Car qui usera mon cors, et buuera mon sanc, & il n'en sera dignes, il mangera son destruisement & buuera, ne nus n'en puet estre dignes se il n'est urais creans. Or garde donques ke tu le croies." Lors vint li angeles qui portoit la platine deuant ioseph. & ioseph s'agenoilla, si rechut, iointes mains, son sauueour, tout isnelement, & chascuns des autres autresi. Et si estoit a cascun auis quant on li metoit en la bouche la pieche en samblanche de pain, ke il veist entrer en sa bouche vn enfant tout en forme. Et quant il eurent tout eu del sacrement, si s'en retournerent li troi angele en l'arche, & misrent sour l'autel les vaissieus ke il portoient. Lors apiela nostres sires iosephe, & si li dist, "Josephe, ensi me seruiras chascun iour des ore en auant, & tu & tout chil ke tu establiras a ordene de prouoire & d'eueske. Et se tu ordenes prouoire, tu li metras ta main sour le chief, & li feras le signe de la crois el non de la trinite. Mais a l'eueske sacrer *conuient* tout chou *que* iou ai fait sour toi. Car eueskes doit estre sour prouoire. Et tout chil qui a cheste hounour serront² establi, aront ausi grant pooir de loier & de desloier comme mi apostle eurent en terre. Desormais establiras vn eueske en chascune chite ou mes nons sera recheus *par* ta parole. & si serra enoins de cheste sainte onction, & tout li roi qui *par* toi venront a ma creanche. Ore aproche l'eure ke li rois eualach laira le desuolement des ydoles, & se tournera a la creanche de la glorieuse trinite. Car li *chiualer* sont pries qui viennent querre ioseph pour lui chertefijer d'une grant meruelle ke ie li ai anuit movstree en auision. Or

¹ Illustration of Joseph and six others taking the sacrament.

oste ces¹ uestemens, si iras a lui entre toi & ioseph, & vous les feres certain de tout[es] les choses qu'il vous demandera. Et si ne soies pas esmaijet se vous vees venir encontre vous tous les boins clers de sa loy ; car tu les uainteras tous, Si que ia a tes paroles ne porront contrestre. Et si te donrai si biele grasce es iex le roi eualach, ke tu li diras vne partie de che qu'il li serra a auenir par la forche de mon esperit. Et tout chil qui mon esperit ont recheu, ou qui le recheueront, aront pooir de cachier hors les ma[uua]is esperis par tous les lieus ou il venront." A tant s'ala iosephes desuestir, si laissa tous les uestemens en l'arche sour l'autel. Apres apiela .i. sien cousin germain qui estoit en chele compaignie, si estoit apieles leucans. Chelui establi iosephes a garder l'arche de iour & de nuit. & encore est ore a nos tans cheste coustume maintenue es hautes eglises. Car li vns garde tout le tresor del egli'se : si est apieles tresoriers. Ne onques a chel tans n'auoit este fait. Mais lors establi iosephes chelui leucam, ensi com vous aues oi de chelui, ne mie pour chou ke il fust ses cousins,² mais pour chou ke il se³ tenoit plus religious ke nul des autres.²

and that he and Joseph are to go with them,

and not be afraid of the heathen clerks, as he shall overcome them,

and find grace in Evalach's eyes.

And all who receive the Holy Ghost shall be able to cast out evil spirits.

Josephes unrobes, and sets Leucam to watch the Ark night and day.

And this custom still exists in great churches which have a [* leaf 18, col. 2] Treasurer.

[³ MS 'ses' altered]

CHAPTER XL.

Joseph and his son go before the king. Evalach's doubts. A heathen clerk's objections to the doctrine of the Trinity (p. 94-5). Josephes answers,—Evalach shall be given up to his enemy for three days and nights (p. 95), and the heathen clerk is struck dumb and blind (p. 97). Evalach asks if he can escape (p. 98). Yes ; by believing in Christ (p. 98). All go to the heathen temple (p. 98). The devil in the image of Mars smashes all the images (p. 99). Evalach asks the devil why it has done this (—because

¹ MS cest.

²—² mais por ce qu'il estoit plus religious que nus des autres. MS Add 10,292, leaf 11, col. 2, near foot.

Joseph's two angels compelled it—), and whether the clerk struck dumb and blind will recover, and whether he shall prevail against the Egyptians (p. 100). The devil confesses he knows nothing about it (p. 101).

The King's messenger comes.

Eualach asks Joseph to prove first, how the Trinity can be Unity ;

2. of the Virgin's virginity ;
3. of Christ's conception without carnal assemblage. Joseph repeats his former proof (Ch. VI.). A clerk objects,

that if all three are only one deity,

then each cannot be perfect God ;

and if each has entire Godhead, then there are three Gods.

[* leaf 18, col. 3]

If the Holy Ghost is perfect

A tant vint li messages le roi, si dist a ioseph ke li rois le mandoit ke il alast a lui parler. Lors en alerent deuant lui entre ioseph & son fil, & quant il issirent hors du palais si firent sour aus le signe de la crois, & commanderent as autres ke il fuissent en orisons et en proieres pour le roi eualach, que diex, qui estoit auoiemens des desuoies, li dounast venir a la voie de uerite. Et quant il furent venu deuant le roi, si les commanda li rois a seoir, & si dist a ioseph qu'il li prouast che ke il auoit ier dit del pere & del fil & del saint esperit, comment il pooient estre trois persones & vne seule deites ; & comment la puchiele auoit enfante sans son puchelage malmetre ; Et comment li fiex pooit estre concheus sans carnal couuine d'ome & de feme. Quant li rois eut che dit, si se drecha ioseph, & li dist ichele meisme raison que il li auoit dite a l'autre fois, & en chele meisme manieere¹ li prouua. Et quant il eut che dit, si se drecha vns clers. Chil estoit tenus a plus sages & a plus fondes de la loy. Chil parla encontre ioseph, & dist ke il ne disoit riens. Car se li peres & li fiex & li sains esperis n'auoient c'une deite, dont n'estoit mie cascuns d'aus trois par soi entiers diex ne parfaits. Et se il voloit dire ke li peres fust entiers diex & parfaits, dont n'i prendroit noient la persone du fil & du sains esperit. Et se eles auoient ambedeus cascade sa deite enterine, dont serroient chou trois deites, che ne porroit nus hom contredire raisnablement. Car nus hom qui che contredit, ne porroit apertement prouer ne metre en uoir, ke nule des trois persones n'eust entire deite en lui, ou nule des autres fust amenteue. Car la ou on dit ke li sains esperis est parfaits dies² &

¹ So in MS.

² diex, MS Addit. 10,292, leaf 11, col. 3.

entiers, ne [que¹] li troi n'ont c'une seule deite en lui ou nule des autres, par chou moustre on *que* li vns vaut autrestant *comme* li troi. Et se ch'est voirs ke li vns vaille autrestant *comme* li troi, dont est il voirs *que* li troi sont noiens en lieu ou li tiers est amenteus. Et puis ke les .ij. persones pierdent ensi lor forche par la tierche, dont puet tous li mons veoir et counoistre apiertement ke chascune de les trois n'a mie deite parfaite ne entiere." Quant chil eut si durement parle encontre la trinite, si fu ioseph moult esbahis de fauses proeues ke chil li a auant traies, si ne seut mie maintenant respondre a fauser² chou k'il auoit dit, car nostre signour ne plot mie. Lors se drecha iosephes, & si parla haut si ke de tous fu clerement ois, & si dist au roi premierement: "Rois, escoute ke ie te dirai. Che te mande par moi le diex de israel, li crieres de toutes choses, & si dist a toi: 'Pour chou *que* tu as amenes tes faus plaideors encontre ma creanche, pour chou ai iou establi a prendre si grant venianche de ton cors *que* tu cherras anchois *que* li tiers iours soit passes en vne si grant mesaventure *que* tu ne quideras *que* nule riens viuans te puisse garandir de perdre toute terriene hauteche premierement, & ton cors apres.' Et si prendra diex cheste iustiche de toi, pour chou *que* tu ne veus recheuoir la creanche de son glorieus non, Anchois as despise & mise auers la demonstranche *que* il te fist anuit de ses secres & de ses miracles *que* il te descouuri en auision. Pour chou te mande li diex des crestijens par la bouche de son sergant qui parole a toi, qu'il donra a ton anemi mortel gloire et honour & essauchement sour toi trois iours & trois nuis. Car ta for'che ne porra contrestre, ne tes cors n'osera attendre celui qui onkes forche ne peut auoir mais encontre toi, ne mais de cheste fois qu'il t'a desconfit, par le traison de tes consilleurs qui se sont a lui tourne par les dons.

God and one,
surely the other
two are nobodies.

[¹ *que*, MS Add.]

And if the two
are nothing,
then each can-
not be perfect
God.

Joseph is con-
founded;

but Josephes
addresses Eva-
lach,

and tells him
that because he
has brought his
false pleaders
against His
truth He will
bring sore dis-
aster on him
within three
days.

And because he
has despised the
revelation of
God's secrets to
him in his dream,
God will give
his mortal enemy
power over him
for three days
and three nights.

[² leaf 18, back]

² sauser, MS Reg.; fausser, MS Addit. 10,292, lf 11, col. 3, at foot.

And to verify it
Josephes says,

that Tholomes,
King of Baby-
lon, has made
ready his forces
and will attack
Evalach,

and pursue him
and put him in
fear of death.

Josephes next
tells the object-
ing heathen
clerk,

[¹ MS ton]

that, as he has
blasphemed
God's creed
and dishonoured
His name,

[* leaf 18, back,
col. 2]
and has been
dumb and blind
in spiritual
knowledge,

God will strike
him dumb and
blind.

Ensi te mousterra li diex des crestiens ke nule creature ne puet durer qui n'est apparillie a son *commandement*. Ne ia ne recouerras la grant hauteche ke tu *commences* a perdre, se par l'aide de chelui ne le requieres. Et se tu de cheste chose me tiens a mencoingeur, tu orras par tans teles nouieles par quoi tu porras sauoir que *nostres* sires m'a demoustre aucune chose de tes auentures. Et si saches bien de uoir, ke tholomes li fuitis, qui est rois de babyloines, a tout son effort apparelliet, & vient sour toi moult ireement. Et si dist li rois des crestijens: 'En la main au felon egyptijen liuerrai iou le roi mescouneu, par chou ke il me fuit & mescounoist. Et chil qui tous iours a este fuitis, encachera chelui qui tous iours l'a cachie, & si le menra iusc'a paour de mort. Car ie li voel faire esprouner ke ie seus sui li rois des rois & la forteche de tous les pules.'" Apres se tourna iosephes vers chelui qui auoit si durement parle encontre la trinite, & si li dist: "Escoute, tu qui as parle encontre la sainte creanche au dieu des crestijens. Or enten ke il te demande par la bouche de son¹ serf qui a toi parole. 'Tu, fait il, qui ies ma creature, & qui en tous lieux deusses obeir a mon *commandement*, tu as ma creanche blasmee & mon non deshonne. Et pour chou ke ie voel ke tu saches ke tu as parle encontre chelui qui a pooir & sour toi & sour toutes choses autres, pour chou te ferai iou sentir uns desbatemens de ma iustiche terriene; Si ke tu le soufferras, & li autre se castieront par toi. Car tu as en tous iours la terriene science, ne onques l'esperitel ne 'vausis counoistre, ne goute n'i pooies veoir; et se tu en uausisses parler, tu n'en seus onques dire uoir. Et pour chou ke tu as este mus & awles en l'esperitel science, qui tu deusses cler veoir, & de qui tu deusses tenir toute la parole, pour chou te mousterrai iou ke la terriene science ne puet riens encontre l'esperitel. Car ie te taurai, voiant tous chiaus qui sont chaiens, la

terriene parole & la veue. Car mes esperis est de tel forche, ke il fera les bien emparles a muir, & les cler veans awlir ; si fera les mus bien parler, & les awles cler veoir.” Tantost ke ioseph[es] eut che dit, si perdi chil la parole, & quant il vult parler, si senti deuant sa bouche vne main qui li lioit la langhe ; Mais il ne le pooit veoir. Et il se drecha pour plus efforchier de parler ; Mais si tost *com* il fu leues, Si ne vit nule goutte des ieux. Et quant il senti chou, si *commencha* si durement a muir *que* on l’ooit tout clerement d’ausi loing *com* on porroit traire vne saiete. Et si estoit auis a tous chiaus qui l’ooient, ke che fust vns toriaus. Et quant li autre virent cheste meruelle, si en furent moult courechiet, & coururent tout sus iosephe, si l’eussent tout depechie a lor pooirs. Mais li rois eualach sailli en pies, & prist vne espee toute nue, si iura la poissanche jouis qu’il feroit tous chiaus destruire & liurer a mort qui en lui meteroient la main. Car dont l’aroit il trai, se il l’auoit mande en sa maison, & il ne le garandissoit. Ensi leua le tumulte par la sale. & li rois apiela iosephe, & li demanda qui il estoit. Et ioseph se traist auant, si dist qu’il estoit ses fiex. Et li rois respondi ke moult parloit bien, & qu’il estoit voir disans en maintes choses. Apres li demanda *comment* il auoit tolue la parole & la veue a chelui qui auoit parle encontre lui. Et iosephes respondi qu’il ne l’en auoit rien tolu ; Mais li diex des crestiens *contre* qui il auoit parle, Ichil li auoit tolu & parole & veue. Car che estoit li diex de qui la parole ne seroit ia fausee *pour* nului ; Ensi *com* il *commandoit*, couuenoit toutes choses a estre. “ Coument, dist eualach, est il dont voirs ke tholomes li fuitis m’enmerra iusc’a paour de mort, & ara sour moi pooir & forche .iiij. iours & .iiij. nuis ? ” “ Chertes, dist iosephes, il est uoirs qu’il n’est nus hom viuans par qui il puist estre fauses. ” Et li rois li demanda *comment* il pooit chou sauoir. “ Dont, n’as

The clerk becomes dumb

and blind.

The people are angry and rush at Josephes.

Eualach seizes a sword and swears he'll put to death all who lay hands on Josephes.

He asks Josephes who he is,

and how he took speech and sight from his opponent, [* leaf 18, back, col. 3]

and whether it is true that Tholomes shall put him in fear of death, and have power over him three days and three nights.

Evalach cannot
believe it,

but asks if he
can escape it.

Yes, by receiving
the belief of
Jesus Christ,

not only in word,
but in heart.

[* leaf 49]

The clerk struck
dumb and blind
is taken to the
heathen temple,
to the image of
Apollo.

tu oi, dist iosephes, *que* li esperis au dieu des crestijens est de si grant forche, ke il fait les mus parler & les awles veoir cler? Ch'est a dire, ke chil qui n'ont rien seu de clergie counistront toute la forche des escriptures *par* le grasse de son saint esperit." "Par foi, dist li rois, s'il auient ensi *com* tu as chi conte, le vauroie asses miex estre mors ke vis. Mais il n'est nule riens ke iou en peusse croire. Ne pour quant, si ai iou veu vne de tes paroles auenir." "Rois, dist iosephes, *quant* tu verras qu'il serra auenu, dont m'en croi." "Et en porrai iou, dist il, escaper?" "Chertes, dist il, oil, *par* vne seule chose." "Et *quele* sera ele?" dist li rois. "Je le te dirai, dist iosephes. Se tu rechois la creanche ihesu crist, *que* tu le croies *parfitement*, de *quele* eure que tu le rechoiues, tu aras secours & deliuranche. Mais bien saches de uoir, *que* ia pour chose ke la bouche die, se li cuers n'i est, ne sera deliures. Car diex n'est pas hom qu'on puisse engingnier ne decheuoir *par* samblant; Anchois est de si parfaite sapiense qu'il counoist tous les penses des gens, & uoit *parmi* les cuers toutes les repostailles qui i sont." Lors li demanda li rois *comment* il estoit apieles. & li dist qu'il estoit apieles iosephes. Et li rois li redist: "Ore me di, iosephe, de che'lui qui a perdue la parole & la veue, se il recouerra iamais." "Rois, dist iosephes, Ore le fai porter deuant tous les diex ke tu aoures; et si orra[s] ke il te responderont et de sa garison & de ta bataille." Lors le fist porter el temple, si i ala il meismes, & iosephes, & ses peres. Et *quant* li prouoire de la loy l'eurent offert al autel appolin qui il apielent le dieu de sapiense, si demanderent al ymage qui estoit sour l'autel *comment* chil gariroit iamais. Mais onques tant ne seurent demander a chele ymage ke il onques en peussent parole traire. Et li rois vint auant, si li demanda qu'il li dist a quel fin il uenroit de cheste guerre. Mais il n'en puet onques auoir respons ne ke

li autre. Et vns dyables qui estoit en l'ymage martis, ke il claiment le dieu de bataille, *commencha* a crier : " Foles gens, ke ales vous atendant ? il a en nostre *compaignie* vn crestijen ki a si loie apolin par le *coniurement* de ihesu crist son dieu, qu'il n'a nul pooir de vous respondre. Ne ia nus diex en lieu ou il soit n'osera douner respons, ne ne porra, puis ke il ara *coniure*." & maintenant *que* li dyables eut che dit, si *commencha* si durement a crier ke il fu auis a tous chiaus qui estoient el temple qu'il fust en vn fu ardent. Ensi disoit, " ha, Josephe, eueske ihesu crist, laisse chou ester ke tu dis, car tu me fais ardoir, & ie m'enfuirai de si la u tu *commanderas*." Ensi crioit li dyables qui estoit en l'ymage martis par le *coniurement* que iosephes li auoit fait. Car il le destraingoit si durement, & tant le iusticha, ke il issi hors de l'ymage, & uoiant tous chiaus qui estoient el temple, abati l'ymage a terre, & si le debrisa toute par menues pieches. Et quant il eut chou fait, si prist vn aigle d'or moult grant, qui estoit sour l'autel au *consel*, si en feri si durement l'ymage appolin en mi le vis, ke il li pechoia le nes & le brach destre. Apres s'en ala par toutes les ymages del temple, si n'i remest onques ymage qui il ne ferist de chel aigle tant qu'il li pecheoit aucun des membres. De cheste chose furent les gens moult espoente qui estoient el temple ; Car il veoient les meruelles que ichele aigle faisoit, Mais il ne pooient veoir chelui qui la tenoit. Et ch'estoit la chose pour quoi il estoient plus espoente & plus esbahi. Lors apiela li rois Josephe, & si li demanda que che pooit estre qui ensi depechoit ches ymages. & iosephes li respondi qu'il l'alaist demander al autel martis. Et il j ala, si vult sacrefier, mais josephes ne li laissa ; ains dist que s'il faisoit tel sacrefisse, il morroit de mort soubite. Et quant li rois eut demande respons a l'autel, Si dist li dyables qu'il n'osoit a lui parler pour

A devil in the image of Mars eries out that a Christian there has bound Apollo, so that he cannot speak.

The devil offers to go out, wherever Josephes orders.

It goes out, knocks down the image of Mars, and breaks it in pieces ;

then the devil hits the image of Apollo on the nose and breaks [* leaf 19, col. 2] it and its right arm ; and destroys the other images.

The people are dismayed.

Evalach asks Josephes who has broken the images.

Josephes tells him to ask at the altar of Mars.

He does, and the devil says Josephes stops him.

Josephes gives the devil leave to speak; and it tells Evalach that Josephes has always two angels with him, one bearing a sword, the other a cross, and they have made it break all the images.

The king asks the devil whether the man struck dumb and blind will recover. The devil says, 'Not by my power.'

[Corpus MS, leaf 197, col. 1]
I have none to make him whole.'

Evalach asks, "How shall I get on if I fight the Egyptians?"

iosephe. Et li rois li demanda s'il auoit si grant pooir sour les dieus. Et li dyables li dist *que* nus diex ne pooit parler deuant lui se il ne l'en dounoit congie. Et li rois pria iosephe *que* il li dounoit congie de parler. & iosephes li douna. Et li dyables dist au roi: "Rois, veus tu sauoir *pour* quoi il a si grant pooir? Il a .ij. angeles auoec lui qui le conduisent & gardent *par* tous les lieux ou il va, si tient li vns vne espee toute nue, & li autres vne crois. Et li doi m'ont tenu en tel destroit *par* son commandement qu'il m'ont fait depechier toutes ches ymages ensi com tu vois. Ne iamais nus diex n'ara pooir de doner respons ou lieu ou chis hom soit, tel poeste li a done¹ ihesus cris ses diex." Apres li demanda li rois se chil qui auoit pierdu la parole & les iex recouuerroit iamais sante. Et li dyables li dist, "rois, se il garist, che ne sera mie *par* nostre uirtu;²

"For that power haven not we³

Him hol to Maken In non degre;

But helthe Aȝen to him Most gon

Be him that him it leide vppon;

4

And elles but he wele him hele sende,

Be vs get he non In non Ende."

Thanne Axede him the king Anon tho

'Howgh Aȝens the Egipcians he scholde do;

8

¹ MS dona, altered.

² The Royal MS xiv. E 3 continues—"Et nous n'en i poons point auoir: anchois *conuenra* ke chil le garisse *par* qui *commandement* il a eu le mal, ou se che non, il n'en garira iamais." Lors li demanda li *rois, 'a *quel* fin il uenroit se il se combatoit as egyptijens.' Et li dyables dist, '*que* il n'auoit nul pooir del' dire tant *com* li hom dieu i serroit.' Et iosephes salli auant, & si li dist: "Je te conieur de *par* la forche de la sainte trinite, ke tu li dies uoir." Et respondi li dyables, '*que* il n'en sauoit rien de che qu'il li estoit a auenir. Ne nus ne le puet sauoir, se *par* ihesu crist non.' An illustration follows, for the next chapter, of the messenger coming to Evalach.

[* leaf 19, col. 3]

³ The pages containing the English lines 1—492, are bound at the end of the Corpus MS, but there is a pencil foot-note saying that they belong to the commencement.

3if with hem heeld he Ony bataille,
 In what Manere it myhte him Availle.
 Thanne the devel him Answerid ful sone,
 "þere-Offen Answere mown we 3even þ^e none :
 Tyl that goddis Man be Owt past,
 Of vs An Answere non thow hast."
 Thanne spak Josephes there Anon Ryht,
 "I Conioure the be the vertu of God Almyht,
 And be the myht Also Of the Trenite,
 That the sothe here thou schewe to me."
 And the devel him Answerid Agein
 "That he ne Cowde not In Certein ;
 Of thing that was to Come, he Cowde not telle,
 What Aventure so that him Euere befelle."

12 The Devil says,
 "We can't answer
 you till God's
 man has gone."

16 Josephes conjures
 the devil to tell
 him the truth.

20 And the devil
 confesses that he
 knows nothing of
 things to come.

CHAPTER XII.

The invasion by Tholomes and the Egyptians of Evalach's land ; Evalach's summons to his vassals (p. 103) ; Josephes's counsel to him,—Josephes tells him his history, that he was a cobbler's son at Meaux, in France (p. 104), was sent to Rome as part of the hostage demanded by Augustus (p. 105), then on to Erl Felis of Svlie, whose son he slew (p. 106), and fled to Tholomes King of Babyloyne, for whom he conquered all the land of Sarras (p. 106-7), that therefore he must be humble, and remember God, as he will be three days and three nights in Tholomes's power (p. 107-8, 110) ; Evalach asks for the means of victory (p. 108-9) ; Josephes tacks a cross of red cloth on to his shield (p. 109), and tells him to look on it in his need, and pray to God, and he shall be saved (p. 110). Evalach marches to Tarabel and Valachim (p. 111). The Castle Valachim described (p. 112). Evalach's army enter a forest, and send out a spy (p. 113) ; they attack Tholomes, but lose men, and flee to Castle Comes (p. 114). Tholomes pursues (p. 114) ; while Evalach's men plunder his tents (p. 115). A spy next day tells Tholomes that Evalach is in Comes with a very few men (p. 116), and so Tholomes marches after him with half his force, leaving the other half with Vabus his steward to watch Castle Valachim (p. 117).

A messenger
comes to King
Evalach

with news

that Tholomes
has invaded his
land,

and wasted it up
to Castle Vala-
chim,

with 20,000 horse

and 40,000 foot,

and has sworn
that

he'll be crowned
King in Sarraa.

Evalach is cast
down in heart,

And In the mene while Of this talking
Cometh A messenger tho to the king,

And knelid to-forn him vppon kis kne :

"Sire kyng, newe tydinges I bringe to þ^e

That ben bothe Evel and perylous,

Of Tholomes king so dispetous ;

Into thi lond now Entred he Is,

And with him gret strengthe with-owten Mis ;

And Oriable thi Cite they han take,

And Abowtes In-virown thei don wrake,

That so the Contre distroied is be him

Into the Castel Of valachim.

For On hors-bak with him don Ride

Twenty thousand be his side,

And On foote Also there ben

Fourti thowsend Men harneysed Clen ;¹

And 3if that Castel he mown haue,

Nothing Of thi lond wil he save ;

Ne thens wil he non fote gon

Til they ben 3olden Euerichon ;

[Fo]r that Is now the stre gest hold

[In] thi lond be Manye a fold.

And 3it his Avow Made he there

(That Alle his Meyne gan it to here)

That Owt Of that Contre wold he not pas

Tyl he were Crowned king In sarras,"—

Whiche that was the Chef Cite

Of king Eualach his lond, I telle the.—

And whanne the king herde him thus sein,

Sore he him Abaschte In Certein ;

And 3it the more Abascht was he pleinli

For the wordis that Iosephes spak Openli,

'That thre dayes & thre Nyht

In his Enemyes daunger to be Owtriht,

¹ MS Reg. xiv E 3 reads 'a. xxx. mille homes a pie.' [MS Add. 'M. chiualers, et a Jx. hommes a pie': 90,000 in all.]

And that to the prikke Of deth he schold be browht ;'
And this Euere was In Eualache thowht ; 36

But for þat he was A man Of so gret prowesse,

He made non semblaunt Of non distresse,

but makes no
sign of distress.

But Aȝens herte he made good Chere,

[S]eenge Alle tho that there were, 40

[A]nd swor Anon be his Creaunce,

He swears he'll
turn Tholomes
[leaf 197, col. 2]
out,

' That what so him Euere happede be chaunce,

ȝif At that sege he myhte him fynde,

He wold don him Remeve be som kynde.' 44

Anon his sonde he dide to sende

and then sends to
all his vassals

Ouer Al tho, Into Euerich ende,

To Alle tho that Of him took Ony fe,

' Anon with him that thei scholden be, 48

And On the Morwe to ben Gadering

Atte Castel Of Tarabe¹ with-owten Taryenge,' 48

to meet him
at Castle Tarabel.

That twenty Miles from sarras Is,

And fro valachim Sixtene, More ne Mis, 52

Where As Tholomes Atte Sege was.

Thus Abowten sent Eualach Into Everi plas ;

Thus Abowtes be his sel he sente,

' That Eche man scholde don his Ente[nte], 56

That weren weldy Armes to bere,

every man able to
bear arms,

Aȝens here Enemyes to fensen hem there.

And ho that Aȝens his Comandementis were,

What so he be that it doth there, 60

His lordschepe from him wil he take,

under pain of
losing his land.

And but Ryht A povre Man him Make.'

And On the Morwe the king gan to remeve,

And Iosephes to him Cam to taken his leve ; 64

As Evalach is
going to march,
Josephes tells him

" Sire kyng, hennes thou gynnest to Go,

But thou ne wost what forto do ;

he doesn't know
what the end will
be.

For thou ne Art seker to Comen Agein,

But there forto dyen In Certein. 68

¹ MS Reg. 'tarabiel' ; Add. 'carabel' (leaf 12, col. 3 at foot).

God bids him	But thus My God sente Onto the	
	Be me his Servaunt, As thou myht se,	
remember whence he sprang ;	' That thow scholdest Remembren the wel	
	Of whom thow Come Everydel,	72
	And of what Maner kynde & of lynage	
	Thow Art I-Come to this high parage.	
	But thou supposist that noman it knowe ;	
	But I Can the tellen Al be Rowe.	76
	Be the grace Of my God Almyht	
	I schal the telle, I the A-plyht ;	
	For Conceil may pere non heled be	
	From him that Sit In Maieste.	80
he was born in France,	Thow were born In fravnce lond,	
	As the holi gost me doth vndirstond,	
	In A Old Cite Of fraunce, As I wene,	
✓ at Meaux, a poor shoemaker's son.	That Miaux is Called there bedene ;	84
	And there thow were A pore Mannes sone,	
	That to Maken schon was thanne his wone ;	
	And this Owghtest thow to knowen ful wel,	
	For thow it hast Sein this Everydel	88
For when Au- gustus was emperor,	For whanne Augustus Cesar Emperour was	
	Of Rome xxxij 3er ; In that plas	
	He wende king Of Alle kinges haue ben ;	
	And so it him thowhte that it was sen ;	92
and Christ was born,	But Crist of Marie was born	
	In his tyme, that I Rehersed befor,	
	That tho king Of Alle kynges was	
	Thorwgh the world In Every plas.	96
he feared he should lose his empire.	And whanne here-Offen herde Augustus Cesar	
	Be hise Clerkis that weren bothe wis & war,	
	Thanne he gan to wexen Gretly In dowte	
	Lest Of his Empire to putten him Owte,	100
	And that Al the Contre Of Rome Abowte,	
	To that lord scholden worschepen & dowte.	
	Thanne Niste he Not what forto don,	
	But Abowtes Al Rome he sente Anon ;	104

Thorwgh Owt Al that Contre [If 197, bk, col. 1]
 Anon his Messengeres sente he,
 ‘ That Euery man & womman Also So he ordered all
folk to pay him a
penny as tribute.
 To him A peny scholde zelden tho, 108
 As In Manere Of A knowelechinge,
 As In weye Of Soiettis to here kynge.
 And, bencheson¹ that Fraunce was thanne But of France he
required
 Of Anothir Maner kende Of Manne, 112
 To hem he sente In this Manere
 As, Sire, I the schal now tellen here :
 An hundred knyhtes be trews Aftir he sente, 100 knyghts, and
100 knyghts’
daughters, vir-
gina,
 And Aftir An hundred knyhtes dowghtren presente, 117
 That Maidenis scholde ben Everichon,—
 And thus his Messages Gonne forth to gon,—
 And An hundred knave children Al In fere, and 100 boys not
over five years
old.
 Not passeng the Age thanne of fyve zere, 120
 But Rathere lasse thanne Ony More ;
 That time this was his Comaundement thore.
 And whanne these tydinges weren Comen Into fraunce, Then in every
French city
 Mochel they Merveilled thanne Of this Chaunce ; 124
 And thanne Chosen they In Euery Cite
 Be lot, As that time here hap myhte be. lots were cast ;
 So thanne it happed, As I telle now the,
 That Owt Of Miaux that Cite, 128
 That tweyne Maydenes Chosen weren for sothe, and out of Meaux
were chosen two
maiden, the Earl
of Sivayn’s
daughters,
 And that An Erlis dowghtren weren thei bothe
 Hos Name was Erl Of Siuayn,
 That lord of Miaux was, & Of the Contre Certain. 132
 And whanne the lot on hem þus gan falle,
 Thanne mosten thei forth nedis with Alle ;
 And vppon the,² tho, fyl the tother lot, and you, Evalach,
 Where þou myhtest ben Excused not, 136
 For thou were At the Age Of fyve zer,
 And Also these Maidenis bothe briht & Cler ;

¹ ‘be encheson,’ by occasion, because.

² ‘thee’ is often written ‘the.’ See l. 114, 140, 149, 157, &c.

and all three of
you were sent to
Rome.

That so wit these Maydenes forth were pou led,
As to-fore I haue here now to the Seid. 140

You were very
beautiful.

And whanne that to Rome 3e weren I-Come,
The peple Abowtes 3ow Cam On A throme,
And 3ow gonnen faste to beholde :
3e hadden tho Of Bewte so Manifolde. 144

At 20, both
maidens died.

And whanne thow were comen to twenty¹ 3ere,
Thanne bothe Maiden es deyden Ryht there ;
For the ton ne lyved After the tothir
But thre Monthes, It was non Othir. 148

Then Tiberius

Thanne Afty r, the took Tiberius Sesar,

sent you to Earl
Fells of Syria,

That Aftir Augustus was emperour thar,
And the hadde tho Ryht In gret Cherte,
And to An Erl the sente for thi bewte— 152
Erl Felys he hyghte Of Svlie,—
To him were thow lad In hie :

who held you
dear.

And whanne that thow to him were browht,
Ful mochel thow were Euere In his thowht, 156
For the ful dere to him he held ;
And After ful Evele didest thou him 3eld.

But you slew his
eldest son in a
quarrel,

For it befil that vppon A day
His Eldest sone & thou wenten to play, 160
That so In Anger 3e fillen tho bothe,
That there thow slowe his sone forsothe.
And whanne thou haddes thus him slo,

and then went to
Tholomes of
Babilon,

Thanne to Tholomes² gonne thou go, 164
That Of babiloyne thilke time king was,

[If 197, bk, col. 2]

And werre he held Azens Olifernus ;
For Olifernus king was riht tho with-uten d[owte]
There As now thow Art Of Al the Contre Abowte. 168
And Anon As thow to him were gon,

who knighted
you,

There A knyht he made the Anon ;
And so moche love thanne he Caste to the,
That Amonge Al his Ost he 3af the powste ; 172

¹ MS Reg., '.xx.'; MS Add. '.xii.'

² MS Reg. 'tholome cerastre'; MS Add. 'tholomes ce iastre.'

- And Aboven Alle Othere he ȝaf the powere,
 Ouer Alle his Ost to Gouvernen there,
 For that thou were Of so gret prowesse
 Of Manhod, & ful Of hardinesse, 176
 So that On his Enemys Avenged he was,
 And hem distroiede In that plas.
 And thanne to the ȝaf he that lond,
 And there holich put it Into thin hond. 180
 Now myhtest [thou] knowen & vndyrstonde,
 That I knowe whennes & of what londe
 That thou were bothen bigeten & born,—
 Lik As I haue the Rechersed befor,— 184
 And from so gret povert to hy dignete;
 Remembre the wel what I telle the;
 And therefore the sente to sein be me
 The grete God of Al Cristiente, 188
 That Of thi self thou schost han Minde;
 And though þat vnder, þou hast men of gret kynde,
 And Moche peple In bataille þ^e Abowte,
 In herte scholdest thou not be prowte; 192
 For thi lyges, they¹ nothing ben,
 But As A wardein hem to besen;
 And therefore haue thou this In Mende,
 For but As On Man thou Art Of kende, 196
 And As sone² deyen thou schal
 As the porest Man doth Ouer-al;
 Therefore scholdest thou be powre & Mek,
 And vppon thi Creatour beleven Ek, 200
 That Into this world þ^e made forth go,
 For with-Owten him thou myht not do;
 And ȝif thou like not him for thi kyng to holde,
 Owt Of thi regne þou gost Ryht Mani-folde: 204
 For wel may he be Clepid A kyng,
 That Endeles lasteth euere his Reyneng;
 This is Crist Goddis sone Of hevene,
 That Into þ^e Maide Alyhte be thanngelis stevene. 208

set you over all
 his host, and, as
 you beat his foes,

put his land
 wholly in your
 care.

You see that I
 know who you
 are.

And God has
 therefore sent me
 to remind

you not to be
 proud in heart,
 [¹ thine. Fr. ele
 n'est mie tole
 lige; ne tu n'en
 les ke garde.]

for you shall die
 as soon as the
 poorest;

[² MS Assone]

and if you will
 not take God as
 your King, out of
 your throne you
 go.

For Alle Mennes hertes he doth knowe,
 And Alle here thowghtes vppon A rowe ;
 & þat the schal putten Into thin Enemyes hond,
 And Aftir the deliueren, thou vndirstond ; 212
 For that ther nys non lord neþer God but he
 To whom Ony honour longeth to be.
 Wherefore, as Only On god & Almyhty,
 Thow Owest him to worschepyn al Only ; 216
 For bothe this torment & this Noysance
 He the now sendeth, for his Creauce
 Thow hast Refused, & Ek his lore
 That he in Avicion hath schewed before." 220
 Thanne seide king Eualach Anon Agein,
 "Maister Iosephes, I preie þ^e telle me plein
 What that Avisioun was forto Mene,
 That thou it woldest declaren me Clene." 224
 "Certes," quod Iosephes, "nay how so befallē,
 Tyl thow haue broken thy Mawmettis alle,
 And that in theke high lord to hauen ful Creauce
 That the May deliueren from Alle Noysaunce. 228
 And Alle lyveng thing enstablisched Is,
 Wheche that þ^e heyest king is of blys."
 "[B]e my Creance," quod Eualach tho,
 "This Bataylle myn herte goth sore vnto ; 232
 And bothe 3oure fadyr & Ek 3e
 Of Riht good Conceyl behygten me ;
 3yf that I wolde On 3ow beleve,
 3e seiden Ryht wel that I scholde preve 236
 Be wheche victorie of myne Enemys to have,
 And Aftir my deth my sowle to save."
 "Certein, Sire," quod Iosephes tho,
 "That Conceil I the 3af, & 3it Mo, 240
 3if thow wilt On him beleven stedfastly,
 And him worschepen As Almyhty.
 And 3if thow wilt not don As I the teche,
 Be war lest god wele taken wreche ; 244

He shall put you
into your foes'
hands, and then
deliver you,

because you
refused to believe
his doctrine
shown to you in a
vision,

which I'll
explain when
you've broken
your idols, and
believe in God.'

[leaf 198, col. 1]
Eualach: 'You
said that if I'd
believe on you,
you'd give me
victory, and save
my soul.'

"So God will.

And if you don't
believe,

And but thow him worschepe As me þou seest,
 In body & sowle distroyed thou beest
 Of him that Of Alle thinges Is domes man ;
 The helpen & socoure ful wel he Can." 248

you'll be de-
 stroyed, body and
 soul."

"Now Certein," quod this Eualach þ^e king,
 "And ȝe wolden ȝeven me swich conseilling
 That Of Myn Enemyes victorie to haue,
 And therto my lif that he wolde save,— 252

'If you'll make
 me beat my foes,
 and God 'll save
 my life,

On him Onliche I wolde beleve,¹
 And Al my Creaunce I wele Repreve."

I'll certainly
 believe on him.'

Thanne spak Anon Iosephes to the kyng :
 "Now herkeneth, Sire, to my talkyng. 256

Josephes tells
 Evalach to bring
 his shield,

Do bringe now thi scheld to-fore me,
 And Anothir Maner thing schalt thow se."
 And whanne this scheld to-fore Iosephes was,
 Anon he Comanded In that plas 260

and a bit of red
 cloth.

A lytel pece thanne Of cloth so red
 To-fore him be browht Into that sted.
 And the kyng Anon with þat biddinge
 A pece Of Red Silk he dyde him bringe, 264

And kutte there-offe two peces Anon

In the sihte of hem Echon,—

Eche pece A Fote of lengthe was,—

Wher-offen A Crois he made In that plas, 268
 And takked it vppon the kynges scheld,
 Wherwith he Rod thanne Into þ^e feld.

Of this, Josephes
 makes a cross,
 tacks it on
 Evalach's shield,

And whanne thus he hadde don,
 To kyng Eualach thanne spak he Anon : 272

"Syxt thow now this signe that I haue Mad ?"

"ȝe forsothe," thanne kyng Eualach Said.

"Certes," quod Iosephes,² "I telle it the, 276

and tells him,

What Manere Of Man so Evere he be,

And he wele stedfastli belevene On this,

Were he neuere in so moche sorwe Oper distres,

¹ MS beleleve.

² MS Iosep.

	That he ne schal Anon deliuered be Of Alle Manere deseisse And Aduersite.	280
	And therfore, honoure thou this, I Charge the, In worsche[pe] Of him that deyde On tre ;	
when he is in great need to pray to Christ,	And whanne that thou Art In gret Nede, Loke Of helpe & socour that thou him bede, And that thou sey In this Manere As I the Schal now Rehersen here, 'O thou god that deydest vppon the Crois, Of me, Synnere, here thou my vois ;	284 288
begging Him, by the sign of the cross, to grant him victory, and time to believe ;	And On the signe Of this thou suffredest ded Vppon the tre In thin Manhed, So graunt me Of victorie the grace, And to thi beleve therto hauen space, And that thy man that I Moot be	 292
[leaf 198, col. 2]	Er that this world departe from Me.' And 3if thou this fulliche wilt beleve, Thanne A trewe man schalt pou me preve ;	 296
and then he shall win.	For thanne In bataille schalt thou not dye, But bothe to geten Worschepe & victorie. And now that thus I haue the told, To gon to bataille thou myht be bold,	 300
The Cross shall keep him from death,	For from deth thi waraunt this schal be, And from Alle presonementis, I telle it the. 3it not-withstonding, not forthan	 304
though Tholomes shall imprison him three days and three nights.	That Tholomes, this Crwel Man, In distresse schal he putten the Thre dayes and thre Niht Sekerle, For so be me sente the to seye That Myhtful god & verraye.	 308
	And wete thou wel, 3if thou beleve On this, Thow Schalt neuere thazne don Amys ; For to the schal it ben Redempcioun, And to the devel sorwe & distruccioun."	 312
Evalach promises	Thanne seide he to Iosephes Agein These wordes tho In Certain,	

“ Iosephes, that thou woldest now preyen for me Iosephes to turn
 To kyng of Cristene In Eche degre, 316
 Me to helpe, and Euere me to save ;
 And trewly his Creaunce wil I have,
 3if it be As now thow behotest Me,
 Trewe Cristen Man thanne wil I be, 320 Christian if he
 Of thyn hond to Resceyven In this plas wins.
 3if Euere I Come A3en Into Sarras.”

And thanne An Old Serjaunt he gan to Calle,
 And there him Comaunded Amonges hem Alle, 324 He orderis the
 ‘ The Cristene to kepen *with* ful gret honour, Christians to be
 With-Owten Ony Angwysch Other labour ; held in honour.
 And that Iosephes haue his Comaundement,
 Of Alle Manere thinges wit good Entent. 328

Thanne took the kyng his leve Ryht there
 Of Iosephes & Of his Compenie In fere,
 With Ryht A gret Compenye Of knyhtes
 And Mochel Other peple tho Anon Ryhtes, 332
 And Evene to the Cite Of Tarabel Evalach marches
 They token the Ryht weie Eueridel, to Tarabel,
 And there Abod he fully vj dayes, and stays there
 As the Storie Of this book vs sayes. 336 six days

And be the tyme the Sixe dayes were gon,¹
 So moche peple Of his Owne hadde he sein non,
 What Of So manie knyhtes & barown without his
 Hadde he not Sein At Anof In his town ; 340 barons coming,
 But be the tyme that heyghte dayes were gon,²
 Mochel peple to him Cam Anon. but they come by
 Thanne Owt Of Tarabel thei gonne Ride the 8th day, and
 To-ward valachin At that same Tyde, 344 then all ride
 Where that Tholomes beseged the Castel towards Castle
 That kyng Eualach tho lovede ful wel, Valachim, which
 For him Self there-Offen Fowndur³ he was, Tholomes is be-
 And there it let Setten In that plas. sieging.

That kyng Eualach tho lovede ful wel, [³ Valachin =
 For him Self there-Offen Fowndur³ he was, Evalach-in. See
 And there it let Setten In that plas. 348 p. 112, note, l. 11]

¹ & quant uint au sietisme ior. MS Reg.

² Au witisme iour mut li rois de tarabel, moult matin, a toutes ses os. MS Reg. leaf 20, col. 3.

This castle is
very strong,

For it was On of the Strengest pyl
That Euere Man Sawgh in Ony Exyl ;
For it Myhte neuere I-wonnë be
But Only thorwgh Enfamyne, I telle it the. 352

with a gate a
stone's throw
high,

Where-vppon A 3ate on þat Castel was thore,
From the plein Erthe A stones Cast & More ;
And vndir wheche 3ate Ran there

over a river

Ryht A wondir dyspetous Ryvere ; 356
And that Rever, As brod it was

an arrow-flight
broad.

As the schot Of An Arwe In eche A plas,
So that 3ate Asailed ne Myhte not ben
Of hem with-Owte, As men Myht sen, 360

[If 128, bk, col. 1]

But It were Only be An Navye,
Thane Coude that neuere hem stroye
For schot, And Cast Owt of that Castel,
It was devised so wondirly wel. 364

And no Mo 3at[es] weren there-vppon
Where that [Ma]n Mihte Owht owt gon,

Only one other
little gate is there.

But A litel g[ate] In A Corner
That there-vppon was devised ther. 368

And Of plein Erthe to-forn þat gate was,
For two Chariettes to Meten On In þat plas,
The whiche but xxx pas was Of lengthe ;

It was a pile of
great strength.

For it was A pyl Of ful riht gret strengthe. 372
But Alle the strengthis Of this to discryve,
It were to long, be my lyve ;¹

[* leaf 20, back]

¹ MS Reg. xiv E 3, says—" Et li chastiaus en haut estoit
auirounes de moult riches murs tous quareles de marbre vert
et vermel & bis & blanc. Et se li mur seioient bien et haut,
encor estoit la tours plus haut assise a quatre doubles. & si seoit
sour vne roche * tele que onques si bien seans, ne si desfensaule,
ne fu veue. Desour chele roche seoit la tours marbrine † si
tres durement haute, ke on en veoît blanchoyer les murs de
baudas, & ondoier l'iaue del vil, qui est en egypte ; † De tel
forche estoit li chastiaus, & de tel biaute. ne ia si grant chaut
ne fesist en nul este, ke chil du chastel n'eussent iaue douche
& froide d'une fontaine, si couroit li ruissiaus en .i. plain moult

†—† MS Add.—si estoit si haut com en pooit ueoir l'eue del nil, qui si
estoit bele et rice, et cele aigue que ie vous di, couroit mult parfont en
egypte.

Therefore to passen Over In schort Matere
Of declareng Of this Castel I wile now here : 376

And In this place king Eualach this Castel made
For the strengest plot In þ^e world þat he hadde.

Now whanne kyng Eualach thus Redy was,
Forth Took he his Iorne In that plas, 380

Evalach marches
his men into a
forest, and bids
them arm.

And Entrede Into A ful fair Forest ;
Thus he Comandede bothe lest & Mest,
And Comanded Alle his Men there Anon riht
Hem Redy to Armen forto fyht, 384

For he hadde Sent forth A spye
In that Morwening thanne ful Erlye,
To Aspien Tholomes & his Ost
There that they lien with so gret bost. 388

And whanne the Spie Cam Agein,
He tolde kyng Eualach thanne In certein
'That In the Ost It was dyneng tyme,
Fore it was ny noon, And passed þ^e pryme.' 392

Finding from a
spy that Tho-
lomes's host is at
dinner,

Thanne weren this Meyne Al Redy Anon,
And Owt Of that Forest gonne they gon,
And Entrede thanne In-to A gret valey.

Evalach ad-
vances, and

Thanne whanne vppon the hil Comen they, 396
They Syen Alle the Ost Of Tholome,
How that they leyen In Al Manere degre ;
And Also Al the Castel Of valachin

comes in sight of
Tholomes's army
and of Castle
Valachim.

Where that his Meyne weren with-In. 400

biel qui estoit entre les murs del chastiel, & la tour ; si chaoit en chel plain par .i. tuel de coiure qui cheoit en vne cuue de marbre, en quoi chil du chastiel prenoient iaue a lor besoignes. Chil plains en quoi l'iaue chaoit par le tuel, si estoit li abuu- roirs as cheuaus du chastel, si estoit tous paues de marbre, & clos enuiron bien le haut de deus coutes & demi, & desour tout l'autre pauement. Ensi estoit li chastiaus aaisies, & si richement fermes *com vous* aues oi, tant qu'il ne doutoit nul home viuant par forche d'assaut. Et pour chou l'auoit ferme li rois eualach que il n'auoit onques si forte pleche de terre veue. Et pour chou li auoit il mis non eualachin ; ke il voloit ke tout chil ki iamais le noumeroient, i ramenteussent le non de lui en ramembranche de che qu'il i auoit fait."

But whanne this Ost Gan hem Aspye,
 Tholomes's men cry 'Treason!' and arin. "Tresown ! tresown !" thei gonne to Crye ;
 And Anon to Armes they ronne ful faste,
 For Of here lyves they weren Agaste ; 404
 But fewe of hem there ne ben
 That they weren Redy Armed Clen,
 For Evere they hadden A supposenge
 That kyng Eualach wolde for Ony thinge 408
 That Sege Remeven 3if he myhte ;
 And that he it wolde don he susposid ful rihte.
 Evalach's knights attack them, Thanne kyng Eualach his men In that tyde
 To-ward this Ost Faste gonne they Ride,— 412
 More vigeryously neuere Reden Men
 Into non place thanne they diden then,—
 but get their horses slain by Tholomes's men. And Tholomes men that On foote were,
 Eualach his men here hors Slown there ; 416
 So thanne, bothe parties On foote thei be ;
 There is great slaughter ; There grete Manslawghtre Men Miht se,
 How that Eualache men Tholomes men slowe,
 For ther was Sorwe & grynteng of teth Inowe, 420
 So that Of bothe partyes ded there been
 15,000 men are killed. Bet than Fiftene thowsend,¹ As men miht seen ;
 And there manye Of his men lost Eualach :
 Evalach and his men flee to And whanne this he sawgh, he torned his bak ; 424
 Thanne he & his Meyne that On lyve were,
 Toward A Castel fledden tho there,
 Wheche Name Of that Castel was,
 [If 198, bk, col. 2] IClepid was 'Comes'² In Every plas,— 428
 Castle Comes,
 And thedir ful faste gonnen they hye,
 He & his Meine ful Sckerlye ;
 That from theke bataille no more it Nas
 two miles off. Tholomes pursues them, But As twey Miles In that plas, 432
 So that Tholomes Chased him so faste
 That it wax nyht thanne Attē laste ;

¹ The Royal MS says 'xv. milliers,' but the Additional only 'v. M.'

² MS Reg. 'laouines.'

Wherthorwgh Manye Of hise Men

Loste this Tholome In the Chas then ;

436 and loses many
of his men

For tho that fledden knewen ful wel

The next weye to Comes Castel,

Wherthorwgh Eualach his men goten socour sone,

And Tholome In that Chas lost Manione ;

440 in the chase.

So that Tholomes, bencheson Of the Nyht,

From that Chas departid Anon Ryht,

And to his loggeng homward he wente.

And whanne that he Cam *per* present,

444 Moreover, on
returning, he
finds that all his
harness has been
carried off by
Evalach's men
from Castle
Valachim,

There Al his harneis beleft *per* was,

It was Clene I-spoilled Owt of that plas

Be the while Of Eualach men

That¹ In the Castel of valachin weren then,

448

That, whiles the bataille & *p^e* Chas dyde laste,

Eualach his men the harneys browht In faste ;

For they that In *p^e* Castel were,

With Tholomes men so fowhten *per*,

452

And put hem Alle to discomfiture

That *per* the harneys kepte *pat* Owre.

And whanne this Tholomes Resorted Aȝen,

And Alle his harneys dispoilled Clen,

456

His tentis and his pavylons to-broke,

and his tents and
pavilions smasht.

And whanne this Tholome *per-onne* gan loke,

Ful mochel deseisse he took In herte

For theke dispit, It was so smerte ;

460

And thanne A gret Oth swor he there Anon,

'That he scholde neuere from *pat* Castel gon,

Tholomes swears
he'll never leave
the castle till he's
starved it out.

Thowgh he scholde lesen half his Meyne,

Tyl that they wyth-ynne Enfamyned be.'

464

And there Abod he Al that Nyht

In sweche loggeng As he geten Myht.

And whanne the spring Of day was Comen,

Next dawn

To him there Cam A spie Anon

468

¹ MS Thhat.

That him tolde tho newe tydinge,
 Al Of kyng Eualache beenge,
 a spy tells Tholomes that "Syre Tholome," seide this Spie tho,
 "So good tydinges Cam neuere man vnto 472
 As now Sire Tholomes Is Comenge to the,
 But 3if it thorwgh sinne distroied be."
 "Now sey me, Bewfys," quod Tholome,
 "What maner Of tydinges mown tho be." 476
 "Sire Tholome," Seyde the spie Anon,
 Evalach is in Comes with but few men, and can be easily taken. "Kyng Eualach Is Into A castel gon¹
 But with A fewe Of his Meyne,
 There schalt thow him hauen, Sire, sekerle, 480
 And thanne, Ended thi bataille it is ;
 That I seye, it is trewe with-owten Mis."
 "Sey me," quod Tholomes, "thou belamy,
 How knowest thou this so Certeinly?" 484
 The spy saw Evalach enter the castle. "For On him Only I hadde A spie
 That sawh him entren þ^e Castel sekerlye ;
 For At the 3ates so longe Abod he there,
 Er he myht Entren In Oni Manere, 488
 The space Of Ryht A long Mile,
 So Abod þerowte A gret while."
 Quod Tholomes "In peine of thi lif lesinge
 Loke thou bringe me non fals tydinge ;² 492
 [leaf 1, col. 1] And yf thou do, with-Owten More
 [Delay,³] deth schalt thow Suffren therfore."
 "[Sir]e, 3if it be not so As I haue the told,
 [D]es-membre thow me, Sire, Manifold." 496
 Tholomes resolves Anon Tholomes his knyhtes gan calle,
 And told hem what Aventure gan be-falle,
 And how that Eualach In A Castel was
 But with A litel Meine In that plas ; 500

¹ li rois eualach est entre en 'lacoine,' MS Reg. MS Add. 'lycone.'

² End of MS on the sheets misplaced.

³ The letters are quite invisible.

Wherfore to besegen that Castel he wolde be-gynne
 With half his Meyne, neþer more ne Mynne ;
 And the tother halvendel schold leven stille

to besiege Evalach
 with half his
 force, while the
 other half stays
 at Valachim,

At valachin, for the drede Of More ille, 504

That was him left to kepen there
 A litel bettere thanne they diden Ere.

That so this Ordenaunce thus he Made,
 Where-Offen his Meyne weren ful glade. 508

Thanne his styward to Clepen gan he fonde,
 That hyghte vabus As I vndirstonde,
 And Comaunded him there Anon Ryht,

under the com-
 mand of his
 steward Vabus.

‘ As that he was A gentyl knyht, 512

The Remenaunt Of his Men to kepen stille,
 Lest that Ellis to hem Miht Comen som ille ;’

“ So schalt thou kepen there with the
 Of knyhtes and Seriauntes half my Mene.” 516

Thanne his Steward vabus Anon
 His Comaundement was Redy to don,
 And kept there Stille half his Meyne,
 As wel Footmen As Othere there to be ;

So Vabus re-
 mains with half
 the army,

And Tholomes the Remnaunt with him ladde
 Into that place As the Spie him badde ;

and Tholomes
 with the other
 half marches all
 night for Comes.

And So Rod he forth Al the Nyhte,
 For he wolde have ben Afor day-lyhte 524

At the Castel that hyht Comes,¹
 There he Supposid kyng Eualach was.

¹ lacoine. MS Reg.

CHAPTER XIII.

Evalach sends out a spy to see after Tholomes, and the Valachin man reports success; Evalach is cheered up, and marches (p. 119). He meets the queen's messenger, reads her letter, and asks explanations (p. 120). The man says Josephes has told the queen of his defeat; another man comes and tells Evalach that Tholomes has besieged Comes (p. 121); Evalach goes towards Sarras; a host meets him, that of his brother-in-law Seraphe, who comes and greets him (p. 122), and says he is come to help him; Evalach's answer (p. 123); Seraphe's advice to Evalach to go to his city *Orkauz*. Evalach goes to *Orkauz*, and summons more knights (p. 124); he wants to go and fight Tholomes, but is counselled to wait (p. 125); he is besieged by Tholomes, and orders a sortie (p. 125); he gives the city in charge to an old knight, and attacks Tholomes successfully, for Tholomes's men had ridden all night (p. 126). Of Seraphe's deeds, and the pursuit of Tholomes's men to a narrow passage by a Rock of stone (p. 127), from the slaughter called *The Bloody Rock*; Tholomes comes to the rescue (p. 129), asks his men what is the matter, and encourages them (p. 130). Evalach halts his men, and puts them in four divisions: 1. *Seraphe*, 2. the *Steward*, 3. *Archemedes* (p. 130), 4. *Evalach*. He charges *Jeconias* to guard the passage, and to keep the city too (p. 131). Tholomes ordains eight divisions, two against each one of Evalach's (p. 132). The fight begins. Number of men on each side (p. 132-3). Evalach's speech to his knights (p. 133-4). Seraphe's division fights; Evalach's feelings,—his prayer, and the result of it (p. 135). The dire slaughter (p. 136). Seraphe's deeds; his axe; and his appearance (p. 137). Tholomes calls up his second division (p. 138); Seraphe's men flee, but he fights on (p. 139); Evalach's Steward goes to his help, and resolves to slay King Tholomes (p. 140). Evalach's steward breaks Tholomes's line, and throws Tholomes to the ground (p. 141). The Steward is struck down by a knight; Evalach's nephew and Evalach go to the rescue (p. 142). Archemedes drives in Tholomes's men (p. 143); but Evalach's Steward is cruelly beaten (p. 143); and killed by Tholomes (p. 144); Tholomes and Evalach fight; but Evalach cannot recover his Steward's body (p. 144). Tholomes rallies his men, who shoot poisoned arrows, and get the best of the fight (p. 145).

Now leven we Alle Of Tholomes,
 And that At this tyme Of him we ses;
 And Of kyng Eualach let vs now speke,
 That On his Enemyes wold him Awreke,

Evalach sends
 out a spy

And that Into the Castel Of Come was gon

Hym forto socoure from his Fon ;

So that An Old Seriaunt he Callid Anon,

And bad that he Anon Scholde gon

8

Owt Of that Castel Riden, forto Aspie

to find out where
Tholomes is.

Where¹ that Tholomes were there Nye,

Other to valachin Azen that he was gon

With his Meyne thedir Euerichon.

12

Thanne this Seriaunt tho forth gan Ryde,

The spy rides to
Valachin,

And sewed Tholomes In that tyde

Evene to valachin Castel tho,

There As newe tydinges herde he Mo,

16

'That the Meynie Of valachyn Castel

and hears how
the men there
have carried off

Hadde born hem ful wondirly wel,

That In the tyme Of the chas

[leaf 1, col. 2]

Alle Tholomes harneis Itrised was.'

20

And Anon To Eualach he Retorned Agein,

Tholomes's arms.
He reports this to
Evalach,

And of these tydinges tolde him ful plein,

And Of the pray his Men hadden take ;

Where-of Eualach gret Ioye gan Make,

24

who is greatly
rejoiced,
swears that

And swoor thanne be his Creaunce,

'That, what so behapped him in Oni Chaunce,

With him hond be hond wolde he fyhte,

And vppon him to preven his Myhte ;

28

That, ryht Anon As his men sembled were,

From that Sege he scholde him Rere,

That so hastely neuero kyng I-Rered was

From non sege I non maner plas.'

32

he'll make
Tholomes raise
the siege in no
time,

Owt Of that Castel thanne gan he gon

From thens thre Milës Ryht Anon,

And with him sevene hundred knyhtes & seriauns

and at once
marches out with
700 horse

That Alle worthy men weren & vaylauns ;

36

And On foote Nyne hundred ther were²

and 900 foot.

Of Ryht bolde men & hardy there ;

¹ Whether.

² et bien .x. et ix. chens de gent a piet. MS Reg.

So that from the Castel weren they gon
Fyve Miles¹ er that day Cam hem vppon. 40

He is met by a
messenger from
his wife,

And In the Mene while that thei thus gonne gon,
On A palfrey Cam prekyng A messengere Anon
Al² so Swiftly As the hors myht him bere ;
Kyng Eualach he sowhte Everi-where ; 44

with letters

And thanne with the kyng mette he Anon,
Thanne thus his Arende he gan to don :
“Sire,” he seide, “my lady the qweene gr[e]teth þ^e wel,
And thus the³ sente to seyne Eche del 48

As this lettre doth Spesephie,
Where-with sche bad me faste to hye.”
Anon king Eualach this lettres took,
And hem Radde, & not forsook, 52

begging him

And there In his lettre tho he radde
‘That his Qweene On him faste gradde,
And, As Euere sche his Soiet myhte be,
Owt Of the Castel Of Come þat he wolde Te, 56

to leave Comes,
as Tholomes is
about to besiege
it.

For Tholomes that Crwel kyng
There-Abowtes wil leyn his Seieng.’
And whanne this lettre thus he hadde rad,
To him forto Come the Messenger he bad, 60

Eualach can’t
understand how
his wife knew he
was in Comes.

& of these tydinges Abassched was he,
How that this knowlechinge to hire myhte be ;
And to that Messenger he seide Anon
“How wyste sche that I Into Comë was gon ?” 64

‘The old Christian
Master told her,
Sire,

“Sire,” quod the Messenger witterly,
“I ne Can not 3ow tellen Certeinly ;
But An Old Man In Sarras is there
That Of Certein thinges doth here lere, 68

That Maister Of Cristene Called Is he ;
A wondirful Man he semeth to be ;
And whanne sche hath with him spoke,
Sche wepeth As thow hire herte were broke ; 72

¹ bien .v. lieues. MS Reg.

² MS As. See ‘Also faste,’ l. 76, p. 121. But see l. 385,
p. 129 ; l. 542, p. 134. ³ they (? sche).

And thanne Cleped sche me forth Anon,
That this Message were sone don,

and then she sent
me off to you.'

And that A palfrey I scholde be-stride
Also faste As I Myhte preken Other Ryde." 76

Thanne kyng Eualach clepid his knyhtes Anone,
And there told hem Of this Merveil sone,
'That Iosephes Cowde tellen of his discomfiture
The wheche be-fil In that same Oure ; 80

Eualach tells his
knights how
Iosephes knew all
that had hap-
pened.

And that he his qweene these tydynges schold telle,
How that thike day it him befelle ;
And how Into the Castel Of Come he was fledde,
And tholomes Me to besegen In that stede.' 84 [leaf 1, bk, col. 1]

And thus As they gonnen forto talke,
Aftyр theke Rowte Cam A seriaunt walke,
Faste preking vppon A destrere
Also hastely As he myhte Ryden there, 88
Prekyng with A bowe In his hond,—
And thus he seide, As I vndirstond,—

A horseman from
Comes rides up

" And [they] be me Sente to 3ow gretynge
That in 3oure Castel of Come ben dwellenge, 92
'That 3e scholden Governe 3ow wel & wysly,
And Owt Of Tholomes weye to kepen 3ow plainly ;
For he is now At Comes Castel,
& hath beseged it now Every del, 96

and tells Eualach

to keep out of the
way of Tholomes,
who has just
besieged Comes.

For he hopeth 3ow with-Inne to take,
And there 3ow to don bothe tene & wrake ;
And there with him Is half his Meyne ;
Al the Remnaunt, At valachin they be.' " 100

And whanne king Eualach herd this word,
Thus thanne dide he be his Owne Acord ;
There Cleped he bothe knyhtes & bachelere,
And told hem Of that Merveil there ; 104

Eualach tells his
knights

'For there nas non thing Seid ne don
That theke Iosephes ne wiste it Anon,
For ther nas neuere tonge So Certain
That Of his dedis Cowde tellen it plein ;' 108

how Iosephes
knows everything
that's said or
done,

and had foretold
all that's hap-
pened to them.

“And Alle thing As he to me gan telle,
What Aventure Me be-Felle ;
And now mown 3e knowe the sothe here,
That Tholomes Come besegeth there, 112
Lik As my Qwene dide me to vndirstonde
Be A lettre I-wreten Of hire honde.”

Evalach turns off
to Sarras,

Thanne kyng Eualach torned his way
Streyht to Sarras that Ilke same day. 116
And whanne he with his Rowte hadde Riden two Mile,
His Meyne gan to beholden with-Inne A while,
They Sawen Comen Isswe Owt Of A forest

and falls in with
a body of 4000
men

A fair Meyne, And Armed with the best, 120
What On hors And Of Footmen
Fowre thousand weren I-Rekened then.

And whanne this peple that gan Asprie,
To here lord they it tolde In hye ; 124

And whanne he that Meyne lokked vppon,
His Meyne he Comaunded to Armes Anon ;
And As king Eualach In Ordenaunce was there,
Owt of þ^e oper Ost Cam On A destrer, 128

under the com-
mand of his

Also faste As the hors Myht Gon
Toward kyng Eualach he prekede Anon,
And vp his helm there he Caste,
And toward him Eualach prekid wel faste ; 132

And whanne that Eualach this knyht beheld
Bothe vndir his helm & vndir his scheld,

brother-in-law
(Seraphe),

Thanne was it his Owne wyvës brothir
That of Men he lovede passing Al Othir,— 136

“Sire Eualach, it was Certefied to me
That Al discomfyt scholdest thou be,
And that Tholomes, Of Babiloyne kyng,
Abowtes Come hath there leid Asegeng ; 140

who, by his
Queen's entreaty,

Thus me sente to seine my soster þ^e qweene
That ful mochel sorwe hath, As I wene,
And preide me, for Alle loves that euere were
Be-twene soster And brothir dere, 144

3ow to Avengen vppon 3oure foon		has come to help Evalach.
Be Alle the power that I myht don.		
And this Is now my Comenge,		[leaf 1, bk, col. 2]
I sey 3ow, Sire, with-Owten lesynge,	148	
That So As hastely As I Myhte Ride		
To 3ow Am I Comen At this Tide ;		
But it is better thanne I wende it hadde be,		
For I wende In Come to han sein the."	152	
Thanne kyng Eualach him thanked sone		Evalach thanks Seraphe, and prays him
Of the grete kendenesse that he hadde done ;		
But 3it he him preide ful hertly,		
'That he wolde Abyden him by	156	
Forto Avengen him Of his foon,		
And til that his Iorne were doon ;'		
"For there may no man fully knowe		
What Fren-des he hath In Ony Rowe,	160	
But Euere At Nede A man May se		
What men that welen his Fren-dës be ;		to be a friend in need,
But he that doth In this gret nede		
Me forto helpen hym so to spede,	164	
Me thinketh Amonges Al erthly thing		
It is A trewe brotheris doyng ;		
For 3e knowen wel that I haue be		
I-Chaced from places two Oþer thre,	168	
Where-Offen I preie 3ow, In my gret nede,		
Me to helpen with wit & dede,		and help him with wit and deed,
And helpe to defenden 3oure sostres lond		
That I haue longe kept In Myn hond,	172	
And Of My schame Avenged to be,		
Now goode brother I preye to the ;		
And dowble Amendis I schal 3ow Make,		for which his reward
Aftyр that the Angwisch that 3e for my sake	176	
Scholen soffren with-inne these viij dayes,		
I schal it 3ow 3elden be Mani wayes ;		
And 3if Euere I Mowe rekeuere to sarras,		
I schal 3ow hyghly qwyten Er that 3e pas,	180	shall be high.

And that In 3owre howshold it schal be sene,
And Amonges Alle 3oure baronage be-dene."

✓ Seraphe advises
Evalach to go to
Orkauz,

"3e, I schal 3ow tellen what 3e scholen do,
To 3owre Cite Of Arkauz scholen we go, 184

his strongest city,

And there we scholen Abiden A stownde
Tyl Mo Of 3oure peple to 3ow Comen sownde ;
For it is the beste Cite Of 3oure lond,
And best vitailed, As I vndirstond ; 188

and abide there
till all his men
join him.

And there 3oure Meine Abyden scholen 3e
Til that to 3ow Alle Comen they be,
And Also there scholen we sonnere knowe
Alle the tydinges vppon A rowe 192
Thanne And we weren At Sarras Cite :
Sire, this is best, As thinketh to Me."

So they all ride to
Orkauz.

Kyng Eualach held wel with this Conseille,
And to Orkauz they Reden with-Owten faille, 196
And Alle here Meine with hem wente
Into that Cyte there presente ;
But It was fer passed the Noon
Er they weren Entred Everichoon. 200

Evalach then
sends for his
barons,

Thanne kyng Eualach Abowtes gan sende
Aftyр his barowns Into Euery Ende,
'That ho that howghte him Ony worldly honour
Scholde Comen to helpen him In that stour.' 204
And the Messengeres diden wel here Arende þat tyme ;

and next morning
17,000 of them
come to him.

For On the Morwe, Er it was pryme,
To Orkauz Comen Of the kynges Retenw
Ful xvij thowsend, As I telle it 3ow, 208
What On hors-bak and On foote,
So manie þer were wel I woote,

[leaf 2, col. 1]
Evalach wants to
march against
Tholomes at once,

With-Owten tho that king Eualach hadde,
And with-owten þ° that Seraphe with him ladde. 212
And whanne that kyng Eualach this Meine hadde,
Thanne was he bothe Ioyful And Gladde,
And thanne to Come he Coveyted Forto gon,
There forto han Met with Tholome Anon 216

Thanne to him Answerid his knyhtes sone,
 "It were non wisdom 3it thedir forto gone,
 For to Meten with kyng Tholome,
 Sire, tyl that thou haue here more Meyne ; 220
 But let vs here Abyde thre dayes Or fowre,
 And be that tyme Getest thou More socowre ;
 And thus tyl thou thi power have,
 With him Mihtest þou not fyhten, And be save." 224
 And so be the Conseil Of his barouns Certain
 Anon to that Cite he tornede Agein.

but is persuaded
to wait till more
help arrives.

And be the tyme that it was lyht Of day,
 "Treson ! treson !" thei gonnen Crien in fay. 228
 Thanne wente the kyng In-to the towr An hy,
 And there sawgh he Tholomes host plainly ;
 And Anon, "As Armez" they gonnen to Crie,
 That Every man to harneys wente hastelye. 232
 And whanne he say that þ^e Cite beseged was
 Oueral Abowtes In Euerich A plas,
 Mochel was the Mone that there he Made,
 And Also gret Anger & thowht he hade 236
 For his Men that to him scholden gon,
 Lest they were taken there Euerichon
 Presoneres with hem that weren with-Owte ;
 And here-Offen Eualach hadde gret dowte. 240
 Thanne kyng Eualach Comanded Anon
 His Men to Armure thanne Euerichon,
 'And that Owt Of that Cite they scholden
 Also vigorowsly As Evere Men Myhten do, 244
 That Neuere so vigerous issw Myhte be
 Nevere Owt Of Castel ne Of Cite.'

By daylight

Tholomes's host
is seen.

Evalach's men
arm,

and he orders
them to sally out
on the foe.

Thanne Clepid he forth An Old knyht there
 That to him was bothe ful leef & dere,
 And 3af him charge with that Cite
 'It wisly to kepen In Alle degre,
 That aftyr whanne he were Owt gon,
 And with him his Meine Everichon, 252

He puts an old
knight in charge
of the city.

That no Man In thedir scholde Entren Agoin—
 Were it Erl, knyht, baroun, Other sweyn,—
 For non kende ne for non Entent,
 But 3if it be thorwgh myn Comandement.'

256

Evalach's horse,

And thus thanne Owt gonne they pase
 Owt Of that Cyte A ful wilde Rase,—
 For so wilde Rasyng was neuere lyown
 As they thanne Isswed Owt of that town,—
 So that to-Fore Owt Of that town wente

260

led by Seraphe
and him,

Seraphe and the kyng presente,
 The wheche the ferste bataille hadde,

rush on Tholo-
mes's men

And On Tholomes Men ful lowde thei gradde,
 And vppon hem they gonnen so faste to Ride
 For with hem was non Abide Abyde; [*sic*]
 But with speris faste to-gederis they schoke,
 That scheldes & hawberkis Al to-broke,

264

268

That they fillen down In the feld,
 So wel they Gonne there hem beweld;
 And Also here highe hors that here sadeles bere,
 Down On the grownde weren throwe þere;

272

and rout them,

So that thanne king Tholomes Men
 The wers hadden, Er they wenten then.
 For whanne they Comen Owt of þat Cite
 Swich A gret And lusty Meyne,—

276

(though they
made sure of
victory)

For they not wist that be the Fourthe del
 Hadde not there ben, they supposed wel,—
 Where-Offe Abascht wondir sore they were
 Of that Rowte that isswede there,
 And the surere they wende han be ful sekerly,
 For twies discomfited him hadden they.

280

[leaf 2, col. 2]

But there, At the Ferste Assemble,
 Mochel peple lost this kyng Tholome:

284

as they had ridden
all night, and
taken no rest.

Ful al the Nyht to-Fore I-Reden they hadde,
 And Non Restä non Of hem Nadde,
 Where[with] alle distempred they were,
 And that was Sene vppon hem there.

288

And Eualach Men Alle Restë took,
 For Alle Nyht they slepten, & not ne wook;
 Wherfore On hem It was tho Sene,
 For they weren bothe fers and kene. 292

Mani Merveilles wrowhten Eualache Men;
 But As for On Man, he dyde sweche ten;
 For was there neuere Man Of his Old Age
 That half so ful was tho Of Corage. 296

And Also was Sire Seraphë,
 That A worthi werroure hath Euere be;
 For he there bar him so wel that day,
 That so Moche worschepe he bar Away, 300
 That Of his lyve, In Alle his dayes,
 So Mochel worschepe men Of him sayes;
 And Also Aftir whanne he was ded,
 Of him Men bothë spoken & Red. 304

But Mochel descisse suffrede Tholomes Men,—
 And 3it, Azens Eualache On Man hadden thei ten,—
 So that they Tornede here bak Anon,

Though Tholomes's men are
 10 to 1 against
 Evalach's, they
 flee.

And from hem ward faste gonne to gon; 308

Thanne Sewede faste Euelach the kyng,
 And so dyde Seraphe In that Chasing;
 And there they Sewed hem thanne so faste

Evalach and
 Seraphe pursue
 them

Into A ful streit passage Atte laste,
 Whiche was An hy Roche Of ston, 312 to a narrow
 passage

The moste perilows þat man Mihte bi gon:—

For the Roche In him self was so hy,
 More than fowre bowschote trewely, 316 4-bowshots' high,

by a rock

And Into the Ryht side it laste Evene ryht
 Down to the water Of Orkauz, I the plyht;
 And the lefte partie it Ran Evene west,
 Into Babyloigne that Riuere wente ful prest. 320

And [by] Alle that Roche passage was non

But On, that ful streit was there-vppon,

Whiche was non largere In non wise

through which
 only 10 men could
 pass abreast.

Thanne As ten Men, As I Cowde devise, 324

There Afront myht passen therby,
 So streyt was that passage trewly ;—
 And Into that passage the men Of Eualach
 Sewed tholomes Men that Torned the bak ; 328
 And there was sched so mochel blood
 That On bothe Sydes it Ran Into the flood,
 And so Mochel blood vppon that Roche lay
 That ȝit the Colour is sene Into this day, 332
 And for slawhtre Of peple þere so manifold
 ' The Roche Of blood ' Into this day is told ;
 For At that Entre they fowhten so sore
 That men weren there slain Mani A score ; 336
 And As they mihte, they biden that stour
 Til that hem Cam Ony more socour,
 So that the grettere partie weren forth paste
 Thorw gret distresse Atte laste ; 340
 So that Mochel peple was there slayn
 Of bothe parties there In Certain.
 And for that bataille þere so sore was Of distres,
 " The blody Roche " Evere is cleped *with-uten* les. 344
 And bezonde this Chas Chased thei were
 Be-zonde that passage two milës there ;
 Onhorsed weren Manie Of tholomes Men tho,
 And faste On Foote there gonne they to go, 348
 And Eualache Men hem Sewede ful faste
 On horsbak whiles that Chas wolde laste.
 Thanne here Eyen vpe they Caste,
 & sien there Tholome Comen Atte laste, 352
 That Comeng was tho to the segeward.
 Now he begynneth bataille strong & hard ;
 For he sente his Men there forth to-forn,
 Weneng to him non of hem to han lorn,— 356
 For he wende that Of Men so gret plente
With-Inne the Cite Of Orkauz hadden not be.
 And whanne Tholome his mes-men he sawh so fle,
 And Also Men vn-Armed with him hadde he, 360

Here so much
blood is shed

that the rock is
stained red, and is
still called 'The
Rock of Blood.'

Two miles beyond
this rock do
Eualach's men
chase Tholomes's.

But then they
meet Tholomes
[leaf 2, bk, col. 1]
with the rest of
his force.
And the battle
begins anew.

Anon Comanded he In hye,
 'The Armure Of the hurt men hastelye
 Of hem to taken, and hem *per*-with dyhte,
 That they myhten ben Redy forto fyhte.' 364
 Thanne this Tholomes ferst gan owt Ryde
 Afore Al the pres At that Tyde,
 And Axede his men that fled tho were,
 'What Manere Of thing that thei sien there ;' 368
 And they him Answerid tho sone Anon,
 And tolde him Al how it gan gon,
 'That In Orkauz they fownden Eualach king,
 And there with him A gret gadering,' 372
 "That So Manie werroures we wenden not han be
 In Al his lond, Sire kyng, Certeinle ;
 And there, At A ryht streit passage,
 On thi men dide he mochel Damage, 376
 For so Manie men ther ben ded
 That no man kan nombre In *pat* sted."
 "What, how goth this?" thanne *quod* Tholome,
 "Is Eualach isswed owt Of that Cite?" 380
 "Ȝe sire," *quod* they, "—be Owre lewte,
 And that Ryht sone scholen Ȝe se,—
 Prekyng vppon his destrer,
 And with him Al his power ; 384
 As¹ so faste As he may hye,
 Here he foleweth vs faste bye."
 And whanne Tholome herde Al this,
 Fol sore Abaisched he was I-wys, 388
 And his Meyne Comanded to stondyn stille,
 For to herkenen what was tho his wille,—
 He preyde hem holy Alle in this degre
 'That Neuere non Of hem ne scholden fle, 392
 What Aventure that henge Ouer here hed,
 Tyl that to-Forn hem they sien him ded.'
 "Sire," *quod* they, "thanne were late to fle,
 And thow to-forn vs slayn there be." 396

He rides out,

and asks what
happened.They tell him
that Eualach
attackt them,and slew many of
them,and that he 'll
soon see Eualach[¹ ? Al: see p. 120,
note 2]
pursuing the rest.Tholomes rallies
his men,prays them not
to fleetill they see him
dead.

- "Lordynges," quod Tholome, "I schal this day
 3ow helpen & Socoure what that I May ;
 Not-withstonding myn hy parage,
 And þerto two & thrytty winter of age, 400
 3it stormes and batailles haue I seen
 As Manye As somme that here now been ;
 And therefore, As that 3e loven 3oure bodily honour,
 So beth Of goode herte now In this stoure." 404
- And whanne Eualach this gan to beholde,
 He him bethowhte In Manifolde
 What was the Cawse Of the Restreyneng
 Of the Meyne of Tholomes the kyng. 408
 Thanne thowhte he As A wis werroure
 That Abyden hadde Mani An hard stour,
 'That Sum gret Strengthe Of peple þere was
 Azens him Comeng Into that plas.' 412
- That king Eualach his barons dide Calle,
 And hem tolde what Aventures myht befalle,
 'And how that kyng Tholomes was there ny,
 With Ryht a strong Meyne þere faste by.' 416
- So thanne hol to gederis thanne wente they tho,
 Tyl that they ny Tholomes Ost were Comen to :
 Into tweyne bowe-drawhtes lengthe,
 So Fer Assembled Eualach & Al his strengthe. 420
- And thanne there Eualach devised Anon
 His Meyne Into fowre batailles to be don,
 Of the wheche the ferste bataille be-took he
 To that ful worthy werroure Sire Seraphe, 424
 That So worthily hadde him ferst born,
 Lyk As I haue 3ow rehersed here-beforn.
 And his Steward, that An hardy man was,
 The seconde bataille hadde In that plas ; 428
 And to Anothir Old worthi werroure
 þ^e thridde bataille he betook In that stowr,
 Hos Name was Cleped Archymedes,
 As I 3ow here telle with-Owten les ; 432

And him Self the Fourthe bataille hadde,
That In theke tyme so wel koundeed & ladde.

4. Evalach him-
self.

And whanne thus his batailles diuysed weren Alle,

An Old knyht to him thanne gan he Calle,

436 Evalach then puts
an old knight,
Jeconias,

That was bothe ful trewe & hardy,

That Ieconyas was Cleped trewly ;

And to him thanne for riht gret trost

The passage he be-tok, As nedis he most,

440 in charge of the
passage by the
Rock of Blood, to

In keping it to deliure to On Man,

So moche Of werre wel Cowde he than,

That non Of Tholomes men þere paste,

Ne non Other, for non haste.

444 stop Tholomes's
men from attack-
ing Orcauz.

And Also there Charged him he

That he scholde taken kepe to that Cite,

“ For there-Inne I lefte but fewe Meyne

It forto kepen, As I telle the,—

448

Not passeng Of Men Six score

Be þe grete hundred, lasse ne more,—

And An Old knyht here wardein to be,

Sire Iekonyas, As I telle it the ;

452

And therfore that non passe be thin hond,

That Cyte to don Schame Oper schond.”

That Iekonyas tho forth him wente,

His lordis Comaundement to don presente.

456

And whanne Tholome Al this beheld,

That Eualach Enbatailled him In the feeld,

Tholomes forms
his men into
8 battalions,

Thanne Anon he Ordeyned viij batailles

Of his Meyne with-Owten Failles,

460

Of the wheche tweyn þe first Ordeyned were

Vppon the steward to Assemblen there ;

2 to attack Eva-
lach's Steward,

And the Secund bataille devised he

Vppon Eualachs Nevev forto be,—

464 2 to attack
Archymedes,

The wheche hyht Archemedes

A worthy Man In stour & pres,

For the thridde bataille hadde he In honde

Of Eualach, As I vndirstonde ;—

468

1 (under himself) to attack Evalach,	And I my self In the vijthe ¹ bataille wil be Vppon Eualach that Is so fre ;	
1 to attack Seraphe, and	And the Rereward schal be the viijthe bataille, Vppon Seraphe with-Owten Faille,	472
	That worthy Conqwerour Evere he was, Therefore he dred him In that plas.	
2 to form a Reserve.	And 3it kepte Tholome to his Availles, In his Refrescheng, twey batailles,	476
	That vppon Eualach Scholden Come Aftyr that the gret storm were done.	
The armies engage,	And so to-gedere Faste they Ronne, And this storm tho they be-gonne,	480
two of Tholomes's against each of Evalach's ;	Vppon Ech of Eualache, bataylles two, And thus to-gedere they gonnen go. Thanne sawgh Tholomes In that plase That more Meyne Of his ther was	484
10 men (that is, 3 & one-tenth) of [leaf 3, col. 1] Tholomes's to Evalach's 1,	Ten Men of his Azens Eualache On. Thus bothe batailles devised weren there In Maner As I 3ow haue Reherced Ere,	488
	Bothe On the ton Syde An vppon the tothir, So that vnder hem bothe was there fair fothir ;	
Evalach having 10,300 in each of his 4 battallions (= 41,200),	² So that Eualach hadde in eche bataille, I wene, Ten thowsend and thre hundred men bedene, What On hors and Ek On Foote, So Manye he hadde I wel woote ;	492

¹ The 5th, this should be ; and 'viijthe' in l. 471 should be 6th. See lines 476, 481, on Lonelich's wrong arrangement of keeping two battallions for the Reserve. The French text does it better. " Et si dist ke les .ij. premieres assambleroient a la bataille ke li serourges eualach conduisoit, et les autres deus assambleroient a la bataille le senescal. Et les .ij. comanda, ke eles assaimblaissent au neuue eualach qui auoit la tierche bataille. Et il dist, que il seroit en la sietisme bataille, et si assambleroit a eualach ; et le witisme bataille feroit l'ariere garde, si uenroit sour eus quant il aroient grant pieche souffiert l'estour."

²—² Si eut bien en chascune des batailles eualach .ij. mil et iij. chens, que a pie, que a cheual. Et a chascune des tholomes en eut bien .v. mile, ou plus.

And In Eche Of Tholomes batailles were
 Sixtene thowsend, As it Reherseth here ;² 496 and Tholomes
 And 3it Manie Of his Men weren lost to-Fore 16,000 in each of
 At theke streite passage, As I tolde 3ow Ore. his 8 (= 128,000).
 Now Eualach his knyhtes Calleth,
 Of what manere Aventure that him befallith ; 500 Evalach encour-
 He Clepeth forth lord, dwk, Erl, and bachelere, ages his knights :
 And Al his peple that was there :
 "Lo, sires !" he seide, "worthi men 3e be,
 And Mochel han knowen Of Chyvalre ; 504
 3onder Tholome hath Ten Azens Oure On, 'Tho' Tholomes
 And [3it] hopen we Ryht wel to don, has ten against
 & therefore Of good Comfort let vs now be ; our one, yet
 And thenketh what wrong he doth 3ow & me ; 508 as he has wronged
 Into My lond to Entren with-Owten leve, us,
 Me thinketh he doth me gret Repreve ;
 Therefore, And 3e ben goode men this day, be good men, and
 Ful wel his Mede Qwyten me¹ May, 512 we shall beat him.
 And the victorie Of the bataille this day to have, [? we]
 And therto More worschepe thanne we conne krave ;
 & perto the Egipcien neuere schal 3ow Abyde The Egyptians
 In bataylle, neper In feld, At non Tyde. 516 can't stand
 And this I preie 3ow Enterly, against you.
 That 3e wolden strong & Myhtly
 Tweyne the ferste schowres Oper thre ;³
 And be that tyme here haste schal past be, 520 Bear their first
 And thanne fresch scholen 3e be to fyht 3 attacks ; then
 Whanne they han lost Al here Myht, they'll tire,
 And thus discomfite hem Schole we
 In this Manere, As 3e mown Se. 524 and we shall
 Now behold what worschepe it were discomfit them.
 Hem to discomfite In this Manere !

³ Je vous pri et requier que vous souffres moult au com-
 menchement ; et si vous les poes souffrir .ij. caus ou trois,
 bien sachiez vraiment ke ia si tost ne lor courres sus, com
 vous les verres d'autre maniere ke il n'aront este au com-
 menchier.—A.

And beholdeth now, As 3e Mown se,
 What Meyne that he hath more thanne we. 528
 I not what I schal sein More trewelye ;
 3e knowen bothe worschepe & velonye ;
 And therfore I Conceille 3ow Echon,
 Fear not death or imprisonment ! That for drede Of deth nothing 3e don, 532
 Nethir for presonement In no weye,
 That 3ow Myht Torne to velonye,
 Ne that Aftir be vs Oure Children reproved be,
 Whanne Owt Of this world passed ben we." 536
 And whanne that he thus hadde told his tale,
 Two of Tholomes's battalions draw near.
 He Sawgh twey batailles comen In A vale,
 That weren Redy to the Assemblyng.
 Seraphe and Anon Seraphe was ware Of þat thing, 540
 And Azens hem faste gan he to Ryde
 As¹ so faste As the hors Myht gon þat tyde ;
 And Owt he sprang As fyr Offe brond,
 With a boystous Tool In his hond, 544
 Tyl that Aproched they weren so Ner
 his men As the Mowntaunce Of A bowedrawht þer.
 To-gederis Faste tho they Ronne,
 attack them. And there they newe game be-gonne ; 548
 Eche, Other down there threw wel faste,
 An Many On bothe sides to therthe were caste.
 King Evalach fears for his
 And Eualach kyng be-held Al this,
 That In the Rere-warde was I-wis, 552
 And hadde ful gret Rowthe & pyte
 [leaf 3, col. 2]
 brother-in-law's safety,
 That for him his brother distroied schold be,
 Other be slayn, Other taken presoner ;
 Ful moche Sorwe In herte hadde he ther, 556
 And with his herte he sighed wel sore,
 And with his Eyen wepte he thore ;
 Thanne his helm vp he Caste tho,
 & bothe scheld & spere gan from him do, 560
 And down he Enclynede Of his destrere,
 & In this Maner seide As 3e mown here :

¹ ? Al. See note 2, p. 120 ; and l. 385, p. 129.

<p>“ Alas, that I so Cursed A kaytyf, That for me my broþer scholde lesen his lyf ! Alas, how schold it I qwyten to the, Thowh my lyf thy gwerdon scholde be ! For this kendenesse that þou dost for Me, I ne hadde neuere good to qwiten it to the ; Therefore it is seid ful trewelye That In trewe herte was neuere trecherye. Now mote the kepen, Seraphe, Every-where, That Lord that I the Signe bere Of here ! And 3if he be verray god, As they tellen me, Into his Governauce holich I betake the, Thy body from peryl & schame to kepen In Alle places where-so 3e ben, And þat to þ^e heyest worschepe 3ow bringe, That Evere hadde Man On Erthe levyng.”</p>	<p>564</p> <p>568</p> <p>572</p> <p>576</p> <p>580</p> <p>584</p> <p>588</p> <p>592</p> <p>596</p>	<p>and curses him- self for endanger- ing Seraphe's life.</p> <p></p> <p>He commits Seraphe to the God of the Christians,</p> <p>to keep his body from peril,</p> <p>and bring him to high honour.</p> <p>See how full of mercy that King of Heaven is !</p> <p></p> <p>For, after Eva- lach's prayer to him,</p> <p>he enables Seraphe to ground all his foes,</p> <p>and take no deadly wound,</p>
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so that men say
Seraphe has saved
Eualach and his
land.

So that they seide Al In fere,
'That Eualach were scomfyt 3if he ne were,
And bothe his worschepe & his lond
That day hadde be Reft Owt Of his hond.'

600

Hear how Seraphe
fights.

But Go we now to the Ryhte weye,
And herkene how Seraphës gan to pleye :
Whanne the tweye batailles On him were set,

604

The two battallions
think they'll take
him:

They wenden han put him to gret thret,
For so many speris broken there was,
That It semed to Alle þ° in theke plas

608

they break a
forest of spears
about it,

That Al A forest hadde borsten In sunder,
So hidous was the Noise, & so ful of wonder ;
And whanne here speris thus to-broken were,

then pull out their
swords, knives,
and axes,

Here swerdis they pulden Owt Al in fere,
Here knyves and here Gesarmes bothe,
And grete Axes Also forsothe,
And Othir wepenis Mani On Mo.

612

go against
Seraphe,

And thus Azens Seraphe gonne they to go,
There forto preven here Maistrye

616

[leaf 3, bk, col. 1]
and make such
slaughter

Vp-On Seraphe with-Owten lye ;
That so gret Occision Of Men there was
Ifeld to Grounde Annon In that plas
With the hydous wepenis that weren there,
For so wondirful strokes were neuer sein Ere,
What vppon helmes, & vppon scheldes,

620

that the bodies
look like a moun-
tain of men,
horses, and arms.

And vppon hawberkes that flowen into feldes,
So that it semed there A gret Mownteyn
Of hors & Men that there weren Slayn,
And Of here wepenis that lyen hem by ;
So wonderful sihte it was tho trewly

624

God alone can
describe the sight.
[! ? can]

That no tonge ne Myhte it thanne telle,
But Only he that Alle thing gan¹ spelle,
Of whom that Cometh Alle Connenge
From begynneng Into the Endenge.

628

632

And now scholen 3e heren More In Eche degre
How that Aftir it fyl Of this Semble :

Ful wondirfulli wel diden Seraphes Men		Seraphe's men
Whanne Into that Semble they entred then ;	636	fought wonder- fully well,
But Of the prowesse and the worthi dede,		
Of the hardynesse And Of the Manhede		
That Seraphe dide with his Owne hond,		but he wrought
It is ful hard to Ony man forto vndirstond ;	640	
And Of the Merveilles that be him wrowht was,		such marvels as
Weren neuere Of Man Sein In non plas ;		man never saw.
For A gret Ax took he betwenen both his honde,		He had a big axe,
Where-with he wrowghte ful Mochel schonde,	644	
Whiche that was trenchaunt Scharpe & Merveillous,		
Riht A merveillous tool & an hidous,		a hideous tool,
And therto him self was A large Man,		and he was a big
With grete thyes, As I discryven kan,	648	man,
And in the Scholdres bothe strong & large,		with strong
Where-vppon he scholde beren his targe,		shoulders,
With grete steppe ¹ Eyen In his hed Also,		
And strongliche boned he was therto,	652	and bones.
With smale handes And fynngres longe,		
And therto gret strengthe Euere Amonge ;		
So that A merveillous siht it was to se		
Him thus On horsbak, As thinketh Me,	656	
And A good hors that him bar,		He rode a good
Whanne Into that semble he prekid thar,		horse ; and when
So that he Ferde lik A man ful Of prowesse		he charged into
Whanne that his scheld he threw down in that presse,		his foes,
And his hors bridel he fastened Ful wel,	661	
And gan to sterin him with his Ax Of Stel,		
So that theke day ne Failed he nowht		he felled all that
That Allë tho to Grownde he browht	664	stood in his way,
That to-forn him stoden In his weye,		
Wherfore Of him they hadden gret Eye ;		
Somme, the hed from the body he smot ;		smiting off heads
Somme, the Armes ; somme þe scholdres, foot-hot ;	668	and arms,

¹ There is no French for this word or line, to help to settle the meaning of this much-discusst 'stepe' (? prominent) eyes.

cleaving men in twain,	And somme the legges, And somme þ ^e body On sondir, And somme he so Claf As Strok Of thondir ; And Manie hors Slowgh he ded In the feld,	672
slaying knyghts and foot-men,	And be him Many knyht ded vndir his scheld, And Many A footman he slowh that stownde, And Manie Of here hors he browhte to Grownde, That so Manie Merveilles wrowhte he that day	676
so that yet his Manhood is talkt of.	That Into this tyme ȝit of him speken we May ; Of his Manhod & his Chevalrye It were I-nowgh An herowde to discrye, ¹	680
Yet he (Seraphe) knew not	But To him self It was vnknowenge Of his Owne Merveillous werkyng, For he supposed not withInne him selve That he hadde the Myht Of ten Men Oper twelve ;	684
of the prowess that he did,	For þ ^e prowessse that he dyde, ne knew he nowht. Lo what for him he wrowht that him bowht !	688
[leaf 3, bk, col. 2] or that it came from Evalach's prayer.	And he thowht ful litel that be Eualache preyer Was tho prowessse that he hadde there, The wheche was A man bothe Ioyful & Glad, And Alle his knyhtes thanne beholden he bad	692
Evalach and his knyghts rejoice at Seraphe's deeds.	The prowessse Of this Seraphē, And Of the Merveilles that did he, And of the world he was the worthiest knyht As that day tho semede be his fyht ; For Tholomes Men he made to fle, And of hem Slowgh ful gret plente.	696
But Tholomes	And whanne Tholomes beheld this Cas, And how þat his Men losten here plas, Thanne gret sorwe & schame he hadde ;	700
sends up his 2nd pair of battalions.	Anon the secund bataille he gon forth badde. ² And whanne Seraphes Sawgh hem Comen Ny, With hem he thowhte to Meten Sadly ;	700
Seraphe bids his men awalt the attack.	Anon he seide to his knyhtes bolde, 'That stedfaste to-Gederis scholde they hem holde ;	

¹ MS driscrye. or dristrye. for 'descrye,' describe.² Si lor envoia les autres .ij. batailles.—A.

And that A good stert they scholden Abyde,
 And leten hem Come vppon hem Ride.' 704
 So that they Comen In gret haste A-down
 Abowtes Seraphes Men In-virown,
 And On hem broken they here lawnces faste,
 And 3it remeved not Seraphes Men til At þ^e laste ; 708
 And here scheldes they leiden faste vppon,
 And 3it stooden they stille As Ony ston,
 And rested hem stille In that place
 Til they Sien the tyme whanne nede was ; 712
 And thanne Atte the laste they torned Again,
 So that Many A man was there slayn,
 Where-Offen was gret ¹breth Of hors men,
 But scars On Of Seraphes Azens of Tholomes ten, 716
 The wheche that discomfited were,
 And In that feeld lyen still there.
 But Atte laste þ^e two fresch batailles
 Seraphes Men ful sore Asaylles, 720
 And strokes On hem leide ful sore,
 So that they myht Suffren no More,
 But torned here bak And gonnen to fle,
 And forsoken the grownd of Seraphë. 724
 And whanne Seraphe gan this beholde,
 Seraphe gan hem Ascrie Mani-folde ;
 3it Seraphe left not for than,
 But Torned Azen As A worthi Man, 728
 And his Ax in his hondys he bar,
 And Manie Of hem þer-with slowghe thar ;
 He to-Clef bothe habiriown & hawberk,
 And Amonges hem Made A sory werk : 732
 Here helmes he to-Clef A-two,
 Here Scheldis he Alto-schatered Also,
 Here hedis he Clef Into the teth,—
 Thus hem he serveth that Azens him beth,— 736
 So that non Man his dyntes Myhte Abyde
 They weren so Merveillous At that tyde.

They stand firm
as a stone,

then turn on their
foes, and slay
many.

[¹ þ deth]

But at last
Seraphe's men

give way and flee.

Seraphe

howerer turns on
the enemy,

and splits their
helms

and heads ;

no man can abide
his blows.

Also King Evalach's Steward

And whanne kyng Eualach steward this beheld,
That to seraphe were Comen two batailles In þ^e feeld,
And how freschly they fowhten him Agein, 741
Where-Offen he was A-drad Certain—

For non Er sawgh Eualache Steward
Ony Nede To gon to him ward, 744
And Seraphe to socouren In that plas—

rides up to

To him ward Rod he A ful gret pas.
“Now Certain,” quod this Steward,
“With Seraphe it stond so hard 748

help Seraphe,

That Al the world him helpe ne may,
So mochel peple vppon him lay ;
And 3if I Ony lengere Abyde,
He nis but ded At this Tyde ;” 752

and his men (the
2nd battallon, p.
130) follow him.

And Anon with that word there
He prekede forth On his destrere,
And Al his Meyne holyche with him ;
There began Anon bataille ful Grym ; 756

[¹ one, p. 132, l. 1]

And to the tweyne batailles¹ Comen they Anon,
That vppon kyng Eualach scholde hauen gon.

Tholomes's two
battallions attack
that of Evalach's
Steward.

And whanne they sy þ^e steward thus Comenge,
A3ens hem tho batailles Comen prekyng 760
Lik As the tothere diden before
To Seraphe, whereby thei han lore
Mochel Of Tholomes Meyne,

That be Seraphe Slayn there be, 764
“Now,” quod Eualach, “God, for thy Myht,
So spede Seraphe that Gentyll knyht !”

The Steward bids
his men keep
close,

Thanne this Steward, to his lordis seid he,
“Lokeþ stedfastly that to-Gederis 3e be ; 768

For 3if we these two batailles mown breke,
I hope Of Tholome kyng to ben Awreke ;
For I ne thenke neuere Er to blynne

as he hopes to
break through to
Tholomes, and
slay him.

Til that I kyng Tholomes bataille be with-Inne ; 772
And there I thenke him forto sle,
Ryht Among Al his Owne Meyne.”

So wenten thei forth be that Ordenaunce
 To knowen how that myht ben here Chaunce, 776
 And fulfilden his Comaundement,
 And Redin forth *with* riht good Entent.
 But that schowr was As scharpe As A dart,
 For there many Mo weren On Tholomes part 780
 Thanne On the Stewardis Serly ;
 Therfore was that stour ful Stordy ;
 But 3it Comen they neuere so faste vppon,
 That the stewardis Men Azens hem gonne gon, 784
 Til that to-gederis they weren Met
 The lengthe of A Gleyve with-owten let ;
 but Euere the Steward let hem pase
 Ty! that with CCC knyhtes Entred he wase— 788
 And somewhat Mo Of his Meyne—
 With-Inne Tholomes bataille Entred he,
 That Fyve thowsend hadde he with him
 Of noble knyhtes both stowt & Grym. 792
 And whanne thus to-Gederis weren they Met,
 Many A sterne st[r]ok there was Set
 Be-twenen bothē partyes there,
 So that Of Tholomes lost Manie þer were 796
 As thowh they hadden falle In-to the se,
 So mani Of Tholomes Men lost there be.
 So that forth prekyd the steward In þat pres
 Evene Ryht to Tholome ; er wolde he not ses. 800
 And Amonges his Men him smot he so,
 That down to the erthe he gan to Go,
 This kyng Tholome, both hors & Man,
 Thus to therthe the steward smot him than ; 804
 And there he Trosted him forto han Slayn,
 Where-Offen the Steward was ful fayn,
 And At the Erthe tho stille him held,
 And wend han slayn him vndir his scheld. 808
 Thanne Cam þere On Of Tholomes knyhtes,
 That Myhti & strong was In fyhtes,

The shock of the
hosts is sharp,
as Tholomes has
most men ;

but the Steward
with 300 knights

breaks through
the Egyptian
line, 5000 strong,

right up to
Tholomes,

hurls him to the
ground, both
horse and man,

and hopes to slay
him.

But one of Tholo-
mes's knights

- And smot this Steward, there he lay
Vppon Tholome his lord In fay. 812
- smites the
Steward between
his shoulders.
[¹ Fr. 'ai com'] Betwene bothe scholdres he him thorwh smot,
As¹ he On Tholome lay tho foot-hot ;
So þat Anon this steward Torned Agein,
And so that knyht smot In Certein, 816
And vppon Tholome he made him to falle,
That Anon tho Creaunt he Gan to Calle ;
And that Sawgh the stewardes Meyne,
And faste to him there gonne they fle, 820
This Tholome to han kept Oþer han Slayn ;
This was here purpos thanne In Certayn.
whose men rush
to rescue him. And Tholomes Men that gonnen Asprie,
And to here lord they gonne faste hie, 824
Him forto deliueren from his Fon,
Also Faste As they Mihten gon.
- King Evalach And whanne king eualach this Melle gan beholde,
Ful sone his herte be-gan to Colde ; 828
- seeing the strug-
gle, and the And whanne that he Sawgh this Mellö
In thre diuers places thus thanne to be,
How that the peple Of Seraphee
With fourre bataylles fowghten hee, 832
And Of the Meyne Of his Stewarde
- Steward's danger That with tweyne batailles fowhten wel harde,
And Also for his Stewardis body,
He was ful of Sorwen Sekerly, 836
That Azens Tholomeres bataille
Whiche that he gan so sore to Asaille ;
- orders his nephew
Archimedes
(p. 130, l. 431) to
go with him and
succour his
Steward's men,
while he helps
the Steward
himself. So Eualach Comanded his nevew tho
The stewardis Men Socour forto do, 840
“ And I his Body now wele Socoure,
Oþer with him to deyen In that schowre.”
Anon bothe these batailles gonnen Owt Glide
As Sparkles owt Of fyr doth Ony tyde, 844
And vppon here Enemyes they gonne to go,
Kyng Eualach and Archemedes Also ;

Wheche Archemedes tho semblen began		On Archimedes's
Forto Refreschen there the stewardis Men.	848	attack,
Thanne wolden þese batailles non longere Abyde,		Tholomes's bat-
But to here lord Tholome tho gonnen thei Glyde ;		talions give way,
For thei flowen to him tho ful faste,		
So Archymedes Men On hem gonnen thraste ;	852	
So fledde they to here lord for socour,		and flee to their
For the grete Angwich Of that stour.		lord.
And Eualach—that to Tholome was gone,		Eualach sees
His Steward forto don socour sone,—	856	
He saugh, & stood, & there beheld,		
How, with as grete Mases As they myht weld,		his Steward
On his Steward [they] leiden strokes Mani-folde,		beaten with
That pite & Rowthe it was to be-holde,	860	maces
With here Mases Coroned with Stel,—		headed with steel,
And Al this beheld Eualach ful wel,—		
And Thre wowndes On his body were,		and wounded
That Tholomes Foot-men hadde zoven hem there ;	864	
For so with Arwes was he hyrt,		with arrows.
Wheche hyrt tho Mihte he not Astyrt.		
And whanne Eualach ¹ thus Saugh him be-stad,		
And Amonges hem thanne forth So there lad,	868	
And therto his Meyne So wownded were,		
That Sore Agresyd was he there,		
So that Anon he gan forth to Ryde,		But before he can
And Alle his knyhtes be his syde ;	872	reach him, the
And Er that he to his Steward Myht wyne,		
Fowl betrapped so was he hem with-Inne,		
They him hadde taken As presonere,		Steward
And with hem forth gonne leden there.	876	is led off, as a
And whanne that he Cam In-to the plase		prisoner,
There As his Steward so Taken wase,		
His helm Of taken they hadde,		
And to-forn Tholomes they him ladde,	880	to Tholomes

¹ The MS has *Tholome*.

[? him]	And to the Erthe there they hem ¹ Caste.	
Tholomes draws his sword to cut off the Steward's head,	And thanne Cam forth Tholome Atte laste ; Anon he drowgh his Sword So Feer, The stewardis hed to han smeten Of ther ;	884
	For Erthly Man was non leveng In londe That so moche he hated, ne wolde schonde.	[hed,
	And whanne that Tholomez scholde han smeten Of his	
but, not having time, as Evalach comes up,	And he myht han had leyser In that sted,	888
	He Sawgh kyng Eualach So faste Comenge That he was let Of his purposinge ; And whanne he Sawh þat it myht not be so, Thanne Otherwise he gan forto do,	892
thrusts the Steward through the body.	Vnder his hawberk In-lawnced he Thorwgh the body, And that was pyte.	
	And whanne he hadde So I-do, Anon to his hors tho gan he to go ;	896
Tholomes then charges at Evalach ;	And Azens kyng Eualach gan he Ryde, And Eualach Azens him with gret pryde ; And so sore there to-gederis they Mette, & There so sore strokes Ech On Other sette.	900
their shields and lances break ;	That bothe here scheldes [flowe] Into þ ^e feld, And Ech Of hem bad Other zeld. And whanne to-broken weren here lawnces, Thanne Aftyr behappid many harde Chaunces ;	904
and they fight on foot.	Thanne On foote gonne they Alyghte, And there began A wondir strong Fyghte ;	
Their men fight fiercely too.	Thanne gonnen they there A scharp Schowr That was Angwyschschows & ful Of dolowr, So that Mochel peple was there ded, Of Men And Ek hors In that sted.	908
	And Evere kyng Eualach enforsed him faste Thorwgh Tholomes pres Forto han paste	912
Evalach cannot break through to his Steward.	Into the place there that his Steward lay, 3if he myhte it Recovere that day ; But Euere they putten him of with gret strengthe That Entren he ne Myhte In brede ne lengthe,	916

<p>Tyl bothe batailles weren discomfit that tyde, That Ferst Archemedes [azens]¹ gan to Ryde. And whanne this Bataille discomfit was Thorwgh Eualache Meyne In that plas, And flowen to here lord Tholome, And After Of Eualache Meyne gret plente, & whanne that Tholome Sawgh thus his Ost Ouer-throwen & Slayn with gret bost, And Eualache Men After hem purswen tho,— Ful Mochel sorwe In his herte gan to go; Thanne Tholomes his Men gan to Ascrye With A lowd voys, And Ryht An hye, “ On Eualache Men torneth 3e A3en, And vppon him proveth that 3e men ben ! ” And So Torned they the hedes Of here hors Thanne A3ens here Enemyes with gret fors; And they On foote schotten faste Wit venymed Arwes whiles they wolde laste, So that Manye hors there they Slowe, And moche Othir peple In that Rowe; Ful hard & strong was the Mellë, & Mochel peple lost In Eche degre, Of bothe partyes there Mani On To the deth on bothe sides were they don, But Only Of Eualache Meyne There was persched gret plente.</p> <p>Thanne whanne Tholome gan beholde That he hadde the bettere be manifolde, Anon A Massage tho he Owt sente To him that the viijthe bataille kepte presente, ‘ That In non wise Asemblen Scholde he, Tyl that Comaundement he hadde Of Me,’ Thus to him he sente Anon ful Ryf, Non Other wyse to don, In peyne Of his [l]if.</p>	<p>920</p> <p>924</p> <p>928</p> <p>932</p> <p>936</p> <p>940</p> <p>944</p> <p>948</p>	<p>Tholomes, seeing his men routed by Archimedes, and others by Evalach,</p> <p>shouts to them</p> <p>to turn on Evalach's men.</p> <p>They do so,</p> <p>shoot poisoned arrows,</p> <p>and slay many of Evalach's men.</p> <p>Tholomes is thus winning,</p> <p>and sends orders to his Reserve not to attack till he bids it.</p>
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¹ See p. 143, l. 849-851. French, ‘Tant ke les .ij. batailles
 a qui archimades auoit assamble, furent desconfites.’—A.

CHAPTER XIV.

SERAPHE'S DEEDS, AND THE END OF THE BATTLE.

Of Seraphe ; the valour of him and his men (p. 147) ; his deeds with his axe (p. 147-8) ; how he did not tire, and all fled from him (p. 148) ; so a messenger tells Tholomes, who sends him to his brother *Manarcus* with orders for *Manarcus* to fight Seraphe (p. 149) ; *Manarcus* comes with 55,000 men, and routs Seraphe's 20,000 (p. 150) ; Seraphe weeps ; cannot rally his men (p. 150) ; but he and eleven knights still fight on, and he kills *Manarcus*, whose men make a great cry (p. 151) ; Seraphe kills on, but *Manarcus*'s men kill seven of Seraphe's eleven knights and his horse (p. 152) ; and then the other four knights (p. 152) ; Seraphe kills a knight who throws spears (p. 153) ; takes his horse, and kills away (p. 153-4) ; Seraphe's second horse is killed, and he ridden over (p. 154). He awakes from his swoon, mounts again (p. 154), cuts one knight's left arm off, and cleaves another knight in two (p. 155). He rides into the field, kills a knight, is shot through the shoulder by an arrow (p. 155), and thrown to the ground, his horse being killed under him ; but he mounts again, and tries to get to *Evalach*'s cross (p. 156). There is great slaughter (p. 156). Sixty knights rescue *Evalach* from 500, and mount him again, but he is surrounded by 2,000 of his enemies (p. 157). Seraphe rides to his rescue, but cannot reach him (p. 157-8). *Evalach* is taken prisoner, beaten (p. 158), and carried to a wood ; he looks on his shield and the cross on it ; sees Christ crucified (p. 159), and prays to God (p. 160) ; a White Knight with a cross on his shield comes out of the forest (p. 160) ; Seraphe fights on, he sees *Evalach*'s standard, and shouts (p. 161). The White Knight leads Tholomes to the Rock of Blood (p. 161) ; charges at him, and unhorses him. *Evalach*'s knights take all Tholomes's knights but eleven (p. 162) ; Tholomes surrenders to *Evalach* ; *Jekonias* takes him to *Orkauz* ; and *Evalach* takes the rest of Tholomes's division (p. 163). The White Knight helps Seraphe (p. 163) ; Seraphe's danger ; the White Knight kills two of his opponents (p. 164) ; Seraphe swoons ; *Evalach* and the White Knight help him (p. 165) ; *Evalach* unhorses a knight, and gives the horse to Seraphe ; Seraphe mounts, and is as fresh as ever ; the White Knight gives him an axe from God (p. 164) ; *Evalach*, on Tholomes's horse, re-assembles his men and makes two divisions of them ; they renew the fight (p. 167) ; Tholomes's men are in distress for their master (p. 168) ; they are slain, maimed, and taken. How well *Evalach*, Seraphe, and the White Knight fought (p. 168-9). Tholomes's men draw near the Rock, thinking it is not guarded (p. 169) ; but it is, and *Evalach*'s men pursue and slay them (p. 170) ; *Narbus*, Tholomes's

steward, surrenders to Evalach, who wants to kill him (p. 170); but Seraphe intercedes for him. The end of the day and the battle (p. 171); Evalach and his army go back to Orkauz, where there are so many prisoners, that the king tents outside the city (p. 172).

Now lete vs Speken Of Seraphc,		Seraphe and his
Of his worthinesse, & Of his Meyne		men hold their
That 3it with fowre batailles don fyhte,		own against 4
And kepen here Owne As men Of Myhte ;	4	Egyptian
For As it is put Into Memorye		battalions.
For On Of the most wondir Storye		
That Euere was Rad In Ony book,		
Owther In Storye, As Men Cowden look,	8	
For so lytel A peple & so vigerous		So few never
Azens so Manye & so therto dispetous ;		
For ther myhte neuere Man hem with-sonde		could have
Whiles they hadden Ony wepone On honde,	12	withstood so
So that Seraphes Men On horse & Foote		many,
Heelden Tholomes Men wondir hote.		
But that storm ne dured neuer han Myhte,		
Ne hadde ben thorgwh Seraphes Fyhte ;	16	but for Seraphe's
For So mochel prowessse was neuere In Man—		prowess :
As for the Meyne that he hadde than—		
As was In him Seyn that day there,		
For so they seiden that At þ ^e stowr were.	20	
For so worthy A knyht In non plase		
Neuere to-forn there sein wase ;		
For his plase wolde he not forgo,		
That he and his Feleschepe hadde taken hem to ;	24	
Alle Made he here bakkes forto bende,		he made all his
And Of here lyves browht hem to Ende		foes bend their
That In his weye Gonner forto stonde.		backs,
With his Ax he wrowhte hem Mochel schonde ;	28	
For here hedes he smot Of Faste,		smote off their
Here scheldis & hawberkes Alto-braste,		heads,
And leyd hem ded there In the feeld,		
Many A knyht there vudir his Scheld ;	32	

Helmes, hawberkes, & ventaylles Also,
 Alle to the Grownde he dyde hem go ;
 legs, and arms, Legges & Armes Of smot he there,
 And thus mochel peple slowgh In diuers Manere, 36
 and bathed his That his Ax he bathede In Mennes blood
 axe in blood to From the point to the hylt, there As he stood ;
 the hilt. And Al this Of him Suffred this Meyne
 þat Azens him fowhten, & weren with Tholome. 40
 For þat day ne myhten they distroyen his powere
 For non thing that they Cowden don there ;
 But Al that day heeld him In On degre ;
 And yet he never And not wery[er] thanne Semed he 44
 grew weary, Thanne he was whanne he gan ferst to fyht,
 Nether no More he lakked his Myhte,—
 Of wheche him self vndirstonding he took,
 As tellith the storye Of this book ;— 48
 [leaf 5, col. 1] [For] wery Of his Armure was he not thore,
 [N]o more thanne he was In the Morneng before,
 [A]nd As fresch he was Evere Forto fyhte
 As In the Morwneng he was, I the plyhte, 52
 And As vigerows he was Onne forto se
 As though non thing to-forn him hadde be.
 though his men And there As his Men ful wery they were,
 did, & Al forfowghten In that place there, 56
 He hem Comforted with Al his Myht,
 And Of Al that stowr he ne took but lyht,
 And hem Reqwered ful vegerously
 That be him they scholden Abyden by, 60
 For As mochel grace In him was Alone
 As In Alle here bodyes Every-Chone ;
 For, ne hadde Only the myht Of him ne be,
 Clene hadde ben lost Al his Meyne ; 64
 For Elles myhten they neuere han kept þat plase,
 For the Multitude Of [tho] that Azens hem wase ;
 so that all But from Seraphe they fledden Euerichon—
 Tholomes's host fled from him. Alle Tholomes Meyne be On And be On,— 68

And thus dured Seraphe Al that day
Til it was past fer noon tho In fay.

Thanne gan there A Messenger forth to gon
To kyng Tholome, there he was Anon,
And seide to him In this Manere,
“Sire, A wondirful knyht Is now there,
That Al this day hath kept the Iornë
Azens thy fowre batailles, Sire Tholome ;
And 3it discomfit Neuere they been
In non thing that we Conne seen,
And Euere Azens On Of his knyhtes
There ben tweyne Of Owre Owtryhtes
And Mo Sire, 3if I Scholde Say,
Thanne I Cowde Certainly Rekene *parfay* ;
And, Sire Tholome, As I the now seye,
They ne doren not Comen In Seraphës weye.”

72 Tholomes is told
how Seraphe
stands against
four battalions,

76

80 though they
outnumber his
men, two to one.

84

Whanne Tholome herde here-Offen tho telle,
Wel Mochel wonder In his herte tho Felle,
What Merveillous knyht that it scholde be
That so Mochel hadde Of powste :
“Go Faste now,” *quod* thanne Tholome,
“To Manarcus, My brothir so fre,
And Seye that I sent him gretyng,
Him Forto hyen Ouer Alle thing
With Al the bataille that is with him,
That he Come Adown Also sterne & Grim,
And that Of his bataille [he] ne leve not On,
But with him bringen thedir Euerichon,
And, as vigorously & with As gret prowessse
As Euere Entred men Into Ony presse,
That he On that Entren Anon,
And As moche distroccioun As he may don,
That he ne spare for non thing,
But with that knyht to haue Meting.”

88

Tholomes sends
to his brother
Manarcus

92

96 to attack Seraphe.

100

And whanne Manarcus here-Offen herde telle,
That with that worth knyht he scholde Melle,

Manarcus

104

[I]n herte he was bothe glad & blithe,
And Tholome thanked ful Mani A sithe.

and his men That tyme Anon was Manarcus Redy,
And Alle his Meyne that weren him by ; 108

attack Seraphe's
tired ones, And so faste they Comen vppon,
With dyvers wepenis Manion,
And there Maden they here Assembling
[V]ppon Seraphe, that wery was Of Fyhting. 112

Now be-gan there A myschefful stour
That was Angwisschous And Ful Of dolowr ;
For Seraphe, Scars there he hadde
Twenty thowsend¹ Men that he with him ladde, 116
And Manarcus browhte with him

40,000 fresh men
(with 15,000 in
reserve) Fowrty thowsend bothe Stowte & Grym,
And In his Rerewarde thowsendes fiftene
Of faire harneissed Men, wel piked & Clene ; 120

against 20,000
weary ones. And Seraphes Meyne, So wery they were,
And so forfowhten toforetymes there,

That non lengere ne Myhten they fyhte,
Seraphe's men
flee. But Torned here bakkës pere Anon Ryhte. 124

And whanne Seraphö that beheeld,
His Meyne As-scomfited In the feld,
Seraphe weeps
at their flight, Ful tendirly thanne there wepte he tho,
And mochel Morneng & sorwe he Made perto : 128

"Alas !" quod he, " what is now myn Aventure,
For nedis I most Abyden this schowre,
And my Meyne thus from Me go !

Now what Is best for me to do ? 132

For non Other helpe here Nys Certain,
But be taken, O per ded, vppon this pleyn !"

but then takes
hold of his axe, And At that word his Ax he took In honde,
His Meyne to Rescrys, 3if he myhte fonde ; 136

But so Fer weren they I-fled than,
That tornen Azen wolde they for non Man ;

¹ Car les gens seraphe n'estoient mie plus de .viij. mile. et li autre estoient plus de .xxx. mile. Car en la darraïne bataille auoit bien .xv. mil homes et plus.—A.

And so fer wenten they Evene streyht Anon
To the passage Of the bloody Roch Of ston. 140

And whanne Alle this beheld tho Seraphë
And that it thanne Myhte non Othirwise be,
His hors hed he torned tho Ageyn,
And with him but Enlevene knyhtes Certein. 144
And there As was the thykkest pres, and with 11
knights charges
Manarcus's host.

He with his knyhtes Entrede, & wolde not ses.
And so it happede, As he gan forth Ryde,
He mette Manarkus At that Tyde; 148

In the Midde weye As he gan go,
To-Gederes they metten bothe two;
And there left [he] vpe his Ax tho Anon,
And to this Manarcus he gan to gon; 152

There his hed he Clef down Ryht
Evene to the Scholdres, I the plyht,
That ded he fyl down there Anon,

That Alle his Meyne It Syen Echon. 156

And Alle that Evere Cam in his weye,
Of hem spared he non tho Certeinlye,
But Other to the deth he wounded was,
Othere Elles dismembred In that plas; 160
For nethir hors ne man ne scaped him non,
That Alle to therthe they wenten Anon. and slays many
of his men.

And whanne Manarcus men this beheld,—
That here Cheventein was slayn In the feld, 164
And Of here felawes ded Also,—

Ful Mochel Morneng thanne Maden they tho,
And Setten vp tho An huge Cry
That Into Eualache Ost was herd Clerly, 168
There As he fawght with Tholome.

Ful wel Al this Cry tho herde he;
But 3it ne knew tho not Seraphë
Whom he hadde slayn, ne what was he. 172 but Seraphe
doesn't know
whom he has
killd.

And whanne so Mochel sorwe they gan to Make,
Thanne gan his herte tho forto Awake,

And forth he prekede Into that pres,
 And with him his knyhtes, & wolde not ses ; 176
 And there here grownd he made hem forsake,
 And Manye Of hem Slowgh, and dyde moche wrake.

When Manarcus's
 men see that
 only 12 oppose
 them,

And whanne Manarcus bataille say
 That but twelve Of hem weren parfay, 180
 For ful sore thanne Aschamed they were
 That they Of so fewe scholden han fere,

[leaf 5, back,
 col. 1]

And Anon vppon him Retorned Azen,
 That bothe doel and gret pete it was to sen; 184

they set vigor-
 ously on Seraphe,

And ful vegorously On him they sette,
 So that with stronge Strokes they Mette

and slay his
 horse and 7 of
 his 11 knyghts.

That his hors vndir him was Slayn,
 And therto vij Of his knyhtes In Certayn. 188
 Thanne weren there left but fowre & he,
 Whiche was gret doel thanne forto se.

Seraphe fights
 on foot,

Now Is seraphe In the place On foote Alone,
 But foure of his knyhtes, him self þ^e fy[ft]he persone.
 And manye Merveilles there wrowht Seraphë, 193
 As here-Aftyr Me heren tellen schole 3e :

He slowgh down Ryht bothe hors & Men,
 Helmes and hawberkis to-kraked he then ; 196

and slays knyghts
 and bachelors.

Bothe knyhtes and bacheloris vppon A rowe,
 In that Feld he gan hem down throwe ;
 Bothe palettes & scheldes he to-Craked Asondir,
 That Among So moche Multitude it was gret wondir

He and his 4
 knyghts make
 great heaps of
 corpses.

That he And his fowre knyhtes dyden there, 201
 So that grete hepes Of dede Men there were,
 Of dede hors and wepene that there lay,
 So Mochel Moordre Of peple was that day. 204

And whanne his Fowre knyhtes this bcheld,
 That he was so Manful In the feld,
 On they leyden, & Fowhten ful faste,
 Til alle foure weren slayn Atte laste ; 208
 Thanne was there non Other boote
 But that Nedys Seraphe besteren him Mote ;

At last the 4
 knyghts are
 slain.

And whanne that his felawes he sawgh ded,
 Thanne Cowde he non Other Red, 212

But vppon bothen his feet stood ther,
 And beheld the hepes that Abowten him were ;
 Ek Also he loked 3it ferthere Abowte,
 And Al Abowtes him was A ful gret Rowte. 216

Anon his Ax the[n] took he On honde, Seraphe
 Ryht forth Into the pres tho gan he fonde,
 And to A knyht there gan he to glyde
 That Many speris hadde Cast In that tyde, 220 picks out a
Knight who has
cast many spears,

But 3it Manie mo hadde he forto Caste ;
 But Seraphe him lette tho Atte laste ;
 Seraphe Anon there Mette him with his Ax,
 But Neuere, Aftir that, ful litel he wax, 224

For the Ryht Arm he smot Of Clene
 Thorwgh hawberk and haberiown, þer was it sene, cleaves him to
the breast,
 That down to the brest the strok tho wente,
 And the Arm Into the Feel[de] þere fley presente ; 228

His scheld from him Also smot he there ;
 As thowgh that the body Asondir were,
 His herte Owt Of his body ther fyl, so that his heart
falls out of his
body ;
 And he In the Feeld ded there-tyl. 232

And whanne the Remnaut behelden him tho,
 That sweche Merveilles he gan to do,
 Non Of hem ne was So hardy
 To Entren his place, ne Comen him Ny ; 236

And that ded mannes hors he took Anon,
 And lyhtly Into the sadel he gan to gon, then jumps on
his horse,
 As thowgh him hadde Eylyd non thing,
 Ne non point Of Al his Armeng. 240

And whanne On hors that he was set,
 Thanne hadde he gret lust to Fyhten bet,
 And there his body putte In bawndoun,
 To the tothere peple ful mochel distroccioun ; 244

And forth Into the pres he wente ; charges anew
into the throng,
 There Nas non that he myhte hente,

slays right
and left,

That here Armes from the body he smot tho,
Here hedës Offe, here lemes Also ; 248

[leaf 5, back,
col. 2]
and drives his
foes to the
narrow passage
by the Rock of
Blood,
where they
are all taken
prisoners.

Here helmes, here harberions, he barst On sondir,
He[re] Scheldes, here speris, that it was wondir,
So that he drof hem forth In his weye
Til to the Roch they Come, As this doth seye, 252
Where As was the streyte passage ;
Thanne weren there take, bothe bacheler & page,
And As fele As the keperes wolde have
Of that Roch, and wolde hem save. 256

And whanne tho that behinden were
At the Roch [sien] here felaws slayn there,
And the Remnant presoners take,
Thanne Amonges hem was moche wrake. 260

But others of
Manarcus's men
turn on Seraphe,

And whanne they Seyen Al this fare,
That Eualach swich knyhtes hadde thare,
Ful Irowsly torned they Into that pres,
And for nothing ne wolden they ses 264

kill his horse,
[¹ Phan]

Tyl that to Seraphe the Comen Agayn,
And vndir him his hors has¹ Slayn ;
& Er that he Myht Relevyn Azen tho,
Two hundred hors Ouer him gonne go, 268

and trample
over him till
he is nigh dead.

Ouer his Body there In that plase,
So that Ny ded forsothe he was,
So that he lay Stille In swownyng
The Spas Of tweyne bowe-drawhtes schetyng ; 272
And thanne wenden they he hadde be ded,
For whom they Moornede In that sted,
For that he was So worthi A knyht,
And there so wel hadde born him In fyht, 276
That they ne hadde taken him presonere
3if that his lif Myht have be saved there.

But Seraphe
awakes from
his swoon,

Alle this while lay Seraphe In Swowneng
Whiles these knyhtes weren thus In talkyng ; 280
And whanne Of his Swowneng tho he Awook,
Anon there Into A Sadel he Schook ;

springs into a
saddle,

His Ax Anon On honde took he,
 Swich merveilles werkyng þat wondir was to se. 284
 He Mette A knyht Anon hastely there,
 Of whom he ne hadde but lytel fere ;
 With his Ax he Rewardid him tho,
 That his left Arm Into the feld gan go. 288 *chops off one knight's arm,*
 Thanne Anothir there him Mette Redily,
 And Seraphe to him was ful hasty,
 & there so him hitte vppon the hed
 That his body he toclaf In that sted, 292 *cleaves another knight to his saddle-bow,*
 Evene to his Sadelis Arsown,
 That he In the Feld fyl ded Adown.
 Thanne theke hors be the bridel he took,
 And his ferst hors tho he forsook ; 296 *takes this knight's horse,*
 His Foot In the sterope Anon he sette,
 & sprang Into þ^e sadel, & not ne lette ;
 3it, As forbrosed As he was,
 He prekyd forth Into that plas. 300 *and charges again his foe,*
 And whanne tho knyhtes behelden, Echone
 That beforu tymes for him Made Mone,
 That he was On horsbak Ageyn,
 Thanne Amonges hem gonnen they seyn, 304
 And Ech Of hem to Othir gan Schewe
 That wondirful Merveille On A rowe,
 For they wenden tho In Certain
 Owt Of that place neuere to recoueren Agein. 308 *who wonder that he has recoverd.*
 Anon forth he gan him dresse
 To the grettest maister of þat presse ;
 And with his Ax to him he Ran ;
 Vppon the helm he smot him than 312
 That he fyl down there In the plas,
 So Of that strok Astoned he was.
 Thanne Arwes to him gonne they schete,
 And Manye Speris that weren grete, 316
 So that with An Arwe they him tho smot,
 That Evene thorw the Scholdere it bot, *He is wounded by an arrow,*

- That the schaft thorwgh him gan go
Ful halfendel the Schaft & Mo. 320
- [leaf 6, col. 1] And whanne he Felte þat so hurt he was,
Ful [vr]sably he Rod Into that plas,
And him Sterede As he ferst began ;
But he was hurt Of Mani A man ; 324
- and with spears, Bothe with Arwes and with Speris
They diden hym ful many gret deris,
And to the Erthe there down him threwe,
And his hors vndir him they Slewe. 328
- And whanne that he Sawgh he myht not Abide,
Vp In that pres he Recouerid that Tyde,
but not mortally. And Felte that he hadde non dedly wounde ;
So he starts up, Anon vp he Stirte In that Stownde, 332
- mounts another
horse, and rides
off towards king
Evalach, And Anothir hors he sawh where stood ;
There Anon vp into the Sadel he ȝood,—
Wheche hors was bothe Fre and kende,—
Evene streyht toward Eualache þe wey gan wende, 336
- That him Ofte he bemente ful sore,
In his herte neuere Man leveng More,
That so lefte he Neuere with-Owten les
Til that he Cam Into the grettest pres, 340
- Eualaches Signe there Forto have sein ;
but his foes
bar his way. But Aftyr him they gonnen preken Certein,
And him forbarred they the weye there
That he Eualach Mihte not Comen Nere. 344
- Seraphe's men
rush towards
him ; And that Sien tho the Men of Seraphë ;
Anon towarde him they gonne faste fle ;
Towardis Tholomes Ost gonne they gon,
And there Merveilles they wrowhten Anon ; 348
- there's a fierce
fight ; many
are slain, And so hardelich they fowhten, & so sure,
That On bothe sides was gret discomfiture
Bothe Of Tholomes Men & Eualachs þe kyng ;
Many weren there dede, bothe Old & ȝing, 352
- and Evalach
is lost. But Amonges hem kyng Eualach was lost,
That they ne wiste Into what Cost ;—

For Tholome kepte him Owt Of that rowte
 More thanne tweyne boweschotes *with*-Owte. 356
 And whanne Seraphe there-Offen herde, Seraphe rides
 Into that gret pres tho forth he Ferde,
 And there Sawgh he where Eualach lay, to rescue Evalach
 And his swerd On honde drawen parfay ; 360
 For his hors vndir him was there ded, whose horse has
 Whiche was to Eualach A sorweful Red. been kild.
 And Sixty knyhtes hym gonne Reskewe, 60 to 500 they
 There Azenst .v. hundrid they fowhten Al newe, 364 are.
 So that they kyng Eualach Rescwed Agein But they rescue
 With here grete Escryes tho In Certein ; Evalach,
 And On horsbak sone was he Set ; and remount
 Thanne there Anon *with* his Enemyes he Met. 368 him.
 And whanne they that him to-foren took,
 On him behelden, & Connen to look,
 Thanne On Eualach they sormownted Azene
 Ful Irowsleche there Alle be-dene ; 372
 And Eualach¹ his Ax there took On honde, Evalach fights,
 And departed *with* hem þat Abowtes him gon stonde,
 So that anon there he was betrapped
 Amonges two thowsend, As it tho happed, 376
 That so the Syht Of him his Meyne lost there, [leaf 6, col. 2]
 And ne kowde not weten In what place ne where. but gets sur-
 rounded by 2000
 of his foes.
 And whanne Seraphe Saw he myht him [not] finde,² When Seraphe
 Al his Meyne he lefte him there behinde, 380 Evalach,
 There prekyng forth Into that pres
 That for non Of hem wolde he not Ses, he turns on
 For ded Rathere wolde he han be Tholomes's
 Thanne owt of that bataille forto Fle ; 384 men,
 Tyl king Eualach hadde he Fownde,
 He nolde neuere parten from that Grownde ;

¹ The French makes Seraphe do this: "Quant il [Seraphe] les vit venir, si fu mult iries, et laisse eualach, si prent la hache a deus mains, si lor keurt seure. . . . Et quant il quida retourner a eualach, si li orent ia fourclos."—A.

² et quant il vit que il ne le troueroit.—A.

but they are
so strong and
dense

that he cannot
break through
them.

On the other
side of them
is Evalach,

run through the
body with 3
swords,

and taken
prisoner by
Tholome,

bruised,

beaten,

the blood run-
ning out of his
mouth, ears,
and wounds,

so that he is
nigh dead.

For him to lesen In that Manere tho
He ne wolde, And Othirwise Myht it go ; 388
But the strengthe Abowtes him was
So Merveillous there In Many A plas,
That him Neghen not he ne Myhte,
Nethir Of him to hauen non Syhte, 392
For the Melle & the peple there was so strong,
That Enduren Seraphe ne myht not long.
And thus As Seraphe was Evere Abowte
To han broken the scheltrom Of that Rowte, 396
And Euere they him withstoden than,
3it Neueretheles Slowgh Seraphe Mani A man ;
But Eualach was vppon the tothir Syde
Betrapped ful sore In that Tyde, 400
For hvrt he was thorw his body
With thre Gleyvës Sekerly ;
And him presoner hadde taken Tholome,
And be the brydel forth him ladde he ;— 404
3it what with strif, & what with Othir,
Euere Eualachs men fowghten A gret fothir ;—
So that At the laste this Tholome,
With xv knyhtes Of his Meyne, 408
So Ferden they with kyng Eualach
That they tobrosed him bothe body & bak,
So wery that they weren forfowghte,
That no more defenden hem ne Mowghte ; 412
And so Eualach tho forth they ladde
As that kyng Tholome hem badde,
That so was he forbrosed and forbete
That Of his lif he nowht ne leete. 416
So that the blood Ran Owt At his Mowth
& At his Eren, that was Selcowth ;
For so Mochel blood he hadde there loste
That In what plase he was he ne woste ; 420
His woundes tho hadden So Sore I-bled,
That In that place he was Ny ded.

- And so from his Meyne they him drowe
 Ful fer thens Into A lowe,¹ 424
 And him there ladden Into A woode
 That there besidès tho hem Stoodde,
 And Ek his felawes him beside,
 That with him were taken In that Tyde ; 428
 And to this woode hem ladde Euerichon
 There Forto Onarmen hem Alle Anon ;
 For 3it Armed weren they Alle,
 That So Manye Men they dyden down falle. 432
 And whanne Eualach Sawgh þis grete Mischef,
 That he was fallen Into so gret Repref,
 And Euere with-oute Recoueringe to be,
 Thanne Moche Sorwe & Mone Made he. 436
 Whanne Eualach to the woode Aproche be-gan,
 Thanne wax he A wondir Sory Man,
 And Caste his Eyen vppon his Scheld,
 And the vigowr Of the Cros þere he beheld, 440
 That In his Scheld there was it set ;
 And Euere þ^e holy Signe he beheld bet,
 That so longe there he be-held
 Vppon the Rede Crois In his Scheld ; 444
 So longe beheld he that Crois thanne,
 That In theke Crois he Sawgh þ^e forme of A Manne
 Vppon that same Crois Crucified to be,—
 Thus In that Crois him thowghte Sawgh he,— 448
 And Feet & hondis him thowghte Also,
 That vppon A Red blood Ronne they tho.
 And whanne Eualach this Sawgh In his Scheld,
 And these Merveilles there he beheld, 452
 Thanne gan he Forto Syghen wel Sore,
 And 3it to wepen wel Mochel More ;
 & bothe with Mowth & herte tho he thowghte,
 But for febilte myhte he speke nowghte, 456

He and his
fellow-captives
are led into
a wood

to be unarmd.

Eualach

makes much
sorrow and
moan.

He casts his eyes
on his shield,

and looks so long
on Josephes's
Red Cross

that he sees in
it the form of
a man crucified.

[leaf 6, back,
col. 1]

He sighs and
weeps,

¹ et il l'auoient ia eslongie de la bataille bien demie lieue.
 —A.

and prays to
God, Three in
One,

“ O verray God that Sittest In Maieste,
As it is told,—On God & persones thre—
Of whiche I bere the Signe Of his passioun !

to enable him
to receive true
belief,

So, Goode lord, take me to savacioun, 460
That I Moot Resceyven ȝowre Creauce,
And In Stedfast beleve, with-Owten variawnce,

and proclaim
Him

Thin holy name Forto proclame,
That thow Art most Sothfast God Of Name, 464
And Most Mihtful god In Alle degre,

as the only God.;

And non god ne lord but Only Euere ȝe !

“ Save me from
death ! ”

So Save me, Goode lord, In this grete schowr,
From Angwich, deth, and Alle dolowr ! ” 468

And whanne this woord he hadde I-seyd,
Abowtes him he lokede In A breyd ;

At once a
Knight comes
out of the forest,

And he Sawgh Comen Owt Of that forest
A semly knyht there, araied with the best, 472
And Clene Armed from Tope to the too,
There thus Ryaly gan he Owt Go,

bearing a white
shield with a
red cross,

And Abowte his Nekke heng A whyt scheld
Whiche that was seyn Ouer Al that Feeld— 476
In whiche Scheld was A Crois so Red,
In Signe Of him that Suffrede ded ;

riding a white
horse.

Therto his hors As whit As the Lylle Flowr,
And he A worthy knyht and of gret valowr ; 480
In his Scheld a spere ful Redylich leyd,
With Alle hem to Meten, As it Is Seyd.

And whanne þ^e knyht his hors with his Spores he took,
On hym Tholomes Meyne ganne forto look, 484

This knight
turns Tholomes
towards Orkauz.

And to Tholome kyng he Cam ful sone,
And him Torned Agein there Anone¹ ;
Toward the Cite Of Orkauz tho
This white knyht ladde Tholome tho, 488
And towardis tholomes Ost they wente ;
But Tholome knew not here Entente.

¹ si iete les mains, si prent tholome par le frain, et s'en-
tourne a tout ariere vers la chite tout droit.—A.

- And Euere Saraphes fawht strong & hardo
 Azens Tholomes kyng his Rerewarde, 492 *Seraphe fights on against Tholomes's rear-guard.*
- So þat Alle that Evere Azens him fowghte
 Wondred that he So duren þere Mowghte ;
 And Atte laste Eualachs signe he gan to Ascrye
 With A wondirful voys & Ryht¹ An hye, 496 *He shouts at Evalach's standard so loudly that Tholomes hears it,*
- That bothe Eualach & Tholome it herde
 Into that plase how that it þ° Ferde.
 And thanne Seide kyng Tholome Anon,
 "Let vs Ordeyne oure Meyne, & fast hennes gon, 500
 For discryed now alle we been
 Thorgwh this Chasing, As I kan seen."
 Thanne destreris with spores gonne they prikke, *and spurs off.*
 And Amongis that Chasing Redyn ful thykke, 504
 And the white knyht Rood Anon
 To Tholome As faste As he Cowde gon ;
 And this white knyht Tholome be þ° bridel ladde,
 That non Of his Meyne no powere ne hadde 508
 Hym Azen forto Restreyne.
- But Evere wende Tholome In Certeine
 That the Forest Al day to-Forn hym was, 511
 Tyl that to the streyt of the Roch hee Comen be Cas ;— *till they come to the narrows of the Rock of Blood,*
 But there say no man that white knyht,
 Saufe Only Eualach, In his Syht.—
- And whanne they comen to that Streit passage
 There As to-Forn was don So Moche Rage, 516 *[leaf 6, back, col. 2]*
 Tho that theke time the passage kepte,
 Ful sore For Eualach han they wepte ;
 And whan they him In this Maner sy him gon,
 They leten hym thorwgh passe riht Anon. 520 *where Evalach's men let them pass,*
- But it was wondirful Inwhere syht,
 The werkyng Of this white knyht ;
 And [whanne] this passage weren they past,
 In the Middis Of that Feld Anon In hast 524 *When they get into the open,*

¹ and Ryht, repeated in the MS by mistake.

the White Knight
lets Tholomes go,

There this white knyht lefte Tholome,
That but fewe Of his Meine him Miht se,
And gan wel fast Alowd To Crye,
“Goth to now, Goth to, And þat In hye.”

528

charges at him,
and unhorses
him.

And whanne this Cry herde Tholome,
He gan to baschen, and al his Meyne,
And to him he Ran A ful gret Cowrs,
& that knyht Tholome gan vn-hors,
And down to therthe there him Caste
Bothe hors & Man, Er he thens paste.

532

Eualach, seeing
this, draws his
sword, and goes
to Tholomes.

Whanne that Eualach tho this beheld,
How that Tholome was feld In the feld,
Tho Owt his swerd he drowgh Anon,
And to-ward this Tholome gonne to gon.

536

Eualach's men

And whanne they that the passage kepte
Syen this, thanne Anon forth they lepte
To king Eualach here Owne Lord,
There Alle Anon Redy At On word,

540

chase Tholomes's,

And after with lawnces gonnen they Chase
To tholomes Men tho In that plase,

544

and kill all

And Anon with here Speris down hem Caste,
Tholomes Men in þat plase þere Atte laste,
Everichon, Sauf Only Enlevene,—

but eleven,

Which was the moste wondir vndir þ^e hevene
How that they In theke feld Come

548

That To-fortyme Atte forest weren Al some.—

And whanne they seyen thei scholde thus be take,
Thanne Amonges hem there was mochel wrake ;

552

Not-withstondyng ȝit Aȝen they fowhte
Also longe As that they there Mowhte ;

whom they
capture.

But here defens here Angwisch Miht not Slake,
For it was Goddis wille they scholden be take.

556

Eualach keeps
Tholomes down
on the ground,

And Eualach vppon this king Tholome
There lay, As alle his Men Mihte Se,
Wheche the white knyht hadde down throwe ;
Kyng Eualach him kepte tho ful lowe ;

560

And therto I-Maymed Manye Of his Men,
 And ȝit Aȝens Eualachs On hadde he ten.
 Thanne this Tholome heeld vpe his swerd Anon,
 And to kyng Eualach homage gan he don, 564 till Tholome
submits,
 And there he be-Cam his presonere,
 And therto Al his Meyne In fere. and becomes his
prisoner.

Whanne Tholome to Eualach hadde mad fiance,
 Thanne Iekonias Clepid he, with-Owten variaunce, 568 Iekonias
 That the blody Roche hadde In keping ;
 And him he Comaunded Ouer Alle thinge,
 ' To taken Anon this kyng Tholome, takes Tholome
 Hym forto leden to Orkaus Cyte,' 572
 " And worschepfully that thow him kepe there
 As A worthi kyng In Alle Manere."

That thus thanne be Ieconyas
 Kyng Tholome Into this Cite I-lad he was. 576 to Orkauf,
 And king eualach Abod stille In the feld
 Til Alle tholomes gonne hem ȝeld ; whither his
men are led
captive too.
 And euere As he took his Meyne,
 He dide hem leden to Orkaus Cite. 580

And whanne that Alle Itaken they were [leaf 7, col. 1]
 [T]hat Of Tholomes Men weren there,
 He gan to Resorte to that bataylle
 [T]here Seraphe fawht with-Owten Faille ; 584 Eualach goes to
help Seraphe.
 And with him ȝit ladde he there Mo,

Alle that the passage kepte tho,
 Sauf Only An hundred Of his Men
 That Ful Fresch to Fyhten were they then. 588
 And whanne they weren past that passage,
 Anon the whyte knyht was to-forn here visage,
 And In his hond that knyht bar A banere
 Of Eualachs Armes, Evene Riht there. 592

And Anon As they sien Sire Seraphë,
 To that bataille thanne faste prekid he,
 There As Seraphe manie Merveilles wrowhte,
 That In-possible swiche Merueilles don Mowhte, 596

That Euere the body Of On Manne
Scholdë don that he dide thanne.

The White
Knight charges
up to Seraphe,

Anon this white knyht prekid Into þat pres,
And for non thing ne wolde he Ses 600

who is attackt
by seven knights,

Til that To Seraphe he gan gon,
Where as he Sawh sevene knyhtes Anon
That Abowtes Seraphe there stoode,
And On him leyden as they weren wode ; 604

and sorely man-
gled by iron
maces.

Tweyne be the brydel hym þere heeld,
Tweyne be the he'm to maken him zeeld ;
And tweyne Azens the herte leide hym vppon
Wit hevy Maces Of Irne As hard As ston, 608
So that his Flesch they Alto-Rente
With here Mases there presente.

The White
Knight spears
one of Seraphe's
foes,

And whanne the white knyht þis beheld,
Ful sore he prekyde In that Feeld 612

chops the
second's head
off,

To On Of hem that Seraphe heeld ;
And him thorwgh the body he bar vndir his scheld,
That ded he was Anon ryht thare ;
And thus sone to Anoper gan he fare, 616
& with his swerd smot Of his hed
þat of it fley, and he lay ded,
Amyddes the Feld there it lay.

and kills three
more.

And thanne to the tothere he wente In fay, 620
And Made hem to dyen vppon his poynt,
And Made here bodyes In Evele Ioynt,
So that they forsoken this Seraphë
That from here lyves gonnen they fle. 624

One knight
tries to stick
Seraphe through
the eye-holes of
his helmet.

And whanne these Other two þat him held
Be his helm there In the Feeld,
On Of hem drowgh Owt A lite knyf,
And wolde han be-Reved Seraphe his lif, 628
Forto han smeten him AMiddes the Fase
Thorwh the Oylettes of his helm In that plase.
But Ouercomen so was tho Seraphë
That Comfort with him Myhte non be, 632

For he was Ouercomen so with his blood
 So it was Merveille that [he] vpe stood,
 For, On hors, power hadde he non to sitte,
 Ne Of that stede there Onys to flytte ; 636

But for febelte that he Inne was,
 Ouer the hors nekke he bowede In that plas,
 That power vp to Sitte non hadde he,
 So that Of his purpos Failed his Eneme. 640

Seraphe is so
 weak from loss
 of blood,

And thus gan In Swownenge seraphe to falle
 Amonges his Enemyes bothe gret & smalle ;
 So that they faillede, his Enemyes, tho,
 Of the harm that they him wolde han do. 644

that he swoons.

And Anon As that this kyng Eualach
 Sawgh Sire Seraphe In Al this wrak,
 To him ward ful faste he gan to Ride
 Forto supporten him at that Tyde ; 648

Eualach rides

For sekir he wende that he ded hadde been,
 And Neuere On lyve him forto have seen.
 Thanne wit A sorweful herte he gan to Crye
 Ful Petowsly, and that Ryht hye, 652

to support
 Seraphe.

[leaf 7, col. 2]

"A wrechche ! to longe now have I be,
 That thus have lost now Sire Seraphe !"

And thanne Anon there with this word
 Prekyd the white knyht be his Owne Acord, 656
 And Susteyned Seraphe from fallynge,
 That theke tyme there was In Swownenge.

The White
 Knight keeps
 Seraphe from
 falling.

And whanne Of his swownenge that he Awook,
 Thanne ful mochel Mone to him he took, 660
 For he ne wiste where that he was,
 In what stede, ne In what plas ;

For wende he tho ful Sekerly
 To han ben In the hondis Of his Enemy. 664

King Eualach

And Eualach bar him ful worthily tho,
 For Into the pres forth gan he go,
 And Mette there with A worthi knyht
 Wich that was Scomfit Anon In fyht, 668

grounds a knight, And kyng Eualach to the Erthe him Caste,
 And hym from his hors Anon he wraste,
 And Cawht it In his hond there Anon ;
 Therewith toward Seraphe he gan to gon : 672

and gives his
 horse to Seraphe,
 "Haue now here, my dere Freend," seide he,
 "This litel present now Of Me,
 For thow bowhtest Neuere so dere A thing¹
 From begynne[n]g In-to the Endyng." 676

Whanne that Seraphe this gan beholde,
 In his herte he Ioyede ful Mani-folde,
 That Alle his Sorwes forzat he there
 Whiche that his Enemyes dyden him Ere ; 680

who at once
 jumps on it,
 as fresh as ever.
 And vp Into the sadel he sprang Anon,
 As Fresch & As lusty In flesch & In bon,
 And As lusty was there forto fyhte,
 And therto him thowhte As of Strong Mihte, 684
 As that he was Ony tyme be-Forn ;
 But thanne his Ax hadde he lorn.

Thanne seide he, "Certes, And I hadde my Ax On honde,
 There scholde no man Azens Me stonde." 688

The White
 Knight gives
 Seraphe a fresh
 axe from God
 Thanne Anon Cam forth the white knyht,
 And seide, "here is On, Al Redy dyht ;
 And lo, Sere, by me it Is the sent
 From that God Lord Omnipotent." 692

And whanne Seraphe this felt In his hond,
 Thanne gan he wel Forto vndirstond
 That lyhgtere and more hondsom it was
 Thanne his Owen to-foren In that plas ; 696
 There-by wyst he, whanne he Cam Owt Of swowne,
 That theke Ax Ferst was not his Owne.

handler than
 his old one.
 So thanne Ryden they In-to that pres,
 And for non Men ne wolden they ses ; 700
 And Eualach On Tholomes hors Rod,
 So that with him was there non Abod.

¹ onques mais n'eustes don qui si chierement fust achates.
 —A.

And whanne Al this beheld Tholomes Meyne,
 Amonges hem was sorwe ful gret plente, 704 Tholomes's men
sorrow at seeing
him a prisoner,
 Be Encheson that Eualach ferst they sye,
 With Tholome In warde, hem faste bye,
 And now Eualach On Tholomes hors doth Ryde ;
 Wherefore they maden sorwe that Tyde ; 708
 And therto Nabure, Tholomes Steward,
 Kyng Eualach hadde taken In ward. and his steward
Narbus [p. 170-1]
too.
 3it More, this Eualach, with-Inne A throwe,
 With An horn he gan to blowe, 712 Evalach
recalls his host,
 And Made his Meyne to Resemble Azen ;
 And tho that weren left, Retornede ful Cleen.

Thanne Aftir, whanne Assembled weren they Alle,
 His signe he hem Schewed as gan befalle, 716
 Whiche was fastenid vppon his scheld—
 To his Meyne he it Schewede In that Feeld. [leaf 7, back,
col. 1]
 Thanne his Meyne On two batailles he setto,
 And with Tholomes Meyne sone they Mette ; 720 to fall on
Tholomes's,
 And Comanded and preide tho to Seraphë
 "That whanne he hym Sawgh in þ^e Moste Mellë,
 That Seraphe In the Rere-ward scholde Falle
 On tholomes Men, And On hem there Calle, 724 while Seraphe
takes them
in rear.
 And with his Bataille to preven his Myht,
 As he was bothe worthi and gentil knyht."

Thanne Gonnen they to preken here destreris
 As vaylantz knyhtes, bothe worthi & Ferss, 728
 And Evere the white knyht to-forn hem was
 With the baner On honde In that plas,
 And his swerd with the tothir hond I-drawe,
 With wheche Manye A man was Slawe. 732 The White
Knight is
always in
front,
 Thanne gan kyng Eualach lowde forto Crie
 "As Armes ! knyht bacheler, and belamyë !
 For now hath kyng Tholome lost his Men Alle,
 Swich Aventure Is now to him befalle ! 736
 For Of hem Schal Skapyn not On,
 For Al the Myht that they konne don."

- Tholomes's men And whanne this herden Tholomes Meyne,
 They Niste what to done In non degre, 740
 But hem thowhte hit scholde be trewe,
 For Eualach hadde Chongid his hors newe,
 For On Tholomes hors thanne Rod he,
 As Alle his Men there Myhte thanne se ; 744
- fear for their
king. Thanne the dredë that they hadde
 Was, lest Tholome to presoun hadden be ladde,
 Owther ellis In the Feld there Slayn ;
 Of wheche Of these they weren no Certayn. 748
- Eualach's men Kyng Eualachs Men Amonges hem thraste,
 That Of theke pres but fewe there paste—
 Whiche that weren kyng Tholomes Men—
- take or slay
nearly all of
them, Oper taken Oper Slayn Er they wente then ; 752
 And lik As Men that Amased were,
 In that plase So stooden they there.
- with Seraphe's
help. And whanne Seraphe beheld this bekering,
 Non lengere he ne Abod For non thing, 756
 And Tholomes Men Closed Al with-Inne,
 So þat from hem myhten they not twynne ;
 So that Angwisschously Ascryed they were,
 And slayn, takyn, & Maymed, Many weren there ; 760
 For In distresse & Sorewe weren they Alle tho,
 For here lord & Governours weren Alle Ago,
 And they ne wiste whedir to Springe,
 For In theke Contre knew they non thinge ; 764
 And wel Askapen Myht they not there,
 For On Eche Syde here Enemyes were ;—
- Where the
head is gone,
the limbs fail. So that it semeth ' there the hed is Gon,
 The Membres Fayllen thanne Everichon,'— 768
 For there say neuere Man So fayr A begynneng
 As hadde kyng Tholome, ne so fow[1] An Endyng ;
 For vj dowble Meyne hadde kyng Tholome
 Thanne kyng Eualach In Every degre. 772
- Seraphe does
wonders. There wondirly wel dyde Sire Seraphë,
 And so dide king Eualach with his Meynë,

That Neuere Man that was Of his Age		
I trowe hadde neuere So Mochel Corage ;	776	
And the white knyht there bar him so		The White Knight
That Neuere Erthly man mo Merveilles myht do ;		
For In that Feeld Scheldes he schatered,		
And Speris & helmes Alto-Claterid,	780	
Knyhtes & hors he slowh down riht,		slays men and horses,
Hedis, Armes, and legges In that fyht,		
That non man hym there Askapen ne Myhte,		no one can escape him.
So vigerows and fel he was In fyhte,	784	
That thus be his Chevalrie & knythhod		
He hem In-gaderede As he Rod,		
And browhte hem to Eualach þ ^e kyng,		
And to-ward the passage, with-Owten lettyng.	788	
Whanne kyng Tholomes men had Aspied		Tholomes's men
That thus Sore they weren Anoyed,		
To that streit passage gonne they drawe		draw back to the narrow pass of the Rock of Blood,
Where-Offen that weren ful fawe,	792	
And wenden that non Man hadde þere be,		
The passage to han kept In non degre,		
And wenden forto A Recouered þat passage,		
That Eualach, for Al his Owtrage,	796	
Ne scholde not han past be theke weye,—		
This was here Entent tho Sekerlye,—		
Where-thorgwh þ ^e Cite he Schold not have,		
Where tholome & his Meyne weren ful save ;	800	
For An hundred men myht han kept þat pas		
From Al the world, so strong it was ;		
For non mo On front myhte Entren ther		
But ten men At Ones, As I seyde Er ;	804	
For they wenden tho ful wel		thinking that Eualach has left no guards there.
þat there Eualache keperis hadde left non del ;		
And so As men that weren wery for-fowhte,		
Vpe to the Roche wenten As they mowhte,	808	
For there Supposed they forto han Reste.		
But it fil not hem for the beste,		

	For whanne they that kepten the pas Syen to that Roche so manye gonnen tras,	812
	Hem thowhte Mo thanne M ^t there were, And At þ ^e Roch but .C. that it kepte there ;	
But they find at the Pass, Evalach's men,	And whanne they sien Men kepen the pas, Thanne newe sorwe to hem Comen was ;	816
	And Azenward they wolde han gon, But there-Inne Socour was there non.	
who chase,	For tho that On hem folwed so faste, And they Atte pas schotten Atte laste,	820
slay, and take them :	So that they slowen & token Of that Rowte As Manie As weren hem Abowte ;	
	Thanne was there Mad so gret dolowr That neuere was sein swich A stowr ;	824
the bloodshed is terrible.	For so moche blood was In that plas More thanne Owher Euere seyn was ;	
	For Men, hors, and scheldis, that In þ ^e blood lye, For multitude of blood no man hem sye.	828
Narbus, Tholomes's steward,	And there was beten On Narbus, þat steward was to king Tholemus,	
	And there to Eualach him 3ald Anon, So he him wolden saven body & bon ;	832
yields up his sword to Evalach,	And there his swerd vp gan to 3elde To kyng Eualach In that felde.	
	But Eualach him ne wolde not save For non thing that he Cowde Crave ;	836
	But his hors dismembred he Anon, And also him he wolde han slon.	
and prays that he may be ransomed.	And he tho knelid Anon þere down That he myhte be taken to Raunsown ;	840
Evalach says No : he	"Nai," quod Eualach, "that schal not be ; Swich Mercy getist thou non Of me ;	
must die.	For my steward haven 3e Slayn, & so schal I the here In Certeyn ;	844
Steward for Steward.	Therefore the Chonge it is ful hard, For I wele haven steward for steward."	

- And his Armure he dide Of Caste,
 His hed to han smeten Of atte laste. 848
 And thanne Cam forth Sire Seraphë :
 " A, Sire ! what thinken to done 3e ?
 3if 3oure steward ded now be,
 Tholome hath lost, Sire, swich thre ; 852
 And his Owne brother so dere,
 That he loved As mochel there
 As 3e 3owre Steward trewly ;
 Therefore, Sire, On þis man haveth Mercy ; 856
 Fo[r] I him Slowgh with Myn hond,
 Sire, I do 3ow to vndirstond ;
 Therfore, sire, I preie to þ^e
 That Of this Man thow have pite." 860
 So þat there gentil Sire Seraphë
 This man Savede, As 3e mown se.
 Ful Mochel & gret was the discomfiture
 As that tyme be-happed be Aventure ; 864
 And the Nyht drowgh On ful faste,
 For the day It was Ny paste ;
 Whiche was ful deseysy to Eualachs Men,
 But 3it Atte hardest not for then, 868
 For so Manye thei slowen And token that tyde
 Atte passage Of the ' Roche Of blood ' beside,
 That Of hem ne pasten not þere Away
 Two thousand, what hurt & hol that day, 872
 That Tholomes¹ Men ne distroied Echon—
 So þat tyme with Eualach the grace gan gon,—
 Of wheche at the begynneng were
 Sixty thowsend wel harneised there. 876
 And thus the Egipcian, be goddis Myht,
 At theke tyme weren destroyed be fyht.
 Thanne to Orcaus ward wente Eualach,—
 Alle the Egipcians to Mochel wrak,— 880
 And with him Alle his Meyne
 That At theke tyme hadde he,

[leaf 8, col. 1]
 Seraphe begu
 Evalach

to have mercy
 on Narbus,

and so saves
 his life.

Night draws on.

So many of
 Tholomes's men
 are slain at the
 Pass of the
 Rock of Blood,

that not 2000
 get off
 [1 ? Evalach's]

out of 60,000.

Eualach marches
 back to Orkauz.

All Evalach's
men get plunder
from the Egyp-
tians;

For þere nas no Man Of Non degre
That thorwgh theke bataille holpen was he ; 884
Bothe duk, knyht, and bachelere,
Alle weren Encresid that weren there,
3e, And also bothe 3omen and page ;
For Alle here lyves hadden they Gage. 888

so many of
whom are
imprisoned in
Orkauz

And whanne Eualach Into the Cite Entred was,
So Manie presoners he fond In that plas,
And Of here Maistres that with hem were,
That non Spas was to walken In there, 892
Nether On hors, nothir On Foote ;
But Owt A3en Nedys he Moote ;

that Evalach
is obliged to
pitch his tents
outside the
city.

And afor the Cite he let pichchen Anon
Alle his pavilouns there thanne Everichon, 896
In A fair plase that was so pleyn
To-for the Cite tho In Certein ;
And there al that Niht herberwed he,
And with him al his Meyne. 900

CHAPTER XV.

Of Evalach's Queen (Sarracynte) in Sarras. She sends for Joseph, and asks how Evalach has got on (p. 173); Joseph's answer (p. 174); the heathen kings, &c. are to be cast down, and the poor exalted (p. 175). Sarracynte cries; she asks Joseph to pray for Evalach (p. 175); and to expound Christianity to her (p. 176). Sarracynte is a Christian, and tells Josephes of her Christian mother, and her father, who was a brute (p. 176-7); also, how her mother was ill of a bloody flux, and went to a good hermit, and askt help (p. 177). The Hermit tells her that Christ alone can cure her (p. 178); she says, 'Ask God for me, I will give you gold.' He says, 'Believe in Christ, and he will heal you' (p. 178). She does, and he prays to God and proclaims her whole; she is (p. 179); thanks God; and is baptized (p. 180). She takes Sarracynte to the hermit. Sarracynte says she cannot worship him on account of his beard, but she will worship Christ if he is fairer than her brother (p. 181). A glorious man—Christ—appears; Sarracynte is christened (p. 182), and the hermit tells her of Christ (p. 183). Her mother receives the sacrament and Sarracynte does so too (p. 184); both go

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(With power to add more members.)

Bankers:

THE HEAD OFFICE OF THE UNION BANK OF LONDON,
FINCH STREET, E.C.

The Publications for 1866 are out of print, but a separate subscription has been opened for them under the report. The Texts for 1864 and 1865, in which is now in the press for 1865, have been completed. Some errors were detected in the Texts of all or any of the years since it would be a nuisance to correct the H. S. Texts, and I have decided to issue the Texts for 1866 as they are, and to issue the Texts for 1865 as they are.

1. *The Poet's Anthology*, 1864, 12mo, 1s.
2. *Early English Literature Poems*, 12mo, 1s.
3. *Arthur's Life*, 12mo, 1s.
4. *Early English Literature Poems*, 12mo, 1s.
5. *Early English Literature Poems*, 12mo, 1s.
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98. *Early English Literature Poems*, 12mo, 1s.
99. *Early English Literature Poems*, 12mo, 1s.
100. *Early English Literature Poems*, 12mo, 1s.

Added from the unique MS. in the Bodleian Museum, Oxford, by D. D.

Eastbourne, 19 January, 1875.

DEAR SIR,

BEING unable at present to prepare the Report of the *Early English Text Society's* Committee, I beg to inform you that the first issue of the Society's books will take place early in February.

It will consist of a thick Part II of the *Cursor Mundi*, edited by the Rev. Dr R. Morris, for the ORIGINAL SERIES; and Part II of *The History of the Holy Grail*, edited by myself, for the EXTRA SERIES.

The other 1875 books for the ORIGINAL SERIES will be chosen from

Thomas of Ercildoune, a print of all the MSS in parallel columns, edited by Dr James A. H. Murray (*all the text in type*).

The Lay Folks Mass Book, edited by the Rev. Canon Simmons (*all the text in type*).

Palladius on Agriculture, Part II, edited by the Rev. Barton Lodge (*all in type but the Ryme-index*).

Bede's Day of Doom, &c., edited by the Rev J. R. Lumby, B.D. (*all the text in type*).

The Blickling Homilies, Part II, edited by the Rev. Dr R. Morris (*all the text in type*).

Sir Generydes, Part II, edited by W. Aldis Wright, Esq., M.A.

Meditacions on the Supper of our Lord, perhaps by Robert of Brunne; edited by J. M. Cowper, Esq. (*at press*).

The Gawayne Poems, edited by the Rev. Dr R. Morris.

The other 1875 books for the EXTRA SERIES will be chosen from

The Bruce, Part III, edited by the Rev. W. W. Skeat, M.A.

An Alliterative Romance of Alexander, edited by the Rev. W. W. Skeat, M.A.

Early English Pronunciation, Part V, by Alexander J. Ellis, Esq., F.R.S.

Guy of Warwick, from the Cambridge University MS, edited by Prof. J. Zupitza, Ph.D. (the first of the Series of *Guy-of-Warwick Texts*).

Owing to the other engagements and over-work of Mr Skeat and Mr Ellis during the autumn of 1874, they were not able to finish, Mr Skeat *The Bruce*, and Mr Ellis Part IV of *Early English Pronunciation* as originally planned. I therefore sent to press in the autumn Henry Brinklow's two most interesting tracts on the condition of England and London in or about 1545 which Mr J. M. Cowper had left with me ready for press when he started for Lima above 3 years ago. By the time the tracts were

in proof, Mr Cowper had luckily returned to England, and most kindly took-up again his old work. These tracts—*The Complaynt of Roderyck Mors*, and *The Lamentacyon of a Christen Agaynst the Cytie of London*—are now nearly through the press, enricht with details about Brinklow's family by Col. Chester,—and will be ready early in February, with

The Bruce, Part II, and

Early English Pronunciation, Part IV,

thus completing the Society's issue in the EXTRA SERIES for 1874.

At the same time will be issued for the REPRINTS,

Merlin, Part I, re-edited from the unique MS in the Camb. Univ. Lib. by H. B. Wheatley, Esq.

During 1875 will probably be issued these other Reprints,

Thynne's Animadrersions (1597) on *Speght's Chaucer*, re-edited from Lord Ellesmere's unique MS by myself (Mr Childs has had the copy since October).

Merlin, Part II, edited by H. B. Wheatley, Esq.

I have to ask you for prompt payment of your subscription to our *Hon. Sec.*, Mr Snelgrove, London Hospital, E., and if you have not already sent him a standing order on your bankers, will you now send him the enclosed, duly signed? (The Banker's Order *does* save so much trouble.)

Will you also try to get us some new Members? We want fresh ones badly. The competition of new Societies, and the slacking of interest among some of our old Members, need continual effort on the part of our real

workers to counteract. The Early English Text Society is the parent of all the late increase in the study of English, and has supplied almost all the material for that study. The Society must not then be neglected, whatever else is supported. Important work is calling to it on every side for publication. Money alone is wanted to enable the Society's editors to produce the work, and Members should make it their business to see that the needful funds are not wanting.

Truly yours,

F. J. FURNIVALL.

Early English Text Society.

COMMITTEE OF MANAGEMENT:

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(With power to add Workers to their number)

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PUBLISHERS: TRÜBNER & CO., 57 & 59, LUDGATE HILL, E.C.

THE Early English Text Society was started in 1864 for the purpose of bringing within the reach of the many the hitherto inaccessible treasures of Old English literature, and of clearing England from the reproach under which she has so long rested of caring little for the monuments of her early language and life. During the ten years of its existence the Society has been successful in issuing to its subscribers a large number of Texts illustrating the language, the history, the belief, and the habits of our ancestors. The publications of the Society appeal to those interested in the history of their native language and land; to men who can trace in these records the intimate connection which exists between the present and the past, and who can see in such records the dead past become a living reality.

The publications of *The Early English Text Society* are divided into Four Classes: I. Arthur and other Romances. II. Works illustrating our Dialects and the History of our Language, including a Series of re-editions of our early Dictionaries. III. Biblical Translations and Religious Treatises. IV. Miscellaneous. (The *Extra Series*, which commenced in 1867, is intended for re-editions.)

The Publications for 1866 are out of print, but a separate subscription has been opened for their immediate reprint. The Texts for 1864, and all but three for 1865, have been reprinted. Subscribers who desire the Texts of all or any of these years should send their names at once to the Hon. Secretary, as many additional names are required before the Texts for 1866 can be sent to press.

The Subscription is £1 1s a year (and £1 1s. (Large Paper, £2 12s 6d.) additional for the *Extra Series*), due in advance on the 1st of JANUARY, and should be paid either to the Society's Account at the Head Office of the Union Bank, Princes Street, London, E.C., or by Money Order (made payable at the Chief Office, London, and crossed 'Union Bank') to the Hon. Secretary, ARTHUR G. SNELGROVE Esq., London Hospital, London, E. (United States Subscribers, who wish their Texts posted to them, must pay for postage 3s. a year extra for the Original Series, and 3s. a year for the Extra Series.) The Society's Texts are also sold separately at the prices put after them in the List at the end.

The following Summary of the Society's first Ten-Years' work is taken from the Committee's Tenth Report, January, 1874:—

§ 2. *The Society's first Ten Years' Work.* Last year closed the Society's first Decade; and it may therefore be well to look back over its work since, in February 1864, its Founder's first Circular went out, announcing that "A few of the members of the Philological Society, being anxious to continue the publication of Early English Texts, which that Society lately commenced, but has now for a time resolved to discontinue, have formed a committee for the purpose of collecting subscriptions, and printing therewith Early English MSS." 1. To start with money. Our Early English Text Society has spent in its ten years £8700 in producing Texts. Here are the figures:—

		£	s.	d.
1864	Money spent in printing, &c.	134	5	7
1865	" " " "	334	15	10
1866	" " " "	649	10	1
1867	" " " "	814	11	6
1868	" " " "	1068	0	6
1869	" " " "	990	16	1
1870	" " " "	1475	0	0
1871	" " " "	1154	11	11
1872	" " " "	957	3	11
1873	" " " "	1117	4	9
		£8690	0	2

With this money the Society has produced 16,100 pages of Texts, including Introductions, Notes, Glossaries, &c., besides 1000 and more pages of Reprints, Reports, &c.

Secondly, as to Language,—the point from which the Society started, the illustration of which has been, and must be, the justification for the publication of many Texts of little literary or historic merit;—the Society has brought out, of the 10th century.¹ King Alfred's West-Saxon version of Gregory's Pastoral Care, edited from 2 MSS. by Mr Henry Sweet.

11th century.² Homily *de Octo Ficus* (in First Series of O.E. Homilies). ed. Dr R. Morris. Homily on the Discovery of the Cross (in No. 46), ed. Rev Dr R. Morris

12th century (special Transitional period). Prose and Verse from the unique Lambeth MS. 187, in Dr R. Morris's Old English Homilies (First Series).

12th century. Old English Homilies (from the unique Trinity MS.), Second Series, ed Dr Richard Morris.

13th century, First half: St Marharete, the first Text (from the unique MS.), ed. Rev. T. O. Cockayne.

¹ The Blickling Homilies of 971 A.D. are nearly all printed.

² For the 11th century, other Texts are preparing.

§ 2. *Chronological List of our first Ten Years' Texts.* 3

- 1230 ? Hali Meidenhad, West-Midland version, ed. Rev. T. O. Cockayne.
St Juliana, from 2 MSS., ed. Rev. T. O. Cockayne and Mr E. Brock.
Poems, &c., in the latter part of the First Series of 'Old English Homilies,' ed. Rev. Dr Morris.
- 1246-50 The Moral Ode, later version, in 'Old English Miscellany,' ed. Rev. Dr R. Morris.
8 Hymns in O. E. Hom. II. (from the unique MS.), ed. Dr R. Morris.
- 13th century, second half :
Genesis and Exodus (from the unique MS.), ed. Rev. Dr Richard Morris.
Bestiary, Old Kentish Sermons (both from unique MSS.), Religious Poems from the Jesus MS., in Dr R. Morris's 'Old English Miscellany.'
Havelok the Dane (from the unique MS.), ed. Rev. W. W. Skeat.
Alfred's Proverbs, in Dr R. Morris's 'Old English Miscellany.'
King Horn, &c., ed. Rev. J. R. Lumby.
- 14th century.¹ St Margarete, 2nd Text, ed. Rev. T. O. Cockayne.
- 1340 Dan Michel's Ayenbite of Inwyt (from the unique MS.), ed. Rev. Dr Richard Morris.
- 1340-90 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
- 1340, ab. Hampole's English Prose Treatises, ed. Rev. G. G. Perry.
- 1350 ? The Alliterative Romance of William of Palerne, or William and the Werwolf (from the unique MS.), ed. Rev. W. W. Skeat.
- 1350 ? The Alliterative Romance of Joseph of Arimathie, or the Holy Grail; from the unique MS., ab. 1390, ed. Rev. W. W. Skeat.
- 1360 ? Early English Alliterative Poems, and Sir Gawayne and the Green Knight (from the unique MS.), ed. Rev. Dr R. Morris.
- „ The Alliterative Morte Arthure (from the unique (Thornton) MS., ab. 1440 A.D.), ed. Rev. G. G. Perry, re-ed. Mr E. Brock.
- „ ? Religious Pieces in Prose and Verse from the Thornton MS., ab. 1440 A.D., ed. Rev. G. G. Perry.
- „ ? The Alliterative Gest Hystoriale of the Destruction of Troy (from unique MS.), ed. late Rev. G. A. Panton, and D. Donaldson, Esq.
- 1362 The Alliterative Vision of William concerning Piers the Plowman, first cast, or Text A, from the Vernon MS. ab. 1390-1400, ed. Rev. W. W. Skeat.
- 1375 Barbour's Bruce, Part I. (from the only 2 MSS. and oldest printed editions), ed. Rev. W. W. Skeat.
- 1377 William's Vision of Piers Plowman, Text B, ed. Rev. W. W. Skeat.
- 1380 ? Chaucer's Boethius, ed. Rev. Dr R. Morris.
- 1389 English Gilds, their Statutes and Customs, &c.; ed. Toulmin Smith, Esq., with Dr L. Brentano's History of Gilds, &c.
- 1390 ? The Stacions of Rome, ed. F. J. Furnivall, Esq.
- 1391 Chaucer's Astrolabe, ed. Rev. W. W. Skeat.

¹ The earliest English version of the *Cursor Mundi*, in the Edinburgh MS., is believed to be about 1300 A.D. The Cotton text is not much later.

4 § 2. *Chronological List of our first Ten Years' Texts.*

- 1393 William's Vision of Piers Plowman, Text C, ed. Rev. W. W. Skeat.
 1394 Pierce the Plowman's Crede, ed. Rev. W. W. Skeat.
 1399 Richard the Redeles (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1415 The Crowned King (in Piers Plowman, C), ed. Rev. W. W. Skeat, from the unique MS.
 1420? Mirk's Duties of a Parish Priest, ed. E. Peacock, Esq.
 1420? Palladius on Husbandrie (from the unique MS.), ed. Rev. B. Lodge, Part I. (and the Text).
 1430? The Alliterative Chevelere Assigne, from the unique MS., ed. H. H. Gibbs, Esq.
 1430? Political, Religious, and Love Poems, ed. F. J. Furnivall, Esq.
 1430? Lydgate's Order of Fools, &c. (in No. VIII.), ed. F. J. Furnivall, Esq.
 1430? Hymns to the Virgin and Christ, the Parliament of Devils, &c., ed. F. J. Furnivall, Esq.
 1430-50 Poems on the Cross (in 'Legends of the Holy Rood'), ed. Rev. Dr R. Morris.
 1440 The Knight de la Tour Landry, from the unique MS., ed. Thomas Wright, Esq.
 1440? Arthur, from the unique MS., ed. F. J. Furnivall, Esq.
 1440? Merlin, from the unique MS., ed. H. B. Wheatley, Esq.
 1440? Generydes, from the unique MS., ed. W. Aldis Wright, Esq., Part I.
 1460? The Boke of Curtasye (from Sloane MS., 1956, in Babees Book), ed. F. J. Furnivall, Esq.
 1460? Ratis Having, and other pieces, Bernardus de Cura Rei Familiaris, Scotch Prophecies, &c., ed. Rev. J. R. Lumby.
 1460? Urbanitatis, &c. (in Babees Book), Stacions of Rome, &c., ed. F. J. Furnivall, Esq.
 1460-70 John Russell's Boke of Nurture (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 For to Serve a Lord, from a copy of the unique MS. (in Babees Book), ed. F. J. Furnivall, Esq.
 1460-70 The Good Wife, Stans Puer, &c. (in 'Queene Elizabethes Achademy'), ed. F. J. Furnivall, Esq.
 1460-70 The Book of Quinte Essence, ed. F. J. Furnivall, Esq.
 1462? The Wright's Chaste Wife, ed. F. J. Furnivall, Esq.
 1478? Caxton's Book of Curtasye, 3 versions (two from MSS.), ed. F. J. Furnivall, Esq.
 1500? Lancelot of the Laik, from the unique MS., ed. Rev. W. W. Skeat.
 1500? Romance of Partenay or Lusignen, from the unique MS., ed. Rev. W. W. Skeat.
 1500? Scotch Poem on Heraldry (in No. VIII.), ed. F. J. Furnivall, Esq.
 1513 The Boke of Keruynge, from Wynkyn de Worde's text (in Babees Book), ed. F. J. Furnivall, Esq.
 1520-6 Lives of Joseph of Arimathæa, from Wynkyn de Worde's and Pynson's copies (in No. 44), ed. Rev. W. W. Skeat.
 1528-53 A Supplicacyon of the Beggars, the Poore Commons, &c., ed. F. J. Furnivall and J. M. Cowper, Esqs.

- 1530 *Oure Ladyes Myroure*, ed. Rev. J. H. Blunt.
 1542-7 Andrew Boorde's *Introduction and Dyetary, with Barnes in the Defence of the Berde*, ed. F. J. Furnivall, Esq.
 1549 *The Complaynt of Scotlande*, with 4 contemporary English Tracts, 1542-48, ed. J. A. H. Murray, Esq.
 1550? *Starkey's England in Henry VIII's time, a Dialogue between Pole and Lupset*, from the unique MS., ed. J. M. Cowper, Esq.
 1550-1 Robert Crowley's 31 Epigrams, *Way to Wealth, &c.*, ed. J. M. Cowper, Esq.
 1550-77 *Hewe Rodes's Book of Nurture (in Babees Book)*, ed. F. J. Furnivall, Esq.
 1552 *Sir David Lyndesay's Works*, ed. F. Hall and J. A. H. Murray, Esqs., 5 Parts.
 1556-68 *William Lauder's Poems*, ed. F. Hall and F. J. Furnivall, Esqs., 2 Parts.
 1557 *F. Seager's Schoole of Vertue (in Babees Book)*, ed. F. J. Furnivall, Esq.
 1560? *Sir Humfrey Gilbert's 'Queene Elizabethes Achademy,' &c.*, ed. F. J. Furnivall, Esq.
 1565-92 *Awdelay's Fraternitie of Vocabonds, Harman's Caveat, &c.*, ed. E. Viles and F. J. Furnivall, Esqs.
 1570 *Levin's Manipulus Vocabulorum*, ed. H. B. Wheatley, Esq.
 1599 *Thynne's Animaduersions on Speght's Chaucer*, ed. Dr G. H. Kingsley.
 1616 *The Times' Whistle, and other Poems*, by R. C. (from the unique MS.), ed. J. M. Cowper, Esq.
 1617? *Hume's Orthographie and Congruitie of the Britan Tongue* (from the unique MS.), ed. H. B. Wheatley, Esq.
 1619 *The Booke of Demenor (in Babees Book)*, ed. F. J. Furnivall, Esq.

Of these works the specially dialectal ones are the following:—

I. NORTHERN DIALECT.

- 1340? *Hampole's Prose Treatises*.
 .. *Religious Pieces from the Thornton MS.*
 1375 *Barbour's Bruce*.
 1460? *Ratis Raving; Scotch Prophecies, &c.* (Nos. 42, 43).
 1500? *Lancelot of the Laik*.
 1500? *Scotch Poem on Heraldry (in No. VIII)*
 1530-50 *Sir D. Lyndesay's Works*.
 1549 *The Complaynt of Scotlande*.
 1556-68 *Wm. Lauder's Works*.

II. MIDLAND DIALECT.

A. *East-Midland* (a Northern; b Southern); B. *West Midland*.

A. East Midland; b Southern Division.

- 12th cent. *Old English Homilies, Second Series* (from the unique Trinity MS.), b.

6 § 2. *Our Ten Years' Texts classed by Dialects and Subjects.*

- 13th cent. Bestiary (in 'Old English Miscellany'), *b*.
 1250? Genesis and Exodus, *b*.
 Fragment on p. 200 of Old English Miscellany, *b*.
 1280? Havelok the Dane, *b*. but originally *a*, North East Midland.

B. West Midland.

- 1230? Hali Meidenhad.
 Wooing of our Lord, in First Series of Old English Homilies.
 1360? Early English Alliterative Poems (Lancashire).
 „ Sir Gawayne and the Green Knight (Lancashire).
 1400? 'Cross' extract from the Bouclier MS. of the Cursor Mundi, in
 'Legends of the Holy Rood.'
 1340? William and the Werwolf.
 1360? Gest Hystoriale of the Destruction of Troy (Northern part of
 the West-Midland area).

III. SOUTHERN DIALECT.

- 12th-cent. Lambeth Homilies, in Old English Homilies, First Series.
 1290? Old Kentish Sermons (in Old English Miscellany, No. 49)
 1300? Moral Ode, and Poems from the Jesus MS. (in Old Eng. Misc.).
 1340 Dan Michel's Apenbite of Inwyt.

The rest of our Texts are either uncertain,¹ or may be said to be in that mixt dialect, mainly Midland, slightly Southern, which became, with Chaucer, the standard language.

Thirdly. Arranging the Society's books by Subjects, we find in

Romance (for Legend see Theology).

- 1250? King Horn, Floris and Blanchefleur.
 1280? Havelok the Dane
 1360? Gest Hystoriale of the Destruction of Troy (alliterative).
 1360? Morte Arthure (MS. 1440), alliterative.
 Chevelere Assigne (alliterative).
 1360 Sir Gawayne and the Green Knight.
 William of Palerne.
 1375? Barbour's Bruce, Part I.
 1390? Joseph of Arimathea, or the Holy Grail (alliterative).
 1440 Arthur.
 1440 Merlin.
 1440 Generydes
 1500 Lancelot of the Laik.
 1500 Partenay or Lusignen.

Manners and Customs.

- 1440 The Knight de la Tour Landry
 1440-1503 Babees Book, Booke of Nurture, Keryng, Curtasye, and Demeanor, &c.
 1460? Pilgrim's Sea Voyage (in 'Statutes of Rome').
 1462 Wright's Chaste Wife.
 1478 Caxton's Book of Curtasye.
 1500? Bernardus de Curn Ref Famularis
 Ratis Raving, and other Pieces.
 1540? Queene Elizabethes Achademy, &c.
 1265-1550 Accounts of Italian and German Books of Courtesy, by W. M. Rossetti, and E. Oswald, Esqs.

¹ Mr Skeat feels certain that the original of the Alliterative 'Joseph of Arimathea' was Northern or Midland, but which he cannot say, on account of the Southern scribe's alterations of its language and forms.

Social and Political History.

- 1389 English Gilds, their Statutes and Customs, &c.
- 1399 Richard the Redeles.
- 1415 The Crowned King.
- 1420 Palladius on Husbandrie.
- 1440 ? Political, Religious, and Love Poems.
- 1500 ? Early Scotch Prophecies (in Bernardus).
- 1528-53 Supplycacyon of the Beggars, Poore Commons, &c.
- 1535-50 Lyndesay's Monarchie.
- 1535-50 Lyndesay's Satirical Poems.
- 1540 ? Starkey's England in Henry VIII's time, II.
- 1542-7 Andrew Boorde's Introduction and Dyetary.
- 1549 The Complaynt of Scotlande.
- 1550-1 R. Crowley's 31 Epigrams, Way to Wealth, &c.
- 1556 Lauder on the Dewtie of Kings.
- 1565-92 Awdelay's Vacabondes, and Harman's Vagabondes.
- 1568 Lauder's Minor Poems.
- 1616 Times Whistle, &c., by R. C.

Philosophy and Science.

- 1380 ? Chaucer's Boethius.
- 1391 Chaucer on the Astrolabe.
- 1465 ? Book of Quinte Essence.

Morals, Theology and Legends.

- 10th cent. K. Alfred's 'Gregory's Pastoral Care'.
- 1200 Hali Meidenhad.
- 1200-1330 Seinte Marherete, &c.
- 1230 Life of St. Juliana (legendary).
- 1250-1300 Early English Homilies, 2 Series.
- 11-15 cent. Legends of the Holy Rood, &c.
- 13th cent. Old English Miscellany.
- 1340 Hampole's English Prose Treatises.
- 1340 Dan Michel's Ayenbite of Inwyt.
- 1350 Genesis and Exodus.
- 1360 Early English Alliterative Poems.
- 1362-1393 William's Vision of Piers Plowman, 3 versions.
- 1394 Pierce the Plowman's Crede.
- 1420 Myrc's Duties of a Parish Priest.
- 1430 Hymns to the Virgin and Christ ; the Parliament of Devils, &c. Stacions of Rome, &c.
- 1530 Oure Ladyes Myroure.

Grammar, Criticism, &c.

- 1570 Levins's Manipulus Vocabulorum.
- 1599 Thynne's Animadversions on Speght's Chaucer.
- 1617 Hume's Orthographie and Congruitie of the Britan Tongue.
- A.-Saxon to 1874. Mr A. J. Ellis's Early English Pronunciation.

§ 3. *Summary and Effect of the Society's Ten-Years' Work.*

For the History of our Language the Society has produced the most important 10th-century Text, in which Mr Sweet has for the first time pointed out the characteristics of Alfred's English. For the 11th century our Society has been prevented, for want of funds, from printing more than two Homilies. For the 12th century, in the latter half, it has produced the only Texts of the specially Transition Period of our Language, of unequalled value for the history of our inflexional formations, and for the first time brought to light by the skilled eye and hand of the Rev. Dr R. Morris. For the 13th and 14th centuries the Society has produced a series of most valuable dialectal Texts which, under Dr R. Morris's editing, have made far clearer than ever before, the three great divisions of our dialects, and the subdivisions of each, but specially of the Midland, the most important of the three. For the 14th, and also the later centuries, from the 15th to the early part of the 17th,

the Society has produced a very large number of excellent Texts in the standard language, at and after the period of its formation, together with the earliest English ryming dictionary, a Grammar of James I's time, and Mr Alexander J. Ellis's masterly treatise on the pronunciation of our language, from Anglo-Saxon to Victorian times, "Early English Pronunciation, with especial reference to Chaucer and Shakespere." It can be truly said that no other Society like ours has ever been able to do so much for the History of English, as our Early English Text Society has.

If we turn to the Lives of our Forefathers, the Books they read, the Societies they belonged to, the Ways they had, the Beliefs they cherisht, the Superstitions they clung to, the Evils that beset them, the same fact stares one in the face; the Early English Text Society have produced a set of Texts that can challenge comparison with those of any other Society; they know that their own cannot be beaten. For Story, take *Havelok*, *Arthur*, *Merlin*, *Lancelot*, *Gawayne*, *King Horn*, *Troy-book*, *William of Palerne*, *Partenay*; for Society, take our English Gilds, William's 'Vision of Piers Plowman' (in Mr Skeat's noble edition), *Political Poems*, *Lyndesay's scathing satires*, *Lauder's Poems*, *Starkey's England*, *Andrew Boorde's picture of the England and Europe of his time*, *Awdelay*, *Harman*, *Crowley*, &c.; for Ways of Women and Men, the curious pictures of the *Babees Book*, *John Russell*, *Hugh Rhodes*, *Ratis Raving*, *Times' Whistle*, &c.; for Faith and Superstition, the long series of theological Texts the Society has publisht; and let us all be glad that we have had time and power to do so much. Not only has our Society produced its own fine series of Texts; but it has also given birth to other Societies, whose publications are carrying out its purpose in other directions; to other books that bring its teaching within the reach of every student and boy in the British Empire, the United States, Germany, and Austria. From the Early English Text Society sprang, in 1867, its own Extra Series; in 1868, the printing of the *Percy Folio MS.*; the *Chaucer Society*, the *Ballad Society*, the *Spenser Society*, and the *Roxburgh Library*; in 1871 the *Hunterian Club*; in 1873 the *Palæographical Society*, the *English Dialect Society*, and the *New Shakespere Society*. From the Early English Text Society, by members of it, have also gone forth, in 1866, Dr Richard Morris's Aldine edition of 'Chaucer's Poetical Works'; in 1867 his Clarendon-Press 'Selections from Chaucer' (now in its 3rd edition); in 1867 his 'Specimens of Early English' (vol. 1 now in its 2nd edition; vol. 2 now in its 3rd); in 1869 his Globe edi-

tion of 'Spenser's Works'; in 1872 his 'Historical Accidence of the English Language'; in 1870 Mr Skeat's 'Vision of William concerning Piers the Plowman' (for the Clarendon Press); in 1871 his 'Specimens of English Literature A.D. 1394-1597'; in 1872 his 4-Text edition of St Mark (two texts Anglo-Saxon, two Early English, for the Cambridge Press); in 1871 Mr Earle's 'Philology of the English Language'; in 1873 Mr Kington Oliphant's 'Sources of Standard English'; in 1871-3 Dr Stratmann's 'Old English Dictionary of the 11th, 12th, 13th, 14th, and 15th centuries'; in 1871 his edition of 'The Owl and Nightingale'; in 1871 Dr Matzner's 'Altenglische Sprachproben'; and in 1873 his 'Wörterbuch,' Part 1; in 1873 Dr Mall's edition of 'The Harrowing of Hell'; Dr Zupitza's 'Altenglisches Übungsbuch,' &c. Truly the effect of the Society's work is a thing for every Englishman to rejoice over. As a 'Leader' in the *Daily News*, of Nov. 20, 1873, on the Director's appeal for money-help to the Early English Text Society, says, our Society "has wiped away, as Mr FLEMING proudly boasts, the old well-deserved reproach of indifference to the sources of our own language; it has stirred up the study of English historically; it makes possible a knowledge of the language; it makes accessible the most valuable documents of that history; and it shows how, in the teeth of ignorance, civil war, and obstacles of all kinds, literature, that is, the power of expression, went on growing, now slowly, now quickly, putting forth in this direction and that, tiny tendrils which were destined to grow in time into great branches, laden with the fruits of labour and genius. No single form of literature springs suddenly into existence, and the old familiar phrases, such as that which used to describe CHAUCER as the Father of English Poetry, have to be abandoned altogether, or used in a modified sense.

"But the Society has yet other claims upon us, in addition to those which appeal chiefly to students of literature. It is to such works as are issued under its auspices that we must look, far more than to the State records, for the social history of the country. In the 'Babes Boke,' the 'Boke of Nurture,' the 'Boke of Carving,' the statutes of the English Guilds, and the 'Supplicacyon of the Beggars,' we may read the very mind of our forefathers, the way in which they regarded the common duties and responsibilities which make up every-day life, their methods of making existence comfortable, gentle, easy, and cultured, their way of dress, their protection and advancement of the arts; how they ate, drank, talked, and slept. And if there linger among us any relics

of that most ancient religion, the worship of ancestors, Mr FURNIVALL's appeal for help should touch us there. But, indeed, his Society is doing so great a work for all the English-speaking race on both sides of the Atlantic, that its claims reach higher than mere pride or patriotism."

§ 4. Why then has our Society, which has done so much, need to ask urgently for more money, for a continuous supply of fresh Members and Funds? Simply because it *has* done so much, and wants to do much more. The material it has supplied to scholars has been quickly condensed and arranged for the use of all readers, by Dr Richard Morris, Mr Skeat, Mr Murray, Mr A. J. Ellis, Mr Earle, and Mr Kington Oliphant, here; by Dr Stratmann, Dr Stürzen Becker, Drs Mätzner and Goldbeck, Dr Mall, Dr Horstmann, Dr Zupitza, on the Continent; by the late lamented Prof. Hadley, Prof. March, Prof. Whitney, Prof. Child, and others, in America. The Committee have always been eager to put in print the utmost amount of MS. every year. Sharing that eagerness, and relying on the payment of arrears which ought to have come in, but did not, the Director authorized the issue of more Texts to the subscribers to the Original Series than those subscribers had paid for. He was therefore obliged to strive to make up the deficiency by an Extra Fund, which the Duke of Manchester was kind enough, with his unfailing good-will towards the Society, to head, and which was meant to raise £200, but had only brought-in the sum of £90, 17s. by the 31st of December, 1873. Still the balance is needed. We want all the money that can possibly be got. And the Committee trust that every Member will try to give or get a donation to the 'Duke of Manchester's Commemoration Fund,' in aid of the Society. Many people who are not Members of the Society might be induced to subscribe to the Fund, if Members would but explain to their friends and acquaintances the purpose, nature, and extent of the Society's work. The following donations and promises have been received:—

SUBSCRIBERS TO THE DUKE OF MANCHESTER'S COMMEMORATION FUND, TO 31ST JANUARY, 1874. ^s

	£	s.	d.
His Grace the Duke of Manchester	10	0	0
His Grace the Duke of Devonshire	10	0	0
The Most Noble the Marquis of Ripon	10	0	0
The Rev. W. H. Thompson, D.D., Master of Trinity College, Cambridge	10	0	0
Richard Johnson, Esq.	10	0	0
A Friend	10	0	0
J. S. B.	10	0	0
Prof. F. J. Child, Harvard	10	0	0
Trübner & Co., Messrs	5	5	0
C. Childs, Esq.	5	0	0
John Lister, Esq.	5	0	0
Cornelius Payne, Esq.	5	0	0

	£	s.	d.
William Euing, Esq., Glasgow	5	0	0
Col. Thos. Brooke	5	0	0
Professor Henry Morley	3	3	0
Thos. Hughes, Esq., M.P.	3	0	0
J. L. Trafford, Esq.	3	0	0
W. G. Stone, Esq.	2	2	0
R. S. Turner, Esq.	2	2	0
Robert White, Esq.	2	0	0
F. J. Furnivall, Esq.	2	0	0
The Rev. E. Thring	2	0	0
F. Harris, Esq.	2	0	0
A. Macmillan, Esq.	1	1	0
Prof. A. W. Ward	1	1	0
The Rev. E. A. Abbott, D.D.	1	1	0
Dr Ernest Adams	1	1	0
Miss A. M. Richardson	1	1	0
Prof. Joseph Payne	1	1	0
Mr Bumpus	1	1	0
The Rev. Wm. Williamson	1	1	0
The Rev. Canon Toole	1	1	0
Edwin Lloyd, Esq.	1	1	0
J. Oakey, Jr., Esq.	1	1	0
Rev. H. S. Wilcocks	1	1	0
J. W. Hales, Esq.	1	1	0
H. Candler, Esq.	1	0	0
	<u>£146</u>	<u>5</u>	<u>0</u>

§ 5. *Sketch of the Society's Second Ten-Years' Work.* We have, may be, done from a fourth to a third of our work. At any rate we give a sketch of that which lies at once before us, just to show what our Editors can and will produce if our Members will find them money enough, and what will, if printed, probably leave only a Third like Ten-Years' Work to finish the task the Society has set itself, the printing of the whole of the unprinted MSS. of Early English: ¹—

1874.

Alliterative Troy-Book, Part II.	Bede's Day of Doom, &c.
Four-Text <i>Cursor Mundi</i> , Part I.	Thomas of Ercildoun's Rymes and
Blickling Homilies, Pt I now ready.	Prophecies.
Palladius, Part II.	Generydes, Part II.
Merlin, Part IV.	

1875.

Four-Text <i>Cursor Mundi</i> , Part II.	The Pystil of Swete Susane.
Blickling Homilies, Part II.	Lyndesay, Part VI.
Lay Folks' Mass-Book.	Gospel of Nichodemus.
Piers Plowman Notes, Part I.	Maydenston's Poems.

¹ It would be difficult to estimate the value of the work in which the Early English Text Society has been engaged for several years past. . . . We rejoice to see that they have resolved not to rest satisfied till Englishmen will be able to say of their early literature what the Germans can now say of theirs: 'Every work of it's printed, and every word of it's glossed.' It is a noble resolve, and one which it is the duty of every student of the language, and every one deriving pleasure from its literature, to lend a helping hand to encourage.—W. W. Tulloch in *Belgravia*, March, 1871, p. 118.

1876.

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| Four-Text <i>Cursor Mundi</i> , Part III. | Charlemagne Romances, I: Sir |
| Piers Plowman Notes, Part II. | Ferumbas. |
| Old English Homilies, III. | Ælfric's Metrical Homilies. |
| Cato's Morals. | |

1877.

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| Four-Text <i>Cursor Mundi</i> , Part IV. | Catholicon Anglicum. |
| Charlemagne Romances, Part II. | Psalters, Anglo-Saxon and Early |
| The Legend of Ypotis. | English. |
| The Rule of St Benet (5 Texts). | Gawaine Poems. |

1878.

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|---------------------------------------|----------------------------------|
| Troy-Book (Bodleian Library), Part I. | Meditations on the Lord's Supper |
| | (perhaps by Robert of Brunne). |
| Awdelay's Poems. | Barbour's Lives of Saints, I. |
| Shoreham's Psalms. | Anglo-Saxon Homilies, I. |

1879.

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|---------------------------------|------------------------------|
| Troy-Book (Bodleian), Part II. | Vernon MS. Poems, I. |
| Barbour's Lives of Saints, II. | The Siege of Jerusalem. |
| Guy of Warwick, I (Caius Coll., | Anglo-Saxon Homilies, II. |
| Cambr., and Auchinleck MSS.). | Elutherius (Mr Wynne's MS.). |

1880.

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|-----------------------------------|----------------------------|
| Guy of Warwick, II. | Vernon MS. Poems, II. |
| Jon the Gardener, &c | William of Nassington. |
| Northern Version of DeGuileville. | Anglo-Saxon Homilies, III. |

1881.

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| Barbour's Troy-Book. | Lives of Saints, Southern, I. |
| Hampole's Psalms. | Anglo-Saxon Orosius. |
| Vernon MS. Treatises. | Early English Psalters. |

1882.

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| Lives of Saints, II. | Peter Idlc's Poems. |
| Adam Davie's Poems. | Anglo-Saxon Homilies, IV. |
| Siege of Jerusalem. | Anonymous Poems. |

1883.

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|-----------------------------------|-----------------------------------|
| Lives of Saints, III. | A Troy-Book. |
| George Ashby's Active Policy of a | Anglo-Saxon Miscellanies. |
| Prince. | Bonaventure's Life of Christ eng- |
| Vegecius of Knyghthood and Chyu- | lishit. |
| alric. | The Rule of the Moon, &c. |

Then Hampole's other version of his *Prick of Conscience*, Mr Small's 'Metrical Homilies' MS., Trevisa's *Glanville*, Myrc's *Liber Festivalis*, E. E. Homilies, MSS. on Cookery, Medicine, Alchemy, Astrology, and Superstitions; *Mandeville*, *Hoccleve*, *Lydgate*, *Verse DeGuileville*, *Lone-*

lich's 'Merlin,' the unprinted Alexander Romances (in MS. in Scotland), Lord Bath's Early English unprinted MSS. (if he will give us leave). Then we have two or four texts of the *Ancren Riwle* to print, Wych's Testaments and unprinted works, so as to complete a uniform Svo edition of the *whole* of Early English Literature to Caxton's time.

EXTRA SERIES.

1874.

Lonelich's History of the Holy Grail, Part I.	Ellis's Early English Pronunciation, IV.
Barbour's Bruce, Part II.	Brinklow's Tracts on London, &c.

1875.

Lonelich's History of the Holy Grail, Part II.	Starkey's Description of England to Hen. VIII., Part II.
Alexander Romances, I.	

1876.

Lonelich's History of the Holy Grail, III.	Early English Pronunciation, V. Alexander Romances, II.
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1877.

Arthour and Merlin (from the Affleck MS.).	Alexander Romances, III. Early Holy-Land tracts.
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1878.

Le Morte Arthur, &c. The Douce <i>Merlin</i> , &c.	The Duke of Orleans's Poems.
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1879.

Auchinleck MS. Romances, I.: Sir Bevis of Hamtoun, &c.	Gesta Romanorum.
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1880.

Auchinleck MS. Romances, II.: Sire 'Degarré,' &c.	Book of Noblesse.
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1881.

Partenope of Blois; with 'Pertinope.'	Bokenam's Lyvys of Sevntyse. Northumberland Household Book
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1882.

Ritson's Romances.	Early Education and Grammar tracts.
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1883.

Romances from the Lincoln's Inn MS. 150.	Caxton's Curial, and Book of Good Manners.
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§ 6. *Difficulty of meeting Subscribers' opposing Wishes.*
Complaints of two opposite kinds as to our Texts have reached the Committee's ears. One comes from the workers, the students, who echo Mr Kington-Oliphant's words in his *Sources*

of *Standard English*, p. 320,,note, "I wish they [the Committee] would print more works written before 1400, and fewer works written after that year." With this wish the Committee heartily sympathize, and would be only too glad if they dared gratify it. Nothing would have pleased them better than to have begun at the earliest Anglo-Saxon MS., and printed everything steadily in order. But the other complaint has warned them that such a course would have halved or thirded the number of our subscribers; and the late decrease in the Society's list of members since the earliest Texts have increast in number, has shown the necessity of restoring, if possible, the original proportion between later and easier Texts—often more attractive in subject—and the earlier and harder ones, which are, with rare exceptions, theological and dull, though of extreme interest in point of language. The Committee live in hope that the feeling of duty to the Society and to its purpose will more and more make members willing to help it, though they themselves happen to feel no special interest in any one year's Texts; meantime the Committee will try their best to meet the wishes and tastes of the bulk of the Society's Members, whose forbearance they crave in this difficult task, and whom they remind that interesting inedited MSS. of Romance and Adventure, of social Life, and Fun, are rare indeed, and grow rarer year by year. But the one great fact remains, that till all our early MSS. are printed, the History of the English Language cannot be fully known, the Society's work cannot come to an end.

The Publications for 1874 will be chosen from:—

56. *The Gest Hystoriale of the Destruction of Troy*, translated from GUIDO DE COLONNA, in alliterative verse; edited from the unique MS. in the Hunterian Museum, Glasgow, by D. DONALDSON, Esq., and the late Rev. G. A. PANTON. Part II. 10s. 6d.
57. *The Early English Version of the "Cursor Mundi"*; in four Texts, from MS. Cotton, Vesp. A. iii, in the British Museum; Fairfax MS. 14 in the Bodleian; the Göttingen MS. theol. 107; MS. R. 3. 8 in Trinity College, Cambridge; ed. by Rev. R. MORRIS, LL.D. Part I, with 2 photolithographic facsimiles by Cooke & Fotheringham. 10s. 6d.
58. *The Blickling Homilies*, edited from the Marquis of Lothian's Anglo-Saxon MS. of 971 A.D., by the Rev. R. MORRIS, LL.D. (With a photolithograph.) Part I. 8s.
- Palladius on Husbandrie*, englisht (ab. 1420 A.D.), edited from the unique MS. in Colchester Castle, by the Rev. BARTON LODGE, M.A. Part II. [In the Press.]
- Be Domes Dæge, &c.*, short Anglo-Saxon Poems; ed. Rev. J. R. LUMBY. [In the Press.]
- The Lay Folk's Mass-Book*, four texts, edited from the MSS. by the Rev. T. F. SIMMONS, Canon of York. [In the Press.]
- Generydes*, a Romance, edited from the unique MS., ab. 1440 A.D., in Trin. Coll. Cambridge, by W. ALDIS WRIGHT, Esq., M.A., Trin. Coll. Cambr. Part II. [In the Press.]
- Thomas of Ercildoun, his Rymes and Prophecies*; edited from all the extant MSS. by JAMES A. H. MURRAY, Esq. [In the Press.]
- Merlin*, Part IV., containing Preface, Index, and Glossary. Ed. by H. B. WHEATLEY, Esq.

The Publications for 1874 (EXTRA SERIES) will probably be:—

- XX. *Lonelich's History of the Holy Graill* (ab. 1450 A.D.), translated from the French prose of Sires Robiers de Borron, re-edited from the unique MS. in Corpus Christi Coll. Cambridge, by F. J. FURNIVALL, Esq., M.A. Part I. 8s.
- Early English Pronunciation*, with especial reference to Shakspeare and Chaucer, by A. J. ELLIS, Esq., F.R.S. Part IV. [At Press.]
- Barbour's Bruce*, Part II., edited from the MSS. and early printed editions by the Rev. W. W. SKRAT, M.A. [At Press.]

List of the Early English Text Society's Books.

ORIGINAL SERIES (*One guinea a year*).

The Publications for 1864 (21s.) are:—

1. *Early English Alliterative Poems*, ab. 1300 A.D., ed. R. Morris. 12s.
2. *Arthur*, ab. 1440, ed. F. J. Furnivall. 4s.
3. *Lancelot on the Dewts of Kyngis*, &c., 1584, ed. F. Hall. 4s.
4. *Sir Gawayne and the Green Knight*, ab. 1360, ed. R. Morris. 10s.

The Publications for 1865 (21s.) are:—

5. *Hume's Orthographie and Congruitie of the Britan Tongue*, ab. 1617, ed. H. B. Wheatley. 4s.
6. *Lancelot of the Laik*, ab. 1500, ed. Rev. W. W. Skeat. 3s.
7. *Genesis and Exodus*, ab. 1250, ed. R. Morris. (*Reprintings*.)
8. *Morte Arthure*, ab. 1440, ed. B. Brock. 7s.
9. *Thynne on Chaucer's Works*, ab. 1598, ed. Dr Kingsley.
10. *Merlin*, ab. 1440, Part I., ed. H. B. Wheatley.
11. *Lyndesay's Monarchie*, &c., 1552, Part I., ed. F. Hall.
12. *The Wright's Chaste Wife*, ab. 1462, ed. F. J. Furnivall. 1s.

The Publications for 1866, out of print, are:—

13. *Sainte Margarete*, 1290-1330, ed. Rev. O. Cockayne.
14. *King Horn, Floris and Blanchefleur*, &c., ed. Rev. J. R. Lumby.
15. *Political, Religious, and Love Poems*, ed. F. J. Furnivall.
16. *The Book of Quisito Esauwe*, ab. 1450-70, ed. F. J. Furnivall.
17. *Parallel Extracts from 89 MSS. of Pierce the Plowman*, ed. Rev. W. W. Skeat.
18. *Hali Meidenhad*, ab. 1200, ed. Rev. O. Cockayne.
19. *Lyndesay's Monarchie*, &c., Part II., ed. F. Hall.
20. *Hampole's English Prose Treatises*, ed. Rev. G. G. Perry.
21. *Merlin*, Part II., ed. H. B. Wheatley.
22. *Partenay or Laignon*, ed. Rev. W. W. Skeat.
23. *Don Michael's Asymbits of Lewyt*, 1540, ed. R. Morris.

The Publications for 1867 (one guinea, less No. 24, 25, 26, out of print) are:—

24. *Hymns to the Virgin and Christ; the Parliament of Devils*, &c., ab. 1420, ed. F. J. Furnivall. 2s.
25. *The Stations of Rome, the Pilgrims' Sea-voyage*, with *Glenn Haymshad*, ed. F. J. Furnivall. 1s.
26. *Religious Pieces in Prose and Verse*, from R. Thornton's MS. (ab. 1440), ed. Rev. G. G. Perry. 2s.
27. *Levinus's Maniquis Vocabularium*, 1370, ed. H. B. Wheatley. 12s.
28. *William's Vision of Pierce the Plowman*, 1363 A.D. Part I. The earliest or Vernon Text; Text A. Edited by Rev. W. W. Skeat. 6s.
29. *Early English Homilies* (ab. 1250-50 A.D.) from unique MSS. in the Lambeth and other Libraries. Part I. Edited by R. Morris. 7s.
30. *Pierce the Plowman's Creed*, ed. Rev. W. W. Skeat. 2s.

The Publications for 1868 (one guinea) are:—

31. *Myr's Duties of a Parish Priest*, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s.
32. *The Babees Bokes, Urbanitatis, the Bokes of Morteure of John Russell and Hugh Rhodes, the Bokes of Keryng, Curynaye, and Demencour*, &c., with some French and Latin Poems on like subjects, ed. from Harleian and other MSS. by F. J. Furnivall. 15s.
33. *The Knight De La Tour Landry* (from French of A.D. 1572), ab. 1440 A.D. A Father's Book for his Daughters, ed. from Harl. MS. 1764 and Caxton's version, by Thomas Wright. 2s.
34. *Early English Homilies* (before 1300 A.D.) from unique MSS. in the Lambeth and other Libraries. Part II. Edited by R. Morris. 8s.
35. *Lyndesay's Works*, Part III.: *The Historie and Testament of Squyer Meldrum*, ed. F. Hall. 4s.

The Publications for 1869 (one guinea) are:—

36. *Merlin*, Part III. Edited by H. B. Wheatley, Esq.; with an Essay on Arthurian Localities, by J. S. Stuart Glennie, Esq. 12s.
37. *Lyndesay's Works*, Part IV., containing *Ans Satyre of the Thre Estaitis*. Edited by F. Hall, Esq. 4s.
38. *William's Vision of Pierce the Plowman*, Part II. Text B. Edited from the MSS. by the Rev. W. W. Skeat, M.A. 10s. 6d.
39. *The Alliterative Romance of the Destruction of Troy*, translated from Guido de Colonna. Edited by D. Donaldson, Esq., and the Rev. G. A. Panten. Part I. 10s. 6d.

The Publications for 1870 (one guinea) are:—

40. *English Gilds, their Statutes and Customs*, 1380 A.D. Edited by the late Toulmin Smith, Esq., and Miss Lucy Toulmin Smith, with a Preliminary Essay, in 5 parts, on 'The History and Development of Gilds, and the Origin of Trades-Unions,' by Dr Lugo Brentano. 21s.
41. *William Lander's Minor Poems*. Edited by F. J. Furnivall, Esq. 3s.
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home, and hear of a great beast (p. 185). Sarracynte's brother goes to hunt it, and is lost in the forest (p. 185). Her mother says the hermit is a true prophet (p. 185). They rejoice in their faith (p. 186). Her mother sends the attendants out, and tells Sarracynte to get a box (p. 186); Christ comes out as bread (p. 187). She charges Sarracynte to keep the box, and think on Christ (p. 187-8); and go and tell the hermit of her mother's death (p. 188); and get him to put bread in the box, and look at it every day (p. 189). Christ appears over the mother's bed. Her mother dies, and Sarracynte goes to the hermit (p. 190), who gives her Christ (p. 191). She goes away, and meets a man, who tells her the hermit is dead (p. 191), and asks her to ride back to his cell (p. 192); they go back; the man mourns; then digs a grave (p. 193); takes the head of the corpse, and tells her to take the feet; she excuses herself (p. 193); they bury the body. He scolds her servants, and then baptizes them (p. 194); and remains in the cell. The end of Sarracynte's answer (p. 195). Josephes says, 'Why don't you worship Christ now?' she answers, 'My husband is so angry; convert him' (p. 195). She asks how her husband has sped in the battle, and Joseph tells her (p. 196).

Now let vs beleven Of kyng Eualach,
 And Firthere Into this Mater now let vs walk,
 And Of these Cristene Speke we bedene
 That In Sarras ben, Sixty & Fyftene,
 Lik As vs tellith the Storye
 Of Eualachs wif here Sekerlye,
 That A wondir fair womman sche was,
 And ful worschepful In Every plas,
 And 'Sarracynte' was that qwenes Name,
 A worschepful lady, and Of Noble Fame.
 And whanne that Eualach with his Ost forth wente,
 So moche Mone sche Made, sche was Ny Schente, 12
 For Eualach, that was Most In hire Mynde
 Of al Erthly thing, and that was kynde.
 Therefore sche sente For Iosephe Anon,
 To weten how that the Cause scholde gon, 16
 In As Mochel As that Er he seide
 'That hire lord scholde han Abreide,
 And perto thre dayes & thre Nyhtes to be
 Vndir his Enemyes powste, 20

[leaf 8, col. 2]
 Let's leave
 King Evalach,
 and speak of
 the 75 Christians
 in Sarras,

4

and of Evalach's
 Queen

8

Sarracynte.

When Evalach
 went to battle,

12

she sent for
 Joseph, to
 know how her
 husband would
 prosper.

16

20

And that to the Prikke of deth thorwgh Tholome
 He scholde ben browht,'—thus seyde he—
 'And ȝif it scholde Ony lengere laste
 Thāne thre dayes & thre Nyhtes weren paste.' 24

And this was the Cawse Certainle
 That sche for Iosephe sente, I telle it the.

Joseph comes to
 Sarracynte,
 and she asks
 him how
 Evalach has sped.

Thanne Iosephe to-Fore hire Gan gon,
 And with him his sone Ryht Anon ; 28
 Thanne sche him Axed there In haste,
 "Whether the Iorne with hire lord were paste ;
 And how he spedde In the bataille,"
 Hire forto telle sche preyde not Faille. 32

He answers that,

Thanne to Sarracinte spak Iosephe Certainle
 "Thus sente the to seine the kyng Of Cristene (be Me,)
 That Of Alle thing knoweth the begynneng,
 And demen schal Atte laste Endyng, 36
 And Of Al this world Saviour Is he

as the kings of
 the earth will
 not know God,

Sekerly, As I telle it the.
 And For As Mochel as these Erthly kynges
 Ne welen non knowen In here werkynges, 40
 Nethir Resceyven My Creaunce,
 I schal hem sende ful hard chaunse ;

He will have
 them slain,
 and their lands
 given to
 strangers,

For Into bataille I wele hem do,
 And there here Enemyes scholen hem slo ; 44
 And here londis ȝeven wile I
 In-to the hondes of strawngeris sothfastly.

that they may
 know Him as
 their Lord.

For I wele that they knowen Me
 As fore here Souereyn lord god In Al d[eg]re,¹ 48
 Nethir Of non Othir kyng to holde,
 But Only Of Me, In Manye Folde ;
 For bothe to prowde and Ek to Felowna,
 I schal hem sende Manie distrucciouns ; 52
 Thus be my Spyrit I schal hem sende,
 And In this degre I wele hem schende ;

¹ MS. dre.

- And therfore the Grete I wyle down take ;
 And þ^e Feble & powre, lordis wil I Make ;
 More-Over, kynges flesch ȝoven schal be
 To Fowles Of Raveyne, that Abowten fle
 Forto Finden Sum Careyne :
 Thus schal it ben In Certeine. 56 The weak and
 And the bodyes that Of pore Men scoln be poor, God will
 Worthily I-byried In Eche degre ; make Lords,
 For the Ryhte weyes alle they knowe,
 And my Comandementis they welen bowe 60
 Wit good herte And good Entenciowne,
 This welen they Resceyven with good devoelowne." and bury them
 And whanne Iosephe this tale hadde told, worthily,
 Sarracinte gan to wepen Mani-fold, 64 because they
 And preyde bothe Iosephe & his sone, obey His com-
 For Eualach to here god to bydden som bone, mandments.
 'That Eualach with worschepe Myhte retornen Aȝen, 68 Queen Sarracynthe
 That sche with hire Eyen it Myhte Ones Sen, weeps, and begs
 And forto be turned to the Ryhtful Creaunce, Joseph to pray
 That the god Of Crystene wolde senden him swich to God to save
 chaunse.' [leaf 8, back,
 "And I hope thanne Tornen wold he, col. 1]
 Aftir, A good Man for Euere to be." Eualach, 72
 Thanne Iosephes Ganne hire Answerre, and make him
 'How there-Offen the Certeyn knew sche there ;' turn to the belief
 And sche Answerid Iosephes Agein :
 "Of that Surawice Am I, In Certein." 76
 "How there-offen, dame, Sure Mihtest thou be,
 Whanne thou beleves on ymages of ston & tre ;
 For they mowen nethir meven ne stonde,
 Ne hem to helpen haven thei nethir leg ne honde, 80 which she holds.
 And In Iesu Crist he wil not beleve,— Joseph asks
 How Myhtest thou thanne this prove— her how that
 That is lord Of Alle Cristiente, can be, as she
 As I schal here-After declaren to the." believes in idols. 84
 88

- Thanne Axede sche him Ryht Anon
 The pointes Of Cristendom forto Ondon.
 Josephes tells
 Sarracynte the
 Christian belief.
 Thanne Iosephes began Anon forto telle
 The Creavnse of þ^e Trenite, and þereof gan spelle ; 92
 And the qweene behel[de] him faste,
 And Axede 'what he hyhte' Atte laste.
 Thanne Answerid he 'that he Cristened was
 And I-Clepid "Iosephes" In that plas ; 96
 And there-Offen Is there non Man
 That Me that Name bereven kan.'
- Thanne Comanded the qweene Anon
 Alle hire Owne Meyne from hire to gon. 100
 And Anon Alle the poyntes Of the Trenite
 To Iosephes sche gan to declaren Certainle,
 So that there was non Clerk levyng
 That there-Inne scholde han schewed more konnenge ;
 So ferforth that Iosephes Merveillen began 105
 That so moche wit myht ben In womman,
 And where sche hadde this konnenge Cawht,
 Oper what Maner Of Man that it here tawht. 108
- Thanne Answered this Qweene Agein,
 "Ful ten 3er My Modir In Certain
 Fulliche & hol was In this Creaunce,—
 As I the telle Iosephes—with-Owten variaunce, 112
 And 3it My Fadir there-offen Neuere wiste,
 Ne non Of his lync, thow Mihtest wel Tryste,
 Saufe Onliche Mine Owne Modir and I ;
 I Sey the Iosephes ful Certainly, 116
- My Modir, duchesse Of Orbery was,
 As In thike tyme happed be Cas,
 Whiche that good womman was, & trewe,
 And therto worschepful & Of good thewe ; 120
 My Fadyr was Crwel and dispetows,
 And therto Angry & Riht Malicious ;
 And So it behappede with-Owten Mo,
 That Ouer hens Sevene & twenti winter Ago, 124
- She orders all
 her attendants
 out, tells
 Josephes all
 the doctrine of
 the Trinity,
- and explains
 that her mother
 was a Christian,
- and was Duchess
 of Orbery.

That In Owre Contre An holy man there was		In Orbery was a holy hermit,
In An Ermytage, As god ȝaf him gras,		
That Moche dide for goddis Sake,		
And God for him Manie Merveilles gan Make,	128	
And his Name 'Salustine' Gonne they Calle;		named Salustine,
In him Manie vertwes gonne there falle.		
So thanne My Modir hadde An Infirmite—		and to him, Sarracynte's
Certainly Iosephes as I telle the—	132	mother,
That theke tyme xix Monthes hadde holde,		
Sche was In sorwe and wo Manie-Folde,		
That hire Colowr and blood was Al ago,		who was bloodless,
So Ful sche was Of peyne and wo,	136	
And Alle hire Membres weren wasted Eke,		and had wasted limbs,
And ȝerto sche was ful feble & syke.		
So herde sche tellen Of this good Man,		
What Merveilles that God wrowht In him than,	140	
And thowhte with him sche wolde Gon speke, ¹		resolved to go
And somewhat Of hire herte to him breke,		
,To tellen him Of hire Infirmite,		for help of her disease.
ȝif Ony Socour there-offen Mihte be;	144	
For sonnere sche hopede to ben ded		
Thanne to live to tornen In that sted.		
Whanne ȝat tofore this good man sche gan to gon,		She goes to him,
Down On hire knees sche Fyl Anon,	148	
And there down sche fil to his feet,		
And preide him Of Socour Also skeet.		and prays him for succour.
Tho this good Man On here there loked faste,		
And Seide, "O womman, womman, Atte laste	152	He tells her
Wherto Of helpe Awest thow Me,		
That hast Swich An Infirmyte?		
Certes thou Art," quod this good Man,		
"Dedlich, and ȝerto Sinful womman;	156	
And I dedlich Am Also,		he is mortal and sinful;
And therto Sinful with-Owten Mo;		

¹ MS. spkeke.

- For seker I non power ne have,
Nethir Man ne womman forto save, 160
But Onliche it is Crist & god Above
That hem doth Save that him welen love.”
- Christ alone
saves those who
love him.
- Thanne Answerid my modir “ Certeinle,
Good sire, so preye thy lord for me 164
That he wolde taken Me to his grace,
And helthe to sende me In this place.”
- Sarracynte's
mother begs the
hermit to pray
for her ;
- [¹ So MS, for
'seide.']
- Thus thanne scheide¹ sche in alle thing
To this goode man ful sore weping, 168
“ For I hope thi God ne wile not werne þ^e
Ony thing that thow Axest Certeinle.”
“ Dame, til to Morwe this May not be,
Certeinli I telle it the.” 172
- “ Sire, thanne schal I Comen Agein,
And tresowr I-nowh to bringen Certein,
3if that he me now helpen wolde,
Tresowr I-nowh Of Siluer & Golde.” 176
- she will give
him silver and
gold.
- Thanne answerid this good man tho :
“ Of thin Tresowr wile he non, Lo,
But Only Of trewe herte Repentance,
And stedfast beleve & ful Creaunce.” 180
- He wants only
Repentance and
Belief.
- And tho spak sche with good semblawnt
To him that was goddis seriawnt,
“ What thing On Erthe thow bidde me do,
I schal it fulfille for peyne Other wo, 184
And he wele me helpen Of thys Maledye
That doth me now so gret Anoye.”
- She promises
anything for the
cure of her
malady.
- Thanne Answerid this goodman agein,
“ And thow wilt fulliche beleven Certein 188
In Iesu Crist, that verray lord,
I schal behoten the hele at On word ;
Er that thow Owt of this plase wende,
Thow schalt ben helid with-Owten Ende.” 192
- Thanne to his Feet sche knelid A-down,

And hem kiste with good devocioun,
 "Sire! ȝif that hele he wel me sende,
 On him wile I beleven *with-Owten* Ende." 196

Sarracynte's
 mother kisses the
 hermit's feet,

Thanne seide to hire this good Man,
 "ȝif stedfastli wilt þou beleve," quod he þan,
 "Anon Riht helyd schalt thou be
 Of thin Maladie Certainle ; 200

For hele Is there non so sone
 As In god beleve, hos wil it done."
 Thanne seide my modir Anon Ageyn,
 "Sire! I beleve it fully In Certain,
 That Onliche verray God Is he
 That me schal helpen Of myn Infirmite."

204 and declares her
 belief in the God
 who will heal her.

And Anon this Goode Man took
 In his hond Anon A litel book, 208
 And there-vppon ful faste gan Rede
 [Al so faste as he cowde spede,
 In A Corner al be him Selve ;

[leaf 9, col. 1]

There preide he God and thapostelis twelve,
 'That God wolde sende his Mercy & Grase
 To that Synful womman In that plase,
 And to keveren here Of that Maladye
 That xvij ȝer Contenwelye 216
 Here hadde holden In that degre,
 Goode lord, þat koverid myhte sche now be.'

212 The Hermit prays
 to God,

And whanne his preyere thus hadde he do,
 Anon to My Modir he Cam sone tho, 220
 Thus Seyenge to hire, "Aryse vp here
 Also hol As Evere thou Er were,
 In the Name of the Fadir, Sone, & holigost,
 Wiche that Is Of Myhtes Evere Most !" 224

bids Sarracynte's
 mother rise
 whole,

in the name of
 the Trinity,

Thanne felte My Moder there Anon,
 That As hol sche was In flesch and bon
 As Evere Ony tyme sche was before,
 Sethen sche was Of hire Modir I-bore ; 228

and she at once
 is cured.

And the strengthe Of hire Membres Anon
Sche hadde Aȝen there tho Everichon.

Anon whanne sche felte this riht tho,
That helthe Aȝen was Comen hire to, 232

Sarracynte's
mother confesses
God's might.

"Now May I sen," sche seide, "verraily,
That thi lord Is Strong & ful Myhti
That me hath helyd of My gret Maladye.

She's spent over
15,000 besants on
doctors,

For it hath me Cost Certainlye 236

More thanne xv thowsend besaunz,

This Maladie wit-Owten variaunz,

& ȝit neuere be non Of hem hele myhte I have ;

but only God has
cured her.

But þou, blessed lord, now dost me Save." 240

Thanne seide to hire this Good man Anon,

"Baptisme to Resceiuen er ȝe hens now gon."

And thanne sche Axede him ful sone,

'What that baptisme Mihte done.' 244

And [he] hire Answered Sone Agein,

"It Is thyn hol Savacioun In Certain."

Thanne Answerid sche with good wille,

"I wile it Resceyven bothe Mekly & stille." 248

The Hermit
Salustine
baptizes her.

Thanne the Goode Man hire Cristened Anon there

In his Name that was Of Most powere,

Whiche Is Fadir, and sone, And holy gost,

On God and thre persones, Of myhtes Most ; 252

And thus My Modyr there he Cristened Anon.

Thanne Owt Of the Chambre sche com gon

There As I Abod with-Owten the dore,

She brings
Sarracynte to
the Hermit
Salustine,

And Al Owre Meyne In the Flore ; 256

So my Modir took me be the hond,

And with hire to gon I myhte not withstond,

And thus me to-forn the good man browhte,

That I ne wiste what I seyn Mowhte ; 260

"My swete dowghter, Com now hider to Me,

Now koverid I am Of Myn Infirmite ;

þerfore, swete dowhter, I wolde that þou wost don

As I schal the here Comaunden Anon." 264

Thanne Answerid I with herte qwakynge,

"Modir, I wele don Alle ȝowre biddinge ;"

So that I hadde gret wondir tho

What my Modir wolde with me do.

268

"Faire swete dowghter, I wolde that ȝe

Wolde worschepen him that myn Infirmite

Me hol hath Mad, and taken clene Away ;

So, swete dowghter, so worschepe þat man þis day."

And I wende sche hadde ment that Old Man,

273

And therefore I ne dorste not Sekerly than ;

And My Modir Axede me "wherfore ?"

"For Certein he hath A long berd, & An hore ;

276

And Euere whanne I lokede vpon his berd,

Sekir, Modir, I scholde ben Aferd."

and asks her to
worship Him who
has cured her
mother.

Sarracynte
says she
can't worship
the Hermit
because of his
beard ;
[leaf 9, col. 2]

Thanne Anon lowgh this good Old Man

For that I Seyde Of him than,

280

"Nay, faire dowghter, it Nam not I

That thi Modir Speketh Of trewely ;

But Anoper it Is, that is¹ ful Of Bewte

And Of Alle goodnesse In Eche degre."

284

And I axed him, "where that he was,

ȝif I myht Owht sen him In this plas ;

And, ȝif he fairere thanne my broþer be,

Him I wele loven In Alle degre ;

For my brothir, so fair he Is,

That of bewte hath he non pere I-wis."

And whanne to him thus hadde I told,

To speken to Me he was ful bold :

292

"With-Inne A litel while here schalt þou Se

Him Of whom þat I speke to the,

Whiche is Fairere thanne thi brothir Is

In Alle degres, and In More blis

296

Oþer thanne thy brothir Evere thow sye,

Owther Euere thow schalt with thin Eye."

but if God is
fairer than her
brother, then
she'll love Him.

¹ MS that if that is.

Sarracynte
perceives a
wonderful
clearness and
sweetness;

And Anon As this word hadde he Seid,
A wondir Clerte toforn me was leyd 300
Sodeynly there In that Chapel ;
Many wondirful swetnesse Aforne me fyl,
And the hows So ful there-Offen was,
And therto swich delicacie In that plas. 304

and amidst them
the fairest person
that ever eye
saw,

Amyddis þat liht & swetnesse þer gan forth gon
The fairest Creature Of flesch & bon,
The Clerest and the fairest persone
That Evere Ony erthly Eye myhte loken vppone. 308
This Man gan holden In his Ryht hond

with a red cross
in his hand.

The Signe Of A red Cross, I vndirstond,
And bothe his Eyen Me thowhte ferdene there
Also Cleer brennenge As Ony Fere. 312

And thus A while Stood he thore ;
Where-Offen I was Abasched wel sore,
Of the wondris that I On him gan beholde ;
Wherefore myn herte wax wondir Colde, 316

For On him non More thanne Mihte I loke,
So that for drede myn hertē qwoke,

She falls to
the ground.

But to the Erthe I fil plat Adown
As thowh I hadde ben In A swon ; 320

The Hermit lifts
her up.

Thanne the Ermyt took me be þ^e honde,
And Made me vp be him stonde ;
Of wheche Sihte hadde I gret Merveilleng ;
And sauf my Modir & thermit Saw I non thing. 324

She agrees to
receiue this Man's
belief, and
the Hermit
christens her.

Thanne this good man Seide to Me,
“ Now, my faire dowhter, how thinketh the ? ”
And thanne I Answerid so Ageyn,
“ This Mannes Creaunce I wele resceyven fayn.” 328
And Anon there he Cristenede Me
In the holē¹ Name Of the Trenite ;
So þat aftir he told vs, but not be-forn,
“ How þat Iesus Crist was Conceyved & born 332

¹ Et il me baptisa maintenant el non de la sainte trinite.—A.

- Of An holy virgine, Modir & Maide,
 As be Old tyme the prophetis saide ;
 And how þat On þ^e Cros he gan to dye,
 Man To beien from endles felonye ; 336
 And how þ^e thridde day he Ros Ageyne,
 And deliuered his frendis from Endeles peyne ;
 Thanne Aftir, with the xlthe day,
 Streyht to hevene he wente his way ; 340
 And the xj day Aftir, with-Owten fantem,
 He sente to his dissiples, Into Ierusalem,
 His holy gost, Anon there Ryht,
 In liknesse of flawmes of fir so briht ; 344
 & told hem Also how that they scholde
 His bodi sacren to ʒong and Olde,
 As he hem tawhte At his sene,
 The[r] Alle his apostelis weren Clene 348
 The Niht to-fore he suffrede passiown ;
 And thus tolde vs thermyt, Al & som.
- Thanne whanne this to vs hadde he told,
 To that Awter he wente ful bold, 352
 And there made he þat holy Sacrament
 With hy devocioun and good Entent ;
 And to my Modir there it tho took,
 And sche it Resceyvede, & not forsook. 356
 Thanne After to me he Cam Anon,
 And In My Mowth he wold han it don ;
 Thanne thus to me he gan to seyn :
 ‘ That I scholde beleven Certain,
 That theke same body it was
 The wheche In the virgine took his plas.’
 Where that thanne I taried Anon Ryht,
 That to beleven hadde I non Myht ; 364
 So thanne thowhte me Anon In My siht,
 That it was theke Selve Faire wyht
 Wheche In the Chapel I sawgh to-fore,
 That I was Offen Abascht ful sore. 368

The Hermit tells
 Sarracynte and
 her mother about
 Christ's death,

resurrection,

ascension,

and gift of the
 Holy Ghost to
 his apostles,

[leaf 9, back,
 col. 1]
 and charge to
 celebrate the
 Sacrament.

The Hermit then
 makes the
 Sacrament,

gives it to
 Sarracynte's
 mother,

and then to
 Sarracynte,

telling her to
 believe it is
 Christ's body.

She thinks it's
 the fair Man
 she saw in the
 Chapel.

Thanne seide I to him Anon there,
 "Sire, I beleve As thow seidest Ere."
 Sarracynte and her mother So that from him we departed Anon,
 Homward In Oure weye forto gon. 372
 Thanne charged he vs In Alle wise,
 'That we scholde don non More S[a]crifise :'
 promise not to sacrifice to idols, "To þ'se fals ymages of tre ne ston,
 Be no weye Sacrifise Make 3e non." 376
 And thanne we Answerid him Ageyn,
 'That On God wolde we beleven Certeyn,
 but to believe on God. And Comfort and Ioye Of him to have,
 And that At Owre Endeng he wele vs save.' 380
 In this Maner Ferst Of Iesu Cristes lawe
 Thus lerned we, & there-Offen weren fawe.
 When they reach Orbery, their home, they hear a wild Beast has broken out, And whanne that we weren comen to Orbery,
 Thanne herden we A wondir Noise, & a gret Cry, 384
 Of A savage wilde beste
 That was broken Owt of a foreste ;
 And Al the Contre it gan to chase,
 It Forto distroyen In som plase ; 388
 For it was so dyvers A beste of kynde,
 That þere hadde non Man wit ne Mynde
 To tellen what thike beste was
 That they Chaced In theke plas ; 392
 so fierce that For that beste was so dispetous,
 So feers And so Angwischous,
 That he distroiende theke Contre,
 he eats sheep, children, men, and horses, An Ete schepe & Children In Eche degre ; 396
 Men & hors he gan to distroye,
 And to wommen with Childe he dyde gret Anoye.
 The same tyme þat we from þis good man gonne gon,
 Theke tyme fel this Chawnce Anon, 400
 That the peple Gonnen to gaderen faste,
 And my brothir In that pres forth paste,—
 and that Sarracynte's fair brother has gone forth, That so fair and so hardy he was,—
 With hem he forth wente In that plas, 404

- And A good hors there he be-strod,
 And wel Armed he was, & non lengere Abod,— well armed,
 As behoved A 3ong knyht Forto were,
 For A litel to-fore knyht was he mad *pere*,— 408
 For there dorste non Man that beste Chase,
 But he were Armed In that plase ;
 For the beste was wondirful In that stede, to fight this
wonderful three-
horned Beast.
 For thre hornes hadde [he] In his hede, 412
 That So trenchaunt An scharpe were,
 Scharpere than sword, knyf, O*per* spere,— [leaf 9, back,
col. 2]
 For they wolden perschen bothe Irne & steel
 Thow it were wrowht neuere so wel,— 416
 Wheche beste mi brother gan to chase
 Afor*n* Alle the men *pat* weren In that plase,
 So that In tweyne plases he it smot He smites the
Beast in two
places,
 With A scharpe sword that wel bot ; 420
 And fowre hors he Slowgh v*ndir* hym,
 The beste, it was so spetous & grym.
 And whanne this beste Chased was So sore,
 To the Forest he wente Alle hem before, 424 so that it flees
to the forest,
 As it was Sekerely thus Me told,—
 For I was not there it to behold,—
 And my brothir Aftir him prekede faste, whither he
pursues it,
 To the Forest he Entrede atte laste : 428
 And sethen that to theke Forest he wente,
 And Folewede the beste there presente,
 Sethen was there Neuere Man ne womman
 That Of him Ony tydinges tellen kan, and he is never
heard of again.
 Ne Neuere Sethen In-to this day 432
 We ne herden neuere Of him tydinges In fay.
 Thanne seide my Modir Anon to Me,
 “ Behold, dowhter, here now and se 436
 How that *p^e* Ermyt, this holy Man,
 That schal befallen, tellen he Can.”
 So that I held him with Crist prev*e*,
 For that he Seide I scholde neuere se Sarracynte
thinks the
Hermit privy
with Christ,
440

as he told her she
should never see
her brother
again.

My brothir, as it fil be Cas,
So fair as him as in the Chapel was ;
And therfore ful soth seide he,
For aftir that day I mihte him neuere se. 444

In the joy of their
Christianity
Sarracynte and
her mother forget
her brother's
death.

And we so with Cristes passioun enspired were,
That Al his deth forgotten we there,
For the grete Ioye, And Oure Creawnce
That we hadde Resceyved to his plesaunce ; 448
Whiche Creawnce my Modir kepte ful wel,
And Neuere aspied was non del
Into the day and tyme Of hire deth,
That sche scholde dyen, & zeven upe the breth. 452

Sarracynte's
mother orders
all her people
out of her room,

Thanne Comaunded sche there Ryht Anon
That Alle the peple Owt Of þ^e chambre schold gon,
Sauf Onliche Alone sche and I ;
This was hire Comandement trewly. 456
And whanne they weren al Owte I-gon,
Sche bad me Schette the dore Anon ;
And whanne to hire that I was Comen Agein,
Thanne seide sche to me In Certein, 460
'That owt Of this world that Nyht scholde sche go ;'
Thus sche me tolde with-Owten Mo,

and bids her
daughter go to
her jewel stores,
and bring her a
White Box and a
Ring.

"Now, faire dowhter, go ze now Into tho wones
There As lyn Alle myn precious stones, 464
And Also A whit Booyst and A Ryng,
And that loke ze bringen me Ouer alle thyng."
Whanne that this to hire I hadde I-browht,
Thanne vpe sche hire dressid As sche Mowht, 468
And On hire knees sche dressid hire down

She prays,
weeps, sighs,
and thumps her
breast.

To-forn hire bed In Orisown,
And there gan sche to wepen ful sore,
In Sighenges, and bunching On brest wel more.¹ 472
And whanne In this Contenaunce longe hadde sche be,
Aftir the boist Anon sche Axede Of Me ;

¹ Et batoit son pis de son poing, mult angoisseusement.—A.

- Thanne Axede sche water to hire hond,
 Hem to waschen, As I Cowde vndirstonde. 476
 And whanne hire hondis I-waschen were,
 The boist Anon sche Opened there ;
 Owt of that boist there Isswed Anon
 Owre holy Saviour bothe In flesch and bon, 480
 In forme Of bred there In hire Syht,—
 For so was the wil Of god Almyht,—
 And with Manie teres and sore sighenge
 There Resceived sche that holy thinge. 484
 And whanne that thus hadde sche doon,
 Thanne seide sche to Me Anon,
 “ Now that I have Resceived my saviour,
 I am sekir From Alle deseises & dolour— 488
 From the devel and Alle My Fon,—
 And I am Seker to hevene to gon,
 For I have Resceived of Alle Siknesse þ^e boote,
 And helthe of alle Angwisch, boþ^e Crop & Roote. 492
 Lo ! dowhter, this boist kepen thow schal
 In A ful prevē plase with-al,
 And that It Come In non Mannes hond
 But In thin, I do the to vndirstond. 496
 For this that I have Resceyved here,
 Is¹ Oure Saviour here & elles-where ;
 For On God In thre persones it is,
 And thre persones In On God I-wis ; 500
 And loke 3e that this 3e kepen riht wel,
 And loke þat 3e wraththen þat God neuere A del ;
 Loke that 3e taken this holy In Remembraunse,
 And thinketh Algate vppon this Chaunse ; 504
 Thenke 3e how he Cam Into this word,
 And In Mannes kende here dweld be his owne Acord,
 And alle thing suffrede as dyde Man,
 Sauf Only Of synne neuere knewe he þan, 508

Out of her White
Box comes the
[leaf 10, col. 1]
Saviour in form
of bread.

Sarracynte's
mother receives
it, the Sacrament,

says she's
sure to go to
heaven,

charges her
daughter to keep
the Box secretly,

and take Christ's
body in re-
membrance

of his sufferings.

	Where-offen that he was Evere klone, & neuere þerwith spottid, with-Owten wene.	
Sarracynte's mother bids her	Loke that ȝe have Euere this In Mynde, How good that lord was, & how kynde, That for vs he suffrede ded, Mannes sowle to beyen from þ ^e qwed ; And loke that Al this In Memorie ȝe haue In ȝowre herte, And ȝe wil be save,	512 516
have Christ every day in her company,	And that Every day In ȝowre Compeni he be. Now, goode swete dowhter, so thinketh On me ! For, sethen that I Crestened was, Everiday I him worschepid In this plas,	
as she herself has had.	& Euery day in my Compenie mi saviour I hadde, Therwhilles was I of non man Adradde ; But, swete dowhter, this wot I wel, That here-Offen knew ȝe nevere A del ; For I it kepte In previte,— The Cawse why I schal telle þ ^e ,— For ȝif thow haddest deid In this world er I, Thow schost it han Resceyved trewly ; But sethen I deien schal to-Forn the, I have it Resceyved, As thow myht se.	520 524 528
And when she is dead, Sarracynte is to go and tell the Hermit, Malustine,	And therefore, Anon As I am ded, To the holy man þou go, Into that sted Where we resceyved Oure holy Creauce, And telleth him Of Al this chavnce, And preieth that holy blessid Man, My sowle In Comendacion to haven than, That Only Goddis Seriawnt Is, For me to preyen to the kyng [of] blis. And, swete dowhter, thow to him go, And for Ony thing that thow this do, Loke that ȝe taken Of him ȝoure saviour That ȝow schal saven In Everi stour, So that Owt Of this world neuere ȝe passe But ȝe him han to-forn ȝowre fase,	532 536 540 544
and mind to get Christ from him,		

To Resceiuen 3oure euere-lasting savement ;
 For I wot wel þat he wele, with good Entent,
 3ow it taken In this degre,
 And 3e it him Axen for Charite.

and so receive
 everlasting
 salvation,

548 [leaf 10, col. 2]

“ And whanne that to 3ow he hath it take,
 Loke 3e that An Onest place þerfore 3e make,
 3owre Saviour to kepen Inne deyntele,
 In A worschepful place & A preve,
 So that from Alle leveng Creature
 3e mown it kepen bothe sauf & sure ;
 And this white boist take with the,—
 For he him self 3af it to Me,—

552

And Into this boist thanne putteth Anon
 Swich thing as he wele there-Inne don.

and put Christ
 in her White Box,

And whanne 3e haven it In 3owre keping,
 Loketh that Everi day, Ouer Alle thing,

560

That to this holy Boyst þat 3e go,
 And 3oure devociouns doth therto

and daily do her
 devotions to it
 with weeping

With weping & with sore syghenge,
 With bonching On brest, and Repentinge

564

Of alle the sinnes that 3e hauen I-do,

With high Contricioun, dowhter, Euere-Mo ;
 And he wolde sende 3ow swich grace & powere,
 Neuere Oper God to worschepen here,

and contrition.

568

But Only him that Is 3owre saviour,
 Wheche schal 3ow kepen In Every stour.”

Lo, Sire, thus My Modir tawhte tho Me
 How I scholde me governe in eche degre,
 Lik as this storie doth me now telle,

Thus did Sarra-
 cynte's mother
 tell her how to
 guide herself.

572

And as 3e me heren to 3ow now spelle :

Swich thing as to my sowle profitable scholde be,

Alle sweche Manere thinges my Moder told me ;

576

And alle thing þat scholde don me Noysaunce,

Hem scholde I fien for Ony Chawñce.

And whanne these wordis weren spoken Echon,
 Sche bad me Opene the chambre dore Anon ;

580

- Thanne Comen In the gentil women Alle,
 As to A dwchesse gan to befallē ;
 Sarracynte And thanne Rowned sche In Myn Ere,
 And Axed me, "whom I sawgh there, 584
 Abowtes hire bed Ony Man stondynge ;"
 Where-Offen I Merveylled Ouer alle thinge.
 Thanne saw I there the same Man
 That to-forn tyme In the Chapel saw I than ; 588
 And my Modir he held be the hond,
 And to-forn hire bed there gan he stond.
 And whanne the same I sawh there
 That the Ermyt In þ^e Chapel schewed me Ere, 592
 Neuere so sore abasched I was
 As I was tho In that same plas.
 And thanne my Modir Axed me tho,
 "What that I sawh to-Forn me go ?" 596
 Thanne I hire tolde it was Owre Saviour ;
 And sche him dide ful gret honour :
 Her mother More-Ouer sche seide, "blessid mot he be
 blesses Christ, That Into this Erthe wil discende to me ; 600
 Now wot I wel that I schal go
 With him to blisse for Euere Mo.
 [leaf 10, back, Now, goode swete dowghter, Er that I go,
 col. 1] Kysseth me er that we now departen Atwo, 604
 kisses her, For to god I schal Comaunden 3ow here ;
 And therfore, dowhter, loke þat In Alle Manere
 bide her do as she has taught her, That 3e don lik As I have 3ow tawht,
 And pleynly that 3e forȝeten it nowht ; 608
 For this lord with him wile leden Me
 Into A plase þat is ful Of prosperite,
 And þerto ful of Ioye and delicacie."
 Thus told me my Modir Sekerlye ; 612
 And with this word, Sire, Certainly
 Departid the Sperit Owt Of hire body.
 and then dies. & anon I fulfilled hire Comaundement,
 Sarracynte goes to live And to that holy man I wente with good entent ; 616

There he me tho took My saviour Anon Riht,
 My God, my Lord, & þerto man most Of Miht.
 And whanne he to me hadde longe I-spoke,
 And wel of this world to me his herte I-broke, 620
 Thanne schewed he me þ^e knoweng of þ^e trenite,
 And how þat In this world I schold Governe Me,
 & Comaunded me to Fadir & Sone & holigost,
 Whiche that Is lord Of Mihtes Most, 624
 And preide me that I scholde Retournen tho
 Into the plase Aȝen that I Cam fro ;
 For now lengere ne speken to Me he Myhte,
 So feble he was tho as to My Syhte. 628
 And whanne Owt Of his Ermytage I was gon,
 A wondirful swete Noise thanne herde I Anon,
 And my white boyst I held In Myn hond :
 To heren this Noise ful stille gan I stond ; 632
 And Me thowghte tho As In My Syht
 In that song, thre On that Chapel gonnen A-liht.
 And whanne from that Chapel that I was gon
 The spase of half A myle, thanne Mette I Anon 636
 A man that was Clothed In a Robe Of blak,
 That was bothe Megre and pale with-Owten lak ;
 Ful whit and long was his berd and her—
 Of the man that I tho Mette thanne ther,— 640
 & swich Abit me thowhte he hadde
 As the man In Chapel was In Cladde,—
 So sone was torned his Clothing
 That me Merveilled In Alle thing ;— 644
 And so faste and Sore tho gan he to gon
 That he was Al On Swot þere Anon.
 And Anon As he loked On Me
 He wepte ful sore with gret pite, 648
 And thus he seide Anon to Me thore,
 “ A ! Cristene womman, thow hastest Sore ;
 For þou were neuere so sone past from þat good Man,
 That his Sperit Owt Of his body wente than.” 652

Hermit Salustine,
 receives Christ
 from him (in her
 White Box),

with counsel how
 to rule herself,

and leaves him
 very feeble.

She hears a
 sweet noise,

and sees Three
 Beings alight in
 the Hermit's
 Chapel.

Half a mile
 on, a man
 in black meets
 her,

and tells her
 that Salustine is
 dead.

The Man in
Black tells
Sarracynte

And whanne that Cristene he gan me to Calle,
Anon Of my palfrey I gan down falle,
And Mekliche I axede him Anon,
' Whens he Cam, and whedir he scholde gon.' 656

Thanne he me Answerid there Anon Ryht :
Quod he, " I Am the Seriawnt Of god Almyht ;
For 3ow ful sore I desire now to se,
For bothe to-gederis A3en scholen we— 660

he is sent to
her by the
Holy Ghost,

As be the Schewyng Of the holy gost—
Bothe A3en to-gederis gon we Most ;
For Owt of this world his sowle is past ;
Therefore thedyr Go we In hast." 664

[If 10, bk, col. 2]

And I him Answerid, " Sire, For Certain
From him Ryht now Cam I ful pleyn,
And On lyve Sire lefte I him there,
But þat with siknesse he was Charged sore." 668

and that three
angels bore
Salustine's soul
to God.

" How may this ben, faire dowhter," seide he,
" Whanne thou herdest þat Melodie and Aungeles thre,
How In that Chapel they gonne to A-lihte,
And boren his Sowle to-forn God AlMihte : " 672

And whanne this he tolde to Me,
Thanne wepte I ful gret plente,
And Cleped I My men¹ to Me Anon,
Wheche þat with me þ'dir gonne gon,— 676
For In hem bothe I trosted ful wel,
For Of myn Norture weren they Eueridel,
And therto On Of hem My Cosin was,
And A Clene Maiden, and ful of Gras,— 680
That so Alle thre we Retorned Agein

She and the
Man go back
to Salustine's
hermitage.

A3en to thermitage tho In Certain.
And whanne that thedir we Comen Agein,
The good man was to god past In Certain : 684

¹ et apielai .ij. de mes sers qui auoec moi estoient uenu, en qui ie me fioie mult. Car ie les auoie acates petis enfans, et nourris les auoie tant qu'il estoient grant et sage, et bien conuenable a seruir en vne haute maison. Chil doi estoient en ma compaignie, et vne moie cousine sans plus, qui estoit puchiele, et est enchore.—A.

And whanne this goode Man saw him pere lye,
 Anon he wepte tho ful tendirlye,
 And vppon that dede body fil a-down,
 And there lay he ful longe In swown.

The Man in
 Black weeps,

688

Thus whanne there longe hadde he leyn,
 Vp he Ros thanne In Certain,
 And behinde the Awter gan he gon,
 And thens with him browhte he Anon
 Sweche maner Of Instrumens, As thowht me,
 That A pyt with, Mad scholde be.

692

Thanne tofore the Awter gan he stonde;
 A pit pere forto Maken thanne gan he fonde,
 That the ded body there-Inne Moot Reste:
 Thus this pyt Made he with the beste.

696 digs a grave
 before the
 Altar in the
 hermitage,

Whanne this pit thus Ended was,
 He lift vp his hand Anon In that plas,
 And with the signe of þ^e Cros þ^e body blessed he,
 Er Into the pit It pvt schold be,

700

And þat body took be the hed anon,
 Into that pit for to have don,
 And Me the Feet he bad taken tho,
 Into the pyt forto have do;

704 takes Salustine's
 corpse by the
 head, and bids
 Sarracynte take
 its feet.

"A! Sire!" quod I, and to him Seide,
 "It were not worthi On him hond þat I leide,
 For I am Synful womman,

708 At first she says
 she is too sinful,

And On this Craft non thing I ne kan,
 Nethir to towchen So holy A body;
 Trewly, Sire, I nam not worthy."

712

"A! leve soster, whi sey 3e so here?
 A more holy thing with 3ow 3e bere
 Thanne Evere was this holy body;
 Therfore taketh the feet ful softly."

716

Thanne wiste I wel that he was an holy man,
 That So prevy thinges Cowde tellen than.

Thanne took I the body be the Feet,
 And he be the hed, and down it leet

720 but then takes
 the feet, and
 lets the corpse
 down

into the grave.

Into that pyt there thanne Anon,—
 That holy body, bothe flesch and bon ;—
 And thanne with Erthe he keuered it sone,
 And seid there Ouer what was to done. 724

The Man in Black

Thanne of Iesu Crist spak he to Me
 In Mani Maners & In dyvers degre,
 And Aposed me Of my saviour. 728

[leaf 11, col. 1]
 rebukes Sarra-
 cynte's two
 heathen servants,

And Of my two seriawntes In þat stour,
 Thanne seide [he] to vs ful wondirfully,
 ["How dore] 3e ben so bold, Other So hardy,
 Swiche tweyne Seriawntes with 3ow to bringe,
 That with-Inne this holy plase Scholden haven non
 Entringe ? 732

for worshiping
the devil.

For 3e Scholden not Entren here with-Inne,
 That liven In wrechednesse and In synne,
 And worschepen the devel bothe day & Nyht,
 And him 3e Serven, that fowlë wyht." 736

They pray
him to baptize
them,

There sweche wordis to vs Spak he Anon,
 That to his Feet we fillen Echon.
 Thanne preyde iche him with riht good wille,
 The Ryht Creaunce On hem to fulfille, 740
 And Cristendom that they myhten take
 In worschepe Of that Goode lordis sake,
 For non lengere that they myhten dwelle
 In Servise Of the devel Of helle. 744

which he does.

And whanne that he hem herde þere speken
 so,
 Riht Anon water than fette he tho,
 And Anon hem Cristeneden with-Owten bost
 In the Name Of the fadir & sone & holi gost ; 748
 And he hem preide ful tentifly
 That Creaunce to kepe ful worthily,
 And that ymages so fals Evere to dispise,
 That So fals ben In Al Manere wise. 752
 And he me preide hem forto kenne,
 That they myhten becomen good Cristene Menne ;

And there to God he Comanded vs,
 And we him to swete Iesus,
 For thens owt of þat plase wolde he Neuere go,
 But there wolde dwellen for Ewere Mo.

756

The Man in
 Black stays
 in Salustine's
 hermitage,
 working miracles,

And God for him wrowhte In that plase
 Mani Faire Miracles In litel spase ;
 But I ne Cowde weten 3it what was his Name,
 Of him that was so good Of fame ;

760

And 3it God graunted me that faire grase,
 That I At his Owne beryeng wase
 In the same Maner As I at the tothir was Er,
 Riht so [I] beried him bothe Faire & Cler ;

764 and Sarracynte
 afterwards burles
 him there.

And from that day 3it hider-to
 I have belevid In God 3it Euere Mo."

768

And Iosephes Abod Alle hire Answered
 Evene to the Ende that sche seide þere,
 And hire Answerid ful sone tho,

When Iosephes
 has heard all
 Sarracynte's
 story,

"Sey me, dame, how myhtest þou don so,
 A Cristene woman þat thow schost be,

772

And dost not þere-aftir In non degre,
 And that thow him worschepest nowht,
 That so dere In this world the bowht?"

he asks her why
 she doesn't
 worship Christ.

776

"Sertes, sire," thanne Answerid sche,

"My lord Is so spetows and so Angre,

' Because my
 husband is so
 angry,

That Everi day I moste Awaiten Myn Owr

Whanne I May worschepen my saviowr ;

780

For, And Ony thing he Mihte Aspien with me

That him scholde misplese In Ony degre,

and if I were
 to displease him,
 he'd kill me.

Anon he wolde me Confownde,

And distroyen me Into the harde grownde ;

784

But now I hope Oure lord wil to him se,

I pray God

In the Ryht beleve that he mot be ;

And I the preie, that Art Goddis Seriawnt,

Him from bodily deth that he wolde gawnt,

788 to keep him

And him hom In worschepe forto bringe,

And [in] his Creawnce to Maken his Endenge ;

and convert him.

& 3if this Ones I Mihte knowe,
 There nis non Creature, neþer hy ne lowe, 792
 In this world schold me disseise,
 So mochel myn herte it scholde plese ;
 But Evere, Iosephes, I drede me sore
 Of þ^e wordis that 3e han seide before, 796
 That thre dayes & thre Nyht
 His Enemy Of him scholde han Myht."
 "That is ful soth," quod Iosephes thanne,
 "For there nys non Erthly Manne 800
 That his word ne may with-seye,
 Ne his Comandement, In non weye."
 "Sire ! 3it 3e Mown don this for me,
 To preien to that God In Maieste, 804
 That he wolde schewen 3ow with-Owten faille
 How my lord hath sped In his bataille."
 So longe that lady preide Iosephes tho,
 That Everi point he told hire to ; 808
 And how he hadde I-sped from day to day,
 There Al the sothe he gan here Say.

I dread your
 words that he
 (Evalach) shall
 be three days
 in his enemy's
 power.

Iosephes tells
 Sarracynte
 how Evalach
 has sped.

CHAPTER XVI.

Iosephes tells Sarracynte of the White Knight, whom
 Evalach and Seraphe cannot make out (p. 197). Evalach
 goes to see Tholomes (p. 198), and then returns to Sarras,
 taking Seraphe with him (p. 198). His Queen receivs
 them with great delight, and he at once asks after the
 Christians (p. 199). Joseph comes (p. 199); he tells
 Seraphe that it was Evalach's prayer that gave him
 his great strength (p. 200). Joseph orders Evalach's
 shield to be uncoverd (p. 201). A crucified man is
 seen on it (p. 201). A man with a wounded arm is
 heald by it; and then the cross vanishes (p. 201).
 Seraphe declares that he will turn Christian, and Joseph
 baptizes him, and changes his name to *Nasciens* (p. 202);
 he is heald at once, and so preaches to Evalach, that he
 and the wounded man are baptizd too, and Evalach's
 name changd to *Mordraynes*, or "Slow-of-Belief" (p.
 203). The rest of the people are baptizd; and Joseph
 destroys the images, and converts all Sarras (p. 204).

He leaves three of his friends in Sarras in charge of the Grail-Ark, and goes with the rest to Orcauz (p. 205), where he turns out of an image the devil Aselabas, and makes him explain why he had killd Tholomes (p. 206-7), *Mordraynes* orders his people to be baptized or to leave the country (p. 208); some are killd by the Devil (p. 209), and a spear-head is driven into Joseph's hip for his neglect, and left there (p. 209-10). The whole land is converted (p. 210), bishops are ordaind (p. 211-12), and the bodies of the two Hermit-Saints, Salustes and Ermonies, procurd for the Churches in Sarras and Orbery (p. 213).

Thus Iosephes and his Compenie,		Josephes and his friends are well lookt after by Sarracynte.
In Sarras weren they Sekerlye,		
Worthily I-served Of that Qweene		
That Sarracinte was Clepid be-dene.	4	
And As thus In talkinge they were,		
To Sarracinte goode tydinges told he pere,		
'That to Orcauz hire lord was Come,		
And with him A ful gret throme ;'	8	
And tolde hire of the white knyht,		He tells her of the White Knight,
How graciously he bar him In fyht ;		
But No man Cowde tellen what he was,		
Of Alle hem that weren In that plas ;	12	
And 3it the king wolde han wist ful fayn		
What he hadde ben In Certain,		
And Merveilled Sore Alle that Nyht,		about whom Evalach and Seraphe are both wondering outside Orcauz.
& lay and thowhte Of that white knyht ;	16	
And so dide Also Sire Seraphe,		
For he ne wiste where becomen was he,		
And seiden 'that Glad scholden thei neuere he,		
Til of him they knewen som Certeinte.'	20	
And thus Al that Niht Spoken they two		
Of the white knyht, and Of no Mo,		
Wheche he lovede Ouer Alle thing,		
And be him gat he Conqwering ;	24	
And thus leften they not Of talkyng		
Til bothe weren Fallen in sleping,		
For Wery of fyhteng Alle they Were,		
And Al here Compeni pat with hem was there.	28	

Evalach goes
into Orcauz to
see Tholome,

Erly on the Morwe, whanne þe kyng Aros,
Streight Into Orcauz thanne he Gos
For to speken With tholome the kyng,
And to knowen & sen of his governyng. 32

who falls down
before him,

To his Feet he Fil Anon þere A-down,
For ful gret drede hadde Tholome
That kyng Eualach Wolde don him sle. 36

Thanne king Eualach took him be the honde,
And made him vp-Riht forto stonde,
Be Encheson that A kyng he was,
And Most Of worschepe In that plas. 40

and bids his
knights do so too.

Thanne Anon kyng Tholome
Cleidid forth [his] knihtes¹ & his Meyne,
And bad hem down fallen to here lord,
And him Worschepen with on Acord. 44

Evalach rides
towards Sarras,

Whanne they hadden thus Alle I-do,
Kyng Eualach from hem gan to go,
And toward Sarras gan forto Ryde,
He & his Meyne be his Side, 48

And with hym Sire Seraphe he ladde,
That Manye A gret wounde there hadde ;
And thanne seide Sire Seraphë,
'That hom Into his Owne Contre wolde he, 52

Where that he Scholde more Esed ben
Thanne In Sarras, As he tho Cowde sen.'

and asks Seraphe
to come too,
and see Joseph.

Thanne seide king Eualach to him tho,
"Sire, with me to Sarras Scholen 3e go, 56

And there grete Merveilles scholen 3e se,
Of the moste wondirful Man that may be,
That tolde me how that it schold be-falle
Of my bataille, begynneng and Alle." 60

Seraphe agrees.

And thanne Answerid Sire Seraphe,
'That gladliche theke Man wold he se.'

¹ *knihtest* in the MS.

So that bothe Sire Seraphe & þe kyng, To Sarras Comen with Owten lettyng ; And Alle the tothere Meyne, Eche tornede to his Contre, As the king hem gaf license Forto gon from his precense.	64	Evalach and Seraphe reach Sarras.
And whanne the king to Sarras was Gone, With gret Ioy ^e þe Qweene him Mette Anone, And Also hire dere brother Sire Seraphe, Of hym gret Ioye Made tho sche, And so dide Al that Cite tho, Gret Ioye Made Of hem two ; For they Supposed In Certein, To that Cite Neuere to have Comen Ageyn.	68 76	Sarracynte meets them with joy.
And Anon As the kyng On-horsed was, After the Cristenmen he Axede In þat plas ; And the qweene, that wolde not vndirstonde ; But ȝit Anon the kyng Sente his sonde To Seken thanne Iosephe & his Meyne, “ For, dame, it Is Al trewe that he tolde me.” And whanne the qweene him herde so sayn, Thanne In herte was sche bothe Ioyful & fayn, And sente to seken Iosephe anon Also faste As they myhten gon.	 84	Evalach asks after the Christians,
And Anon As Evere the king saw Iosepe, Ryht Anon to him he gan forto lepe, ¹ And seide ‘ that he was the beste welcomed Man Thanne Evere was Oni prophete,’ he seide than. And be him he made him to sittin A-down ; And thanne to Seraphe seide he this Resown,— That Sik vppon A Cowche he lay, As was hurt vppon the Formere day,—	 88 92	and welcomes Joseph.

¹ The marks of contraction over the *p* of *Iosep* and *lep* are the same, and, though this *Iosep* has been printed *Iosephe* elsewhere in the text—as *Ioseph* occurs in the MS so often—yet here it is printed *Iosepe* on account of the ryme.

“I sey to ȝow now, brother Sire Seraphe,
That be this Man I have Conqwest & my degre, 96
Whiche that I wele that ȝe knowe,
And Al my peple vppon A rowe.”

Joseph says
that God, not he,
gave Evalach
the victory.

“Nay, sire,” quod Iosephe thanne,
“It Miht neuere Comen he Erthly Manne, 100
But be him In whom thow hast Creaunce;
He hath the sent Al this good Chaunce.”
Thanne Axede Sire Seraphe Anon thanne,
“What Manere of powere hath that Manne 104
That he is of so gret powste;
I preie the, Belamy, telle thow me.”

He tells Seraphe

Thanne Answerid tho Iosephe Ageyn :
“I Schal þ^e Sein, Seraphe, In Certeyn ; 108
And what he sente the to seyne by me,
I schal the now tellen, Sire Seraphë.
This lord that kyng Of Cristene Is,
Be his Mowth he seide to Me I-wis, 112

that God
delivered him
from seven
Knights who'd
brought him
to the point
of death ;

That he was the Same Man
That from Sevene knyhtes deliuered þ^e than
Whanne atte the prikke of deth þou were I-browht :
Seraphe, thorwh thy Myht wos it Nowht. 116
And ȝif thow Supposist that Al thi Chevalrye
Come of thy self,—Nay, Certeinlye.
And ȝif thow beleve now so,
Al it is Folye þat thow dost do. 120

and this, because
Evalach prayd
to Him.

But knowe thow wel, Sire, for Certeine,
That whanne Eualach the saw In sorwe and peine,
And there he Made his preiere Anon
To þat lord of whom he bar signe vppon, 124
“That, as his dere broþer, the In bataille scholde defende
From peril of deth, & to þ^e victorie to sende.”
And whanne Iosephes thus tho hadde I-seid,
Thanne Seraphe, that vppon A Cowche was leid, 128
Of his wordis ful sore Abasched he was,
Of wheche no man knew tho in that plas.

And Seide thanne Anon king Eualach tho,
 " Certes, dere brother, It was Ryht So." 132

Thanne Axede Iosephes the Signe Anon
 Of þ^e Cros þat he hadde In his scheld doon ; Iosephes calls
for Evalach's
shield ;

And whanne this scheld was vndon,
 The signe of the Crois they behelden Anon ; 136 and upon the
red Cross on it

And there anon it semed there In Al here siht
 A wondirful Red Cros, & Merveillously dyht ;
 And vppon that Crois hem thowhte they sie they see a
crucified man.
 A man In manere on þat cros was Crucifie. 140

In the Mene while þat this Sihte was,
 happed A man to comen Into that plas ;
 And Iosephes him Clepide there Anon,¹
 For his Arm Ny from his body was gon ; 144 A diseased man

" Certes," quod Iosephe, " this lord is of so gret powere,
 That thin sore putte to him here,

As heil & sownd thanne schalt thou be
 As euer is Oni Man In Cristiente." 148

And this Man dide Anon As he him bad,
 And Riht Anon there his hele he had. puts his bad
arm to the Cross,
and it is at once
heald.

Thanne alle the hurte men þat weren present
 Seiden it was don be Enchauntement ; 152

And his Arm be-Cam As hol Anon
 As was fisch that bar A bon.

þit a grettere Merveille was in that plas,
 Of the Cros that In the Scheld tho was : 156

It vanschid Away there tho sodeinly Then the Cross
vanishes.

That neuere man ne wiste whedir ne whi,
 So that it was neuere More Sein
 In that Scheld Aftir Certain. 160

Of this thing Alle Sore abasched they were
 That in theke plase þat tyme weren there.

And whanne Seraphe this gan beholde,
 Non lengere thanne Abiden he wolde, 164

¹ The French makes Seraphes propose to Iosephes the cure of the wounded man as a test. If he can be cured, Seraphes will believe in God as the true one.

Seraphe

But Anon Cristened he wolde be,
 & On him to beleve, In Eche degre,
 That hath so moche strengthe & power,
 Sike Men Forto keveren there. 168

falls at Joseph's
 feet and begs
 to be baptizd.

And he him there dressed vppe al so skeet,
 And fyl adown Anon to Iosephes Feet ;
 There Axede he Ioseph, for charite,
 Anon A Cristene man that he Mihte be. 172

Joseph baptizes
 him and calls
 him NASCIENS.

“In the name of þ^e Fadir, sone, & holigost,
 Whiche that Is lord of Mihtës Most,
 I the cristene,” quod Ioseph thanne,
 “And loke þat thou be true cristenne Manne.” 176
 In his Cristendom, his Name chonched he,
 And Clepid him ‘Nasciens,’ that men myhte se.

And Anon As he tho Cristened was,
 Swich A Clerte On him fil In þat plas, 180
 Seenge to hem that stood Abowte,
 Of diuers meine a ful gret Rowte,
 And hem besemedede ful verrayly
 That alle his Clothes weren taken Away ; 184

A burning fire-
 brand seems to
 enter his mouth,
 a Voice says he
 is purified,

Hem thowhte they sien A brennenge brond of fer
 Into his Mowth how it Entrede ther.
 Thanne herden they there A wondir vois anon,
 That thus to hem seide þere Everichon : 188
 “The last of þ^e ferst hath taken Away
 Alle filthhedis this ilke day.

Be his Owne stedfaste Creavnce
 Him is be-happed this ilke Chaunce.” 192
 And whanne this vois tho was past,
 Thanne vppe him Stirte Seraphe In hast ;
 And Felt him Self As heyl & qwerte,
 And as hol A man In body & herte. 196

and filld with
 the Holy Ghost ;

And Anon fulfillid there he was
 With the holi gost tho In that plas ;
 And thanne be-spak sire Nasciens :
 “The holi gost is in my presens, 200

That Me Certefyeth Of Myn Creavnce,
 & how that I schal leven with-owten variaunce ;
 That to Owre mete ne gon not we
 With hondes vnwaschen In non degre ;
 And him there worschepen scholen we thanne,
 That Most Worthy Lord that becam Manne."

[leaf 121]

204 he tells men
 never to eat
 food with
 unwasht
 hands.

And behold what God Schewed to Eualach tho
 For the grete Affiaunce he hadde him vnto,
 That Tholome theke same Owr
 Owt of this world was past with dolowr.
 And thus him Schewed the holy gost
 That Evere Is lord Of Myhtes Most.

208 By God's grace
 too, Tholome
 then dies in pain
 (see p. 206).

So longe thanne there Spak Sire Nasciens,
 Of goddis Myht and of his presens,
 That king Eualach Ran Cristened to be ;
 And Also that Man In the same degre
 Whiche that his Arm was ny Offe go,
 To Cristendom faste Ran he tho.

212

Nasciens converts
 Eualach,

And Anon As that they Cristened were,
 Here Names In here Forehed were wreten pere ;
 Eualach to 'Mordraynes' Torned was,
 And the hurt Man to 'Clamacides ;'
 Thus bothe here Names I-torned they were
 Be strengthe and vertw Of baptism there,
 As banarers Of that hye kyng
 The wheche hem browhte to baptising.

216

and the heald
 man,

220

who are baptizd,
 and calld
 MORDRAYNES
 and Clamacides.

Thanne seide Sire Mordrains to his qwene,
 'That sche scholde Comen, Cristened to bene ;'
 Thanne Answerid [sche] to hire lord Anon,
 "That it Were Nethir Skele ne Reson :
 For on body, twyes baptised forto be,
 Sire, it were non Resoun, So thinketh Me."
 Thanne Axede hire the kyng Anon
 How that this Cause Mihte thus gon.

224

228

Mordrains
 tells his wife
 Sarracynte to
 be baptizd :

"Sire," sche seide thanne, "Certeinlye
 xxvij wynter Agon it is fullye

232

236

but she says
 she's been a
 Christian 27
 years.

That I Crestened womman haue be,
Sire kyng, forsothe As I telle the."

And the kyng Axede here how it was.

Sarracynte
tells Evalach
the story of her
conversion.

Anon sche him tolde Al the Cas : 240

Evene As sche to Iosephe tolde,

Sche him Rehersid pere Manifolde,

And seid the holy man that hire Cristened pere,

Here Name Nolde chonge In non Manere, 244

"But seid to Me In his talkyng,

Her name means
'full of faith.'

'Thy Name 'ful of faith' Is signefieng.'"

And whanne that they thus Cristened were,

Alle the Remnaunt that weren there 248

Comen Alle ful faste Rennenge

Forto Resceyven there baptisenge ;

Josephes baptizes

And Iosephes took A basyn with water Anon,

And Amongs hem Faste he gan to gon ; 252

There Anon he Made hem Alle knelynge,

And there 3af he to hem Baptisenge,

And vppon here hedis water threw he Abowte,

Vppon that Meyne In theke grete Rowte, 256

over 500,000
folk of Sarras,

Where As was v hundred thowsend & Mo,¹

In that same plase Cristened be² tho

In the Name of the fadir & Sone & holigost,

Wheche that Is lord of Myhtes Most. 260

Thanne On the Morwe Nasciens wolde gon

Into Furtherre Contres Anon,

And Ioseph with him wolde he have,

The Contre to saunctefie & to save.

264

and refuses to
leave the place
till he's broken
all the idols
there,

But Ioseph him tho Answerid Anon,

"That Owt of Sarras wold he not gon

Til the ymages weren broken Echone,

And the temples Sanctified er he pens wold gone, 268

As Oure lord him Comaunded be his mowth pre-
sente ;"

which he does.

& so he dide, Er he thens wente.

¹ .v. mile et .iiij. cens.—MS Reg.

² ? cut out 'be.'

And whanne Alle this peple thus hadde he wonne,
 And Goddis ful Creaunce there begonne, 272
 Thanne Abowtes In Virown Al that Contre
 The peple to torne, thanne so labowred he.
 Whanne that Sarras to Cristendom was browht,
 Ful mochel Ioye was In his thowht. 276

Thanne Alle tho gan he with him take
 That Owt of Ierusalem weren his Make,
 Except Only persones thanne thre—
 That he lefte with the Arche forto be, 280
 And that holy disch that was there-Inne,
 It savely to kepen from More Oper Mynne;—
 Whiche On of hem 'Enacore' gonne they Calle,
 The tother 'Manasses,' As tho gan falle; 284
 The thridde was clepid 'Lwcan,'
 Thike same Tyme of Every man,
 That Ioseph took the Arch In kepinge
 To his purpos, As to A man of best levenge. 288

Joseph leaves
three men in
Sarras,

Enacore,
Manasses,
Lucan,

[see p. 93]

to look after
the Ark of the
Grail.

And thus these thre leften there
 To kepen this holy Arch In this Manere;
 And Alle the tothere gonnen forth to gon,
 Cristes Name to sanctefien Anon, 292
 And the peple to 3even baptiseng;
 And this was alle here labowreng.
 But of hem At theke time was non there
 But that the holigost in hem spak Every where, 296
 And Alle Maner of langage thanne dide hem have;
 Where-thorwh the peple that they myhten save.
 And with-owten Iosephe and his sone
 Weren lxxij that to-gederis dide wone. 300

[xliz. French]

Thanne Iosephe to Orcauz gan to gon,
 And there Into the temple he Entred Anon,
 And In ful gret thowht there was he,
 But Evere his herte was vppon the Trenite. 304
 And his letherne Gyrdel tho took he anon,
 And to An ymage there Gan he to gon,

Joseph reaches
Orcauz,
and goes into
the Temple.

That stood In the temple vppon the chief Awter,
 And him Anon Coniowred there. 308
 And the devel there Anon forth Ryht
 Owt of the ymage isswed In Al here siht.
 And whanne that Owt of the ymage he was gon,
 Ioseph thanne took his Girdel Anon, 312
 And Abowte his Nekke he Made it fast,
 And it drowgh to-Fore the king In hast ;
 So In þat Manere he drow it thorwgh the Cite
 That Al the peple there him Mihte thanne se. 316
 Thanne Axede him Nasciens Anon Riht there,
 "Whi that so sore Iustefyed he were¹?"
 Thanne Iosephe to him Sone Agein :
 "In time Comeng thou schalt weten Certain." 320
 Thanne Axed Iosephe of þ^e devel A-forn hem Alle þere,
 'Why he hadde so ferd with kyng Tholomere,'
 "And whi thou Madist him so to fallen A-down
 Atte the wyndowe Of þ^e towr to his Confucioun?" 324
 Thanne spak the devel to Ioseph tho Certainle :
 "Goddess Seriaunt, A while that þou wost lesen² Me,
 And I schal to the tellen Anon Ryht
 Of kyng Tholomer, þat þou clepist A knyht." 328
 Thanne Iosephe his Girdil tho gan to vndon
 From the schrewes Nekke there Anon,
 And so wente he forth there Al Abowte.
 And Ioseph him Comanded Among Al that Rowte,
 'That Openly the sothe to tellen there, 333
 How it So happed Of kyng Tholomere.'
 Thanne Answerid that schrewe sone him Ageyn,
 The Devil says: And seide, "Ioseph, I knowe it wel for Certeyn 336
 What Merveilles that God hath for the wrowht ;
 [. no gap in the MS.]
 For In Sarras there God wrowhte fore the,
 The Man that was Mayned,³ þere hol forto be ; 340

¹ 'pour quoi il le iustichoit si, et ke il li auoit fourfait.'—A.² loosen, free. ³ l'ome qui auoit le brach caupe.—A.

Thorwh Signe of the Crois that he towched there,

Anon was he Mad bothe hol & Fere ;

Also there Cristenedest thow kyng Eualach,

That Alle Oure lawe there gan he Forsak ; 344

And so I supposed thow wost han don here,

To Cristendom han browht kyng Tholomere.

'I thought you'd
convert
Tholomes ;

And for I suppesid that thow wost don so,

In liknesse of Man I gan to hym go, 348

And told him there a newe tyding,

' That on the Morwe, Sire Eualach the kyng

Wolde him don bothe hangen & drawe,

And him to bringe Owt of his lif dawe.' 352

so I told him
Eualach meant to
hang him next
day ;

Thanne whanne thus I hadde hym told,

Anon his herte gan to wexen ful cold,

And he me preide him forto helpe.

There thus Of My Self I gan to zelpe,

For I tolde him, ' Certainle

I Cowde him helpe in Al degre ;

And Owt of þat Castel Forto gon,

I him Wolde helpe Riht Anon.' 360

Thanne torned I Me In semblaunce of a Grifown,

Owt of that towr him to helpen A-down ;

And vppon my bak I Made him Sitten there,

Til that he Owt of that Cite were ;

364 and when
Tholomes got on
my back, I
dropt him ; and
he broke into 3
pieces.

And whanne On My bak I-set was he,

I let him falle, & to-breste on pecis thre."

Thanne Ioseph Azen took þat schrewe Anon Riht,

And bond him Azen In Alle Mennes Siht, 368

And him so ladde thorwgh Al the Cite

That al the peple him Mihte there Se,

And seide, " 3e Caytives, now, Everichon,

Here Is 3oure god that 3e beleven vppon." 372

Thanne Axede him Ioseph In that plas,

In what Manere that he Clepid was.

Thanne the schrewe Answerid him Ageyn,

" Aselabas, My name is Clepid In Certain ; 376

My name is
Aselabas ;

and my work is,
by false tales to
corrupt and
destroy men?

And, Ioseph, I telle the what is Myn Offis :
Men thorwgh false tales to bringen In to vis ;
And thorwh my fals tydyng
Thus bringe I hem to schort Endenge."

380

Many folk of
Orcauz are
baptizd by
Joseph.

And whanne the peple herden Al this Ado,
On him there wondrede Mani-on tho ;
To Cristeneng Alle ronnen they Riht faste,
As longe as that It Myhte laste ;

384

And Iosephe was Euere Redy Anon,
And there hem Baptised Everichon.

Thanne Iosephe Coniowred the devel Anon,
And Owt Of his bondes let him gon,
That he Scholde Neuere Noyen Man ne womman
That the signe Of the holy Cros hadde vppon.

388

Mordraynes
orders all who
won't turn
Christians to
quit his land.

Thanne Anon the kyng let the banes Crye
Thorwhe Al his lond ful Certeinlye,
That Al his lond Cristendom Scholde take,
Only For Iesus Cristes Sake ;

392

And alle tho that wolde not Cristened ben,
Anon Owt his lond that [they] Scholde fleen,
And neuere thedir Inne to Retornen Agein ;
This was this Comandement Certein.

396

And whanne this cry was thus don,
To Cristeneng wente there Mani On ;

400

Many do so,

But Mochel peple 3it tho there were
That Owt of theke Cite fledden there ;

who won't change
their faith ;

For the ne wolden not Chongen here lay,
Mochel of that peple thens wente that day.

404

And whanne Ioseph beheld al this,
Ful mochel mone he Made I-wis.

Thanne spak the devel to Ioseph tho,
"Behold what Venyaunce I wil now do,
For tho that Cristened wold not han had,

408

but several die as
they leave the
city.

Owt At the 3ates the devel hem lad,
Of whom deyden sodeinly Manion
[As Owt of þe 3ates they wolde han gon ;]

412

And somme the devel hurte wondir sore,
 And Owt of here wittes ȝit Mani More.
 Alle the Remnaunt that Asckapen Mihte,
 Ronnen to Ioseph there Anon Ryhte, 416
 There that the Miscreawntes Cristened be.
 And whanne this Merveille Iosephe sawh he,
 Thedirward faste wente he Anon—
 Also Faste he hyede As he myht gon.— 420
 And aboven the dede bodyes saw he pere Sitte
 The devel that Owt of þ^e Cite Made hem flytte.
 “A! thow Cursid gost,” quod Ioseph tho,
 “Whi hast thow this veniaunce thus do? 424
 And to this, ho that Comanded the,
 Telle me, thow devel, er thow hens fle.”
 Thanne the devel Answerid him Agein,
 “Be Cristes Comaundement In Certein.” 428
 “Tho[u] lvest Falsly,” quod Ioseph tho,
 “His Comaundement was it Nevere so.”
 And Ioseph to him ward faste gan gon,
 Him forto han taken & bownden Anon ; 432
 In his Girdel, as he to-foren was,
 Forto han bownden him In that plas.
 And as Ioseph loked him tho Abowte,
 In his herte he hadde gret dowte ; 436
 An Aungel to-Forn him Sawh he there
 With a merveillevs contenaunce In þis manere,
 For his vesage As brenneng Fyr it was
 To him there semeng, neþer more ne las. 440
 Ful sore abascht was he þer-offen tho,
 That he ne wiste what he myhte do,
 And wondred what it schold signefie,
 Thaungel that loked so vegerowslye. 444
 And in this Mene while of thinkenge,
 Thaungel with a spere he dide him stinge ;
 In tho to the hipe, to the harde bon,
 This Angel him stang there Anon, 448

The rest go back
to Joseph,

and he baptizes
them.

Joseph sees the
Devil Aselaban
sitting over the
dead bodies.

He is going to
bind this Devil,

when he sees an
Angel before him,

who drives a
spear into his
hip up to the
bone,

and leaves the
spear and head
there,

because Joseph
didn't baptize the
dead Orcauz men.

Joseph draws out
the shaft of the
spear; but its
head stops in his
hip,

which bleeds
daily.

Joseph walks out,

and says his
wound is to
bring people out
of the Devil's
might.

And there lefte he the spere and þ^e hed
Stille In his hype In that¹ Sted :

“Lo, Iosephe, this is to Signefie
For hem thou leftest Oncristened Sekerlye ; 452

Therfore this thy mark Schal be,
& it Contenuwe schal with the.”

Thanne thaungel thens gan to gon,
And Ioseph drowgh ow[t] þ^e spere schaft anon ; 456

But the hed In his hype lefte þere stille,
For that was only goddis wille ;

But it Greved him but litel thing,
For it was only Goddis warneng ; 460

But the blood Cowde he staunchen In non wise,

But every day newe it gan forto Reprise,
As longe as with-Inne was the hed,
Thus it bledde In Every sted. 464

But thaungel bad him non Merveille have :

“That God wold han saved, wile he save,”

As in tyme Comeng 3e scholen here
In this same storie, and 3e welen lere. 468

Thanne Ioseph walked forth Anon,
And his Menie with him Everichon ;
And of his wounde hadde he non gret dolowr,
But he was in gret drede of Oure saviour. 472

Thanne here-Offen Merveilled gretly the kyng,
What that this be In to Signefieng.

Thanne seide Iosephe to him Anon there,
“Of this, Merveille 3e not In non Manere ; 476

Sire, it is, I telle the now Ryht,
The peple to bringe Owt of the develes Miht.”
Thanne whanne þ^e peple him so herde speken þere,
Ful Ioyful they weren that Cristened were ; 480

And alle that vncristened weren to,
To Cristendom faste gonne they go.

Thus Ioseph wrowhte at Orcau[z] Cite ;
Sekerlych there baptised he gret Meyne ; 484

¹ MS. thast.

And his felawes there weren with hem,
 That they browhten owt of Ierusalem.
 So that Crist there so faire for him wrowhte,
 That alle the peple of Orcaus to Cristendom he browhte,
 And with-Inne thre dayes Everichon. 489
 Thus Goddis wille fulfild he Anon,
 So that lefte there nethir gret ne smal
 That to goddis lawe [ne] weren torned al. 492
 And what be the holy wordis that he pere spak,
 And be the holi gost with-Owten lak,
 Mochel peple of the Contre tornede he,
 Goode Men & Cristened Forto be : 496
 And alle the ymages that In the temples were,
 He dide brenne & to-brast Every where :
 Al thus wrowhte Ioseph In that Contre,
 In the temples and to the peiple,¹ where-so went he ;
 And Into the Contre of Nascien, 501
 He made hem alle tho Cristene Men.
 And thanne Azen to sarras Ioseph gan to go,
 And Nasciens with him tho Cam Also ; 504
 For Ioiful In herte was he thanne,
 For he Converted there Manie A manne,
 And fulfilled goddis Comandement,
 The wheche was holy his Entent. 508
 Thanne Ioseph of his feleschepe pere ches ful sone,
 And bisschopee² hem Ordred there Anone,
 And sente hem Abowte Into Eche Contre,
 Goddis lawe forto prechen ful openle. 512
 Somme of hem dwelde In Nasciens lond,
 And somme In Mordrayns, As I vndirstond,
 Whiche was a lord of gret Seignourie,
 And Mochel peple hadde In his baillye ; 516
 So that Ioseph ches Owt thre & thrytty,
 And Sixtene with him left pleynty.

Joseph turns all
the Orcauz folk
Christian,

burns and
smashes their
idols,

and then converts
all Nasciens's
people.

Joseph chooses
23 bishops,
orders them to
preach every-
where ;

but leaves 16
with him.

¹ MS. pleiple.

² si lor dona l'ordene et la hauteche de prouoire.—A.

	The wheche xxxiiij, bischopes gan he to Make	
	In forme lik As god him Ordre Gan take ;	520
Joseph sends his 16 bishops to preach about the country.	And Also the xvj that with him were, Bisschopes he Made anon Riht there ; And Al Abowtes the Contre they wente, Only to fulfillen goddis Entente.	524
	And whanne Alle the Contre was Cristened abowte, And in Euery Cite A bisschops with-Owten dowte, And deliuered hem from the develis chaunce, And hem fullich browhte Into Goddis Creawnce,	528
	Be supportacion Of these goode Men, Kyng Mordrayns And Of Sire Nascien, Thens wente thanne Iosephe Ryht Anon, And his Meyne with him gan to gon	532
He and his people then go to seek for the two Hermit- Saints' bodies.	To seken where these holy Ermytes lyen, And Of here good lyvenge forto Aspien, Where-Offen they preiden Oure lord, of grace, Therto forto haven bothe lif and spase, And that here Names he Mihte knowe Er he thens paste Ony throwe.	536
He finds a little book	Thanne fonde he there A lytel lyveret ¹ Where-Inne that these names weren set ; And the Meritez that god gan for hem do, In that litel leveret he fond Ryht tho.	540
saying, 'Here lies Salustes who servd God	The Ferste liueret thus gan it sein : 'Here lith Salustes In certein,	544
	Wheche that was Goddis trewe Seriawnt, Of whom the lif Of him Makeþ semblawnt,	
36 years, and eat	That xxxvi wynter hermyt hadde he be, And that neuere worldly viaunde sawh he That Euere was mad with mannis hond,— Thus this liueret doth vs to vndirstond—	548
only herbs and roots.'	'But Erbes & Rotes that In Erthe were ; Thus lyved he xxxvi ful 3ere.'	552

¹ et si trouua en chascune fosse vn liuret, ou la vie del boin home estoit escrite, et li nons de lui el commencement.—A.

And furthermore I-wreten þere was :

'Here lith Ermonies In this plas ;'

And thus his lif gan for to telle,

'That xxx wynter & viij Monthes snelle

Sethen that ferst Ermyt becam he'—

As In this liueret here mown 30 se—

'That Neuere Othir clothing he hadde

But swich as ferst to his Ermitage he ladde,

Nethir In hosinge, nethir I schon,

Ne non Othir thing On him to doon.

Othir viaunde hadde he non verament,

But Everiday swich As God him Sente ;'—

And of Tasse he was born ;¹

The toper In bedlem, þat I Rehersed befor.

And whanne Iosephe gan this to vndirstonde,

Vpe hem took he with his honde,

And bar hem Into the Cite of Sarras,

Where-offen Many a man Glad þere was.

'Thanne Nascien preide Ioseph tho,

That with him to Orbery wolde he Go,

And that On Of hem that he myhte have,—

Holy hermoine thermit he gan to Crave,—

Where that worthily his Body beried he,

And a Ryal Chirche Mad there be ;

And In Sarras Cite ful Certeinly

He let Reren a Chirche ful solempnely,

And In eche of these Chirches two

Twelve prestes he dide there do,

For the bisschope Of nethir plase there

Mihte not Suffisen, so moche peple were.

The Ermyt At Sarras, the Eldest² they gonne Calle,

And the 3ongest at Orbery, thus seiden thei Alle. 584

'And here lies
Ermonies, who
was a hermit for
30 years and 8
months,

556

and had no more
clothes than he
at first wore.'

560

564

Joseph carries
the two saints'
bodies to Sarras ;

568

and lets Nasciens
have Ermonies's
body at Orbery
church,

572

leaving Salustes's
at Sarras church.

576

He appoints 12
Priests for each
church.

580

¹ et si disoit enchore sa vie, 'ke il estoit de tarsenes : et salustes estoit de la chite de bethleem.'—A.

² Et li eueskes qui fu establis en sarras si fu apieles 'anastistes.' Et chil d'orberike fu apieles 'iuuenaus.'—A.

Thus Joseph
honourd both
Cities with
saints' corpses.

Thus thanne Joseph worscheped there
Bothe Citez with holy bodyes in fere,
Where as they grete Myracles do
Everi day dureng ȝit hidirto.¹

588

Thus the Contre Of Sarras & Nascien
Weren Clene becomen Cristene men.

CHAPTER XVII.

How Joseph shows Mordreins (Evalach) and Nasciens (Seraphe) the Ark and the holy things in it (p. 215). On seeing the Holy Grail, Nasciens is filld with joy, and tells them how a vision of his youth is now fulfilled (p. 215). He then lifts up the 'plateyne' over the dish, for which he is struck blind (p. 216). Mordreins asks Nasciens what he saw, but can only get a vague answer (p. 217). An angel appears with the lance whose head is in Joseph's thigh, and draws out the head by putting the lance to it (p. 218). With the blood from the wound he restores Nasciens's sight (p. 218). Joseph says that when the lance drops blood, the secrets of the *Sank Ryal*, or *Seint Graal*, shall be known (p. 219), and predicts that the last of Nasciens's line shall be the only man thereafter wounded by the lance, and who shall see the wonders of the Holy Grail (p. 220). Mordreins asks Joseph to interpret his dream of the Three Trees [Chapter vii. p. 64-7], and Joseph does so (p. 221-224). The ugly-barkd tree was Christ; the other two trees, the Father and the Holy Ghost; the two people that left the others were Adam and Eve; those who hewd the branches were the Jews who crucifi'd Christ (p. 222). Christ descended into Hell, and brought the Saints out of it (p. 222). The Trinity and their names, *Former*, *Saviour*, *Cleanser* (p. 223). The Immaculate Conception and Birth of Christ (p. 224). Joseph orders Mordreins to burn the image of the woman that he has secretly lain with (p. 225). Mordreins shows the hidden chamber where he kept the image, and then burns it (p. 226). Joseph departs from Sarras, and 207 Saracens with him (p. 227). His last charge to King Mordreins (p. 227).

Mordreins and
Nasciens want to
see where the
Christians pray.

Thanne seide the kyng and Nascien tho,
'That with Ioseph thanne wolde they go,
To seen where that they made here preiere:
Thus seiden the king & Nascien there.

4

¹ Car li glorieus fiex dieu i fait et fera insk'en la fin du monde grans virtus et grans miracles pour l'amour d'aus.—A.

Anon thanne Ioseph with-Owten lettenge		Joseph takes them to the Grail-Ark,
To the Arch hem browhte, & made non tarienge,		
And schewede there to the kyng		
In the Arch there ful precious thing :	8	
And there the king beheld In that plas		
The vestements that Ioseph Sacred with was		and shows them his Bishop's vestments and chair,
Bisschop of Cristes Owne hond ;		
And Also the Chayere he Say there stond,	12	
Whiche Chaier he preisede wondirly faste,		
And there-offen he seide thanne atte last,		
'That It was of Alle the Ryalest Sittyng than		
That Evere Ordeyned was for Erthly man.'	16	
Thanne Ioseph schewed hem the holy disch Anon,		and the holy Grail-Dish.
Where-Inne that Sank Ryal was I-don.		
And whanne that Nasciens loked ther vppon,		
Ful passeng gret Ioye hadde [he] Anon,	20	Nasciens is rejoicet,
And seide, 'Of Alle the sihtes þat Euere ȝit he say,		
Liked him neuere non so moche In-to þat day ;'		
Ne neuere so Ioyful was he of siht,		
As that tyme was Nascien, I the plyht.	24	
Now hadde he holy his Entent :		
That he desired to sen, was þere present.		
"Now wot I wel that fulfild it is in me,		and tells how,
Sire, A thing that I now schal tellen the :	28	
For whanne I was A ȝong Sqwyer,		when he was a young squire, out hunting,
An gret hert I chasede wilde wher.		
Whanne I hadde lost the Noyse of myn howndes,		he lost his dogs and men,
And Also Alle my men with-Inne fewe stowndes,	32	
Thanne In gret thouht there I stod ;		
And þere was non man that with me bod,		
Ne Abowhtes me non Man Saw I tho		
That Ony word I myhte speken vnto.	36	
And as thus I In this thouht was,		
To me a vois Cam In that plas,		and then heard a voice telling him
'Seraphe ! merveille thow not so,		
For ȝit thi thouht ne may comen the to,	40	

- he should see the
Seint Graal. Tyl thow mo Merveilles schalt se with-al,
And Also thing that is Clepid seint Graal.
And therfore now wot I ful well
- He recognizes it, That this [is] Seint Graal Everidel ; 44
Now know I wel that my pensifnesse
Is fulfilled with Alle Goodnesse."
- and lifts up the
cover of the Grail. 3it thowht More Sire Nasciens than,
And that tyme wrowhte As non wis man, 48
But there lefte he vp the plateyne Anon
That vppon this glorious vessel was don ;
And whanne with-Inne he gan to looke,
- Then he quakes
for dread, He him withdrowh, & for drede he qwooke. 52
And thanne the kyng Axede him Anon,
"Sire Nascien, what han 3e at the Arch don?"
"Sire," quod he there Anon Ryht tho,
"He is a fool that don wele as I have do, 56
To knowen the Secrees of his Saviour,
Him forto Greven In ony Owr."
"Why," quod thanne kyng Mordreins tho,
"Haven 3e now Iesu Crist I-Greved so?" 60
"Be my feyth, Sire," quod Sire Nasciens,
"I knowe wel I have offendid 3it Goddis presens,
For that I have sein so moche be Owtraye
That non Erthly Man ne Owhte to have saye." 64
- says he has
outragd God, Thanne Axede the kyng, Ioseph Anon,
How that this Cawse Mihte Gon ;
And thanne Answerid Nasciens Agein,
"Come thens, Ioseph, now In Certein ; 68
Beholde it Not, I preie now to the,
That semblawnce that was schewed to Me,
Where-thorwgh that I have now lost my sight
Be the Ordenaunce of God Almyht, 72
Whiche that I schal neuere Recoveren A3en
Til the spere-hed Owt of thin hype be clen,
Where-with the Aungel At Orcauz Cite
With that Spere there smot the." 76
- and has lost his
sight, not to
recover it till the
spearhead is
drawn out of
Joseph's hip.

Thanne Ioseph tho him heeld ful stille,
Al holy to fulfillen tho Goddis wille.

Thanne Anon Gan kyng Mordreyns
There faste Enqweren Of Sire Nasciens,
'What Manere of thing that he had Seye ;'
Hym it to schewen he preide Openlye.

80 Mordreins asks
Nasciens what
he saw in the
Grail.

Quod Nasciens, "I haue sein so moche thing
That pere-Offen to tellen it is non Endyng,
Ne non tonge kan It now discrie,
I sey to the, Sire Kyng, Certainlie.

84

I have sein," quod tho sire Nasciens,
"Of Alle Manere of wykkednesse the defens ;
[Of alle Boldnesse¹] I have Seyn the begynneng,
Of Alle wittes the Fowndyng,
I have sein the begynneng of Religeown
And Of Alle Bowntes, bothe Al & som,
And the poyntes of Alle Gentrye,
And a Merveil Of alle Merveilles Certainlye."

Nasciens says,

88

the Founding of
Knowledge, and
the Beginning of
Religion.

92

Aftir this word thanne Anon
They weren Abaschet thanne Everichon.
The kyng of him thanne Enqwered there
'How his siht was lost, And In what Manere.'

96

Mordreins asks
how he lost his
sight.

And Sire Nasciens Answerid him Agein,
"I wot Neuere, Sire, for Certain,

100

But for that I lokede on þat swete thing
That but fewe owhten to don lyvyng,
The wheche a merueille of alle Merveilles is,
Sire king, I the Seye with-owten Mys."

Nasciens says,
because he lookt
on the Grail.

104

Thanne Enqwered [he] Of Nasciens Ageyn
What that Merveille scholde ben pleyn :

"Sire," quod Nasciens, "thow gest non other Of Me,
Siker, Sire, An Also In Certeinte,

108

¹ "I'ai," dist il, "veu la commenchaille des grans hardemens, L'occoison des grans proueches, l'enquerrement des grans sauoirs."—A. *Hardiment*, m. Hardinesse, boldnesse, audacitie, stoutnesse (an old word).—Cotgrave.

For Erthly tonge Is there non On lyve
That Cowde tho Merveilles wel discryve."

And whanne thus to-fore the Arch hadde þei ben,
Ioseph In gret thowht was, as they myhten sen ; 112

A voice from the
Grail-Ark speaks.

And thus sone A vois there gan to Crye,
That Al the peple it herde Sekerlye,—
With in that Arch the vois it was,
That thus there Sownede In that plas,— 116

"My grete veniaunce & my gret discipline,
With my strengthe to ȝow it schal propine."¹

And thus sone as this vois was gon,

An Angel comes
forth

An Aungel Owt Of the Arch þere isswed Anon, 120
And Al In whit I-Clothed was he,
In A ful fayr Robe Certainle ;

with the Lance
that wounded
Joseph,

And In his hond he heeld that lawnce þer
Where-with that Iosep was smeten Er. 124

and with it
draws the spear-
head out of
Joseph's thigh.

That lawnce, In sihte of Kyng and qwene,
The Awngel to Ioseph it bar bedene,
And there put it Into the same plase
There As to Fore tymes I-hurt he wase. 128

And whanne the Awngel drow owt þ^e lawnce Agein,
The hed thanne folwede In Certain ;

He anoints
Joseph's wound ;

And the Awngel took A boist with Oynement Anon,
And to that wownde gan he gon, 132
And it Anoynt ful Softely

With that Oynement ful tendirly ;
And thanne the hed on the lawnce he putte Aȝen,
Where-from Ran down blood ful Clen ; 136

and with Joseph's
blood anoints
Nasciens's eyes,

Wheche blood the Awngel In the boist putte,
And there-Inne ful worthily he it schytte,
And with the same blood Anoynted Iosephs wounde
And Sire Nasciens Eyen, In that stownde. 140

and restores his
sight.

Thus sone as Cleer his Eyen were
As Evere Ony tyme weren they Ere.

¹ "Apres ma grant venianche, ma grant medicine ; et apres
ma foursenerie, mon apaiement."—A.

Thanne Axede Nasciens to Ioseph In hye	
‘What that lawnce Mihte Signefye.’	144
Thanne Ioseph him Answerid Ageyn :	
“It signefieth, Nasciens, In Certein,	
Of the grete merveilles that scholen befall	
Openly to 3owre Syhtës Alle ;	148
For sweche merveilles as 3e scholen sen,	
And sweche Merveilles as to 3ow schol schewed ben,	
To Cristes verray knyhtes discouered schal be ;	
Whanne that tyme Cometh, this scholen 3e se ;	152
For Erthly knyhtes, heavenly scholen been,	
That with 3owre Eyen this scholen 3e seen ;	
Of wheche schal Neuere Man tellen þ ^e Certeinte	
Tyl it be fallen In Eche degre.	156
And 3if thow wilt here-Offen haven som knowyng,	
Tak kepe of this lawnce atte begynneng,	
And whanne this lawnce gynneth to blede	
Dropes Of Blood In Ony stede,	160
Thanne Aftir Sone scholen 3e sen there	
Of the Merveilles that I Rehersted 3owe Ere ;	
And Aftir that Merveille Is Agon,	
Blood on the lawnce Schole 3e neuere sen non ;	164
Thanne Scholen 3e sen of diuers Aventure	
Riht Merveillous, I the Ensure,	
Be the signefiaciou ⁿ Of this lawnce,	
That Al the Contre schal ben In dowlawnce ;	168
And thanne scholen 3e haven knowleching	
Of Sank Ryal, & Many An Othir thinge.	
For the Secretis of Seint Graal,	
That Somme men it Clepin ‘sanc Ryal,’	172
There may non dedlych Man there Se	
But I alone, As I telle the ;	
For so Mochel Of Bownte it is,	
And there-Inne so mochel worthynes,	176
That it is likyng wondirly wel,	
And to the world schal ben Every del,	

Joseph [but in the French ‘*li angeles*’] tells Nasciens what the Lance means,

and that when it drops blood,

[leaf 14]

marvels will follow,

and the secrets of the Holy Grail or ‘Sanc Ryal’ shall be disclosed.

Hereafter a Knight, full of charity and chastity, shall be smitten with the Lance as Joseph was.

As thike that is ful Of Bownte,
And of prowesses ful gret plente ; 180

For he moste ben ful of Charite,
Of Religiown, & also of Chastite,
That wit the lawnce Smetyn schal be
As thow me here Sye to-Fore the, 184

And that schal there Neuere Man be non
But the Kyng, I telle it the Alon ;
For he Schal be the laste Man
That there-with schal be smeten than, 188

Ryht In A wondir-ful Manere,
As Afterward 3e scholen here ;
But a Merveillous lawnce it schal be
Where-with he schal be smeten, as i telle the. 192

“ For these Merveilles schal no Man se
But he be Ful of Alle Bownte ;
Wheche schal ben the laste man
That Evere of this ligne schal be than. 196

And this Knight shall be the last who shall see the Marvels of the Holy Grail.

And lik as to Nasciens ferst publisched was,
So schal he be the laste In Ony plas
That the Merveilles of the Sank Rial schal se.
Thus be þ^e Crwcified kyng it is certefied Me : 200

‘ Therefore bothe begynneng And Endeng
Of My Merveilles they scholen haven knowleching ;
And on hem to, my veniaunce shal I Caste,
That they two scholen knowen Me Atte laste, 204

And Of My strok Me witnesse to bere,
That I to the herte wasse stonge with A spere,
Thorw wheche strok & opere, þ^e fals Iewes certeinli
On the Crois Me Slowen, hangeng On hy.’ 208

& knowe thow wel, Ioseph, with-owten dowtaunce,
That as longe as thow hast born this lawnce,
So long scholen the Merveillez duren to thende
Into that londe where I schal the sende.” 212

The Angel from the Grail-Ark vanishes.

Thanne the Aungel torned A3en Anon ;
But Abasched weren they Everichon,

For they ne hadden not non Cler knowlichege,
Sauf Only of Nasciens Certifienge.

216

Thanne Ioseph Rekened tho riht Anon
How longe seth þ^e lawnce was In him don,
So that it was xii dayes fully

Joseph had the
Lance-head in his
hip 12 days.

That the lawnce hadde he born Certainly.

220

Thanne Anon wente kyng Mordreyns,
And to his paleys ladde alle Cristiens,
Sauf Only thre that leften Of that hep,
The wheche Abyde there with Joseph.

224

Thanne clepid the kyng, Joseph anon,
Or Ony Fote Further wolde he gon,
'That of theke A-visiowns he wolde him Schewe,
That In his chambre he saw Al on Rewe,'

228

Mordreins asks
Joseph to
interpret the
Vision he saw
the night before
he went to battle.
(Chap. vii, pp.
64-7.)

"The Nyht to-Fore I wente to Bataille,
What thing it was that Me Gan so to saille,
Neuertheles 3it wot I of som what how it ferde,
But I wolde that Nascien of 3owre mowth it herde."

Thanne of these Merveilles Ioseph gan telle ;
Afor Mordreyns and Nasciens he gan to spelle :

233 Joseph does so :

"Sire king ! ferst In thi Chombre there þou Sye
Thre Trees that weren wondirly hye,
Alle iij of on gretnesse, And of on lengthe,
And of on heythe, & of on strengthe ;

236 of the Three
Trees,

And thiike that hadde the Fowle bark vppon,
That signefied verray Goddis sone ;

240

the foul-barkt
one was Christ ;

The tothere tweyne Signefied, I tellet the,
The Fadir And the holigost In Trenite ;

the other two,
the Father and
Holy Ghost.

And the peple that vndir the Tre was,
The begynneng of þ^e world it was ;

244

The tweyne that partid from hem thanne,
Was Adam & Eve the ferste Manne,

The two folk
who jumpit into
the ditch,
were Adam and
Eve going to
Hell.

That to helle wenten down Ryht

After here deth, I the plyht,

248

And Alle the Remnawnt þat fillen In tho :
So dyden they Tyl God on the Cros was do.

The folk who
hewd the
branches (p. 65)
were the Jews.

“ And tho that the brawnches gonnen forto hewe,
It weren the Fals Iewes vppon A rewe, 252
That persched bothe his hondes & Feet,
And non hol stiche On him they leet.

And whanne the Tre Fyl A-down,
Alle the Bark there lefte In virown ; 256

The inside of the
Tree that fell into
the ditch,

The body that was the Bark with-Inne,
In-to þ^e ditch it fil, and nold not blynne,
Where alle the peple fil In be-fore,
And Elles hadden Al the peple be lore ; 260
And whanne A while there hadde he been,

and then jumpd
out into its bark
again,

Owt of that diche he Cam Azen,
And Into his bark Azen tornede he sone,
For wel he wiste what was to done ; 264
And so Cler be-Cam that Tre withal,
As Evere dyde ony berylle Othir Cristal.

“ Of Alle this thing the Signefiawnce
I schal 3ow declaren with-Owten variaunce : 268

was Christ's
soul leaving its
body in the
Sepulchre,

Whanne the holigost from the Body was gon,
The Body In the Sepulcre was leid Anon ;
As A thing that ded tho was,
So lay the Body in that plas ; 272

while it, the Soul,
harrowd Hell.

And therwhiles was the Sowle In helle,
The Fendes bost al forto felle ;
And his beloved thanne Everichon,
Owt thens with him he browhte Anon ; 276

Then the soul
went into the
Sepulchre again,

And thanne whanne thus hadde he I-do,
Into the Sepulcre the spirit gan go,
Al so Clere And Al so Bryht
As Evere the Godhede was In Syht. 280

bringing with it
the souls of
Christ's well-
beloved out of
Hell.

“ And the peple that heng vppon the brawnches,
Signefied the sowles where-offen he wolde not stawnche,
But hem forth Browhte Everichon,
And Of his welbeloved he left non On ; 284
And the leves of that Tre don Signefie
The Membres of God, I sey the Certeynlye.

<p>“ And be these thre trees Vndirstonde thow wel The blessed Trenite Everidel, Fadir & Sone & holy gost, iij. persones, & but On god Of Mihtes Most. But on Godhed & but on deyete Signefien tho persones thre ; So Is On god I thre persones, And but on deyete In tho wones ; Ne nethir Of hem More thanne othere Is, Nethir strengere ne feblere with-Owten Mya.”</p>	<p>288</p> <p>292</p> <p>296</p>	<p>The Three Trees meant the Trinity,</p> <p>Three Persons, but one God.</p>
<p>“ Joseph,” seyde thanne the kyng Anon, “ These vndirstonde Ich wel Everichon ; But now Riht fain wolde I wete of the, What þ^e Signifiaunce of theke thre wordis mown be.” “ Ful gladly Sire,” quod Joseph tho, “ Theke thre wordis I schal the undo ;— The Ferste that ‘ Formere ’ wreten Is there, Betokeneth the Fadir In this Manere, For he Formed Ferst Alle thing From begynneng Into the Endyng. And, For the persone of the sone Into Erthe Alyhte, To saven Mankende thorwgh his Owne Mihte, There-fore to þ^e sone belongeth the savacion of Man, Thus Redely is it, As I the tellen Can ; And for the Cause that it is so, He Calleth him ‘ Saviour ’ with-owten Mo. And, for the holigost descendid Adown At pentecost to the disciples In virown, For to Clensen, And forto Maken Clene, And hem Forto Enflawmen Al bedene ; And, for alle pvrifiments be-longen to þ^e holigost, Therefore as ‘ Clensere ’ it signefiet, As it nedis Most. Now the lettrure of these persones thre, I haue declared, As ȝe Mown se, That but On deyete And On pvsauce Hauen they thre with-Owten variaunce.”</p>	<p>301</p> <p>304</p> <p>308</p> <p>312</p> <p>316</p> <p>320</p>	<p>Of the Three Words (p. 66),</p> <p>1. ‘ Former,’ meant God the Father and Creator of all things.</p> <p>2. ‘ Saviour,’ meant God the Son who savd mankind.</p> <p>3. ‘ Cleanser,’ meant the Holy Ghost</p> <p>who purifies all men.</p>

"Now vndirstonde I this Riht wel,
 From gynneng to Endeng Everidel ; 324
 But of More," quod the kyng,
 "Thow most don me vndirstonding ;
 What that chambre doth signefie,
 That with Min Eyen I saw so verralie, 328
 That I wende Neuere to-forn theke day
 Into Swich An hows non Man ne entren May."
 "A ! Sire," quod Ioseph thanne Anon,
 "pat wele I declaren Er I hens gon ; 332
 For that I wolde with Al my myht
 In stedfast beleve to bringen the ryht.
 Thike Child that In the Chambre was,
 And to-forn the Isswede In that plas 336
 With-Owten Ony wal oper dore brekyng,
 Thus it is to thin & to oure Alther vndirstondinge ;
 It signefieth only Goddis Sone,
 That In the Maydeins wombe dide wone, 340
 Where as he In alihte, & Owt he cam
 Be his Owne Miht as God & Man ;
 And lik as he owt of pat Chambre isswed to fore þe,
 So dide he owt of the virgenite, 344
 And neuere hire Maidenhot was put Away,
 Nether to-forn ne After, As I the say."
 "Thanne telle me, Ioseph," quod the kyng tho,
 "What was that child that Into þe Chambre entred so ?"
 "Sire kyng, that Child was the holigost, 349
 On God of Mihtes Most,
 That Into that chambre Entred thanne,
 In the savacioun of Alle kynde of Manne. 352
 "There-fore sendeth the to Sein be Me
 That highe lord God pat is In Maieste,
 'That thow schost Anon putten Away
 Thike fals simylitude pat thow hast kept Mani day,
 And that thow do hem brennen Anon Riht 357
 Openly In Al the peplis siht ;

As to the room
that Mordreins
saw (p. 67),

and the Child
who came into it
without breaking
door or wall,

this meant
Christ,

who came out of
the Virgin
without breaking
her maidenhead
(see p. 68).

"Now, says God
to thee,
Mordreins,

burn that false
Image

That semblawnce that so longe þou hast had In kepinge, that thou hast so long kept and
 Thow Schalt it don brenne Ouer Alle thinge.' 360

Where thow hast don fowl dedly Synne, sinned with.

In the pointes that thow hast Trespaced Inne,
 The holigost wele þat it be declared Openly,
 Thi Falsnesse And thin fowle foly, 364 Confess thy foul folly."
 That Alle the world it Mowen knowe,
 Of thi meyne, bothe hyghe and lowe."

This Semblaunce that I have spoken of here,
 Lesteneth to Me, and 3e Mown lere ; 368 In fact,

What Maner of semblaunce that worschepe he,
 3e scholen Mown¹ bothe heren and se. [¹ ? Now]

He hadde don him Mad A fair ymage
 In forme Of a woman of high parage,— 372 Mordreins had a lovely statue of a woman,

And A fairere ymage ne Mihte non ben
 Of tre ne ston I-Mad, As men Mihten sen,—
 And with hire the king lay Euery oper nyht ; which he slept with every other night,
 And thereto In Ryal Robes sche was diht, 376

And In al so Riche & worthi Aray
 As ony man Cowde devyne oper say ;
 And a chambre for hire he let Ordeyne,
 The most Merveillous that men herd of seyne, 380 and kept it in a most wonderful chamber.
 That non Man Cowde knowen the openinge,
 Nethir thentre ne Owt-Goyng.

Thanne Anon Clepid he forth Sire Nascien
 And his qwene, to-Foren him to Comen then, 384 Mordreins calls forth Nascien,
 And seide ' that he wolde hem Alle Schewe
 His fals leveng, with-Inne A threwe,
 That so longe he hadde kept And lad.'

Anon his Meyne he Comanded, & bad, 388 and bids his folk make a great fire.
 ' A gret Feer Forto Maken Anon

In his paleys, Amongis hem Echon ; '
 And whanne þat feer was brennenge briht,
 Anon he Comaunded hem Owt of his Siht 392
 And Owt of the Paleys Forto gon,

Alle his Meyne Everichon,

So that In his Compenye ne left not there
But Ioseph, & Nasciens, & his qweene in fere. 396

Mordreins takes
Joseph and
Nasciens into his
marble house,

Thanne the kyng ladde hem forth Anon
To a sotyl hows was mad of Marbre ston,
And Alle of divers Colowres it was,
Ful seteli I-wrowht In that plas, 400

And the Schettynge was Mad so previly
That non Man Miht it knowen Apertly,
With a sotil barre with-Inne I-wrowht,
That non man thentre ne knewe nowht. 404

with an iron key,

And whanne the kyng it Opene scholde,
A sotyl Ernen keye In his hond gan holde,
The wheche the Iointours he gan vnschitte,
So wel of that For-knew he itte. 408

And thus thei Entreden Everichon
There that ymage was Riht Anon,
Where that disloyalte & synne he hadde I-do
With that ymage þat In the hows was so. 412

takes out his
beautiful statue,

And that ymage Took he there Anon Ryht,
And Into that Fyr he let it to ben dyht,
And alle the Riche Robes Also

That vppon thike ymage weren I-do, 416

and throws it
and its rich robes
into the fire,

Evene thus dide he In alle mennes Siht
Thike Ymage to don brennen ful briht.

“O,” quod the kyng, “goode lord God, moche is þⁱ Miht,
That me Sendest grace nowe In thi Siht 420

My fals levenge forto Forsake,
And Only to thi servise me take !”

and there
forsakes his sin.

And there alle his Synne he forsook,
And Onlyche to goddis servise him took. 424

Thanne merveilled Alle that Meyne

[leaf 15]

What theke semblawnce myht be,
For there-offen herden they Neuere speken be-fore
Of non Man that Evere ȝit was I-bore. 428

Alle this was thorwgh Iosephes techinge,
Him self and Al his Rem In good lif to bringe,

Thorwgh the Comandement of Oure lord ;
Thus was the semblaunce brend at on word. 432

And whanne Ioseph hadde Alle this I-do,
And thiike ymage dide brenne þere Also,
And al the lond browht In good beleve,
From Sarras ward he gan to meve, 436

Joseph prepares
to leave Sarras.

And took his leve at kyng and knyht,
At Nasciens, and Of that qweene so briht.
Thanne the kyng, the qwene, & Sire Nascien,
Cowndied Ioseph A gret weye then, 440

He takes leave of
Mordreins and
Nasciens.

And Alle that weren In his Compene
Forth with Ioseph thei gonnen hem Gye,
Wheche that A gret Meine it was,
That to Iosephe Seiden In thiike plas, 444

‘That ȝif Ioseph wolde In here Compenie go,
From him departen¹ wolde they neuere mo.’
[¹ MS departen
they]

And Ioseph Resceived hem Everichon
That In his Compene gonnen to gon, 448
So As be nombre it was I-Rekened to me
Two hundred & Sevene of theke Meyne.

207 men of
Sarras go with
Joseph.

And so of the kyng his leve there he took,
And Alle the Compenie that he not forsook, 452
& Charged þe kyng, ‘holi chirche to sosteyne,

He charges
Mordreins to
keep Christ's
laws.

And Neuere to his fals levenge to tornen Ageyne ;
More-Ouer, to kepen Cristes lawes,
My techeng, And þerto Alle my sawes.’ 456

Thus departed the kyng and they tho
With wepinges, syghenges, & Manion mo ;
For hem thowghte forloren they were,
Whanne Iosephe departed from hem there, 460

Mordreins and
his people weep
at Joseph's
departing.

As ȝe scholen heren here Aftirward,
What happes & Chaunes befillen hem hard.
And whanne that Ioseph forth wente,
Into what Contre he ne wiste veramente, 464
But As be Goddis Comandement
He it Fulfilled the verayment.

CHAPTER XVIII.

Of Mordreins (or Evalach). How he has a wonderful dream, which sorely troubles him, to the distress of his queen (p. 229-32), viz. : 'that he is holding his Court in Sarras, and as he sits at meat a thunderbolt knocks the first morsel out of his mouth, and his crown off his head (p. 229) ; that a wind carries him away to a place where a lion brings him food, which a lioness carries off, till he hits her with his fist (p. 230) ; that he finds his crown, but with splendid stones in it ; that an eagle carries his nephew, Nasciens's son, to a strange region, where the people kneel to him (p. 230) ; and then a river flows out of Nasciens's son's belly, and divides into nine streams, of which the ninth is troublous and foul at its rise, clear in the middle, and glorious at the end (p. 231) ; and that a man from heaven washes in a lake, and in three of the streams that separated from the ninth' (p. 231). Sarracynte, sad at Mordreins's trouble, goes to her brother Nasciens (or Seraphe), (p. 232), and begs him to ask Mordreins a boon, that he will tell his dream. Nasciens goes to the king, and asks him (p. 233). Mordreins tells him the dream (p. 234), and says that it came for his, Mordreins's, ingratitude to Nasciens (p. 235). To have the dream interpreted, they go to the Church that Joseph establisht, and hear service, but none of the pastors can interpret it (p. 236). They return to the palace, and feel and hear and see wonderful shakings, noises, and lightnings (p. 237) ; then a horn sounds, and a voice proclaims *The Beginning of Dread* (p. 238). Mordreins and Nasciens fall swooning on their bed, and Mordreins is borne away by the Holy Ghost (p. 238).

Joseph and his
company go
forth.

Now goth forth Ioseph & his Compemye
Be Goddis Comandement Certeinlye,
But Alle here Iornes devisen I ne kan,—
It were to moche for Ony On Man—
Nethir here herebegage, ne here vyaunde ;
But nothing hem lakked, I vndirstonde.

4

We'll leave them,
and take up
King Mordreins.

Now from Ioseph A while let vs twynne
And of kyng Mordreins we Moste be-gynne,
And of the Compenie that Is in Sarras Cite,
That Ioseph there lefte of his Meyne.
Thus begynneth this storie forto telle
What Aventure king Mordreins Aftir befelle.

8

12

One night in bed

In bedde as he lay vppon A Nyht,
In his slepe was there wondirly afryht ;

- And there A gret dreme Cam him vppon,
 As after scholen 3e heren Everichon. 16 Mordreins dreams
 In this wonderful dreme riht longe he lay, a wonderful
 Til that it was ny liht of the day, dream
 And with his Eyen So sore he wepte,
 And Evere he lay & faste Slepte, 20 that makes him
 In Sighenges and In Storbelings sore, weep and sigh,
 Al Evere thus he ferde More & More ;
 So that þ^e qwene, that by him lay,
 To hire herte it was a ful gret fray ; 24 and frightens
 But Sche myhte not Enqweren for non thing his Queen,
 Of him what Amownted this Metyng, who daren't
 For sche dorste not Azens his wille ask him what
 Hym there-Offen freyne, for good ne ylle ; 28 his trouble is.
 For he was bothe feers & Crwel,
 Therefore sche ne dorste him Azen neucre a del.
 Thus Abod the kyng In this trowble Owt riht
 Til it was passed middes of the nyht ; 32
 And thanne In a softe Sleep^e fil he, [MS Sleep^e]
 For werinesse of travaille he hadde Inne be ;
 And thus In dremeng thowhte he,
 ' That he was In Sarras, þat faire Cite, 36 His dream is,
 And there In his Cowrt that was so Riche ' that he's in
 And so worthi, that non was liche, Sarras,
 To that Cowrt him thowghte comen there
 Many lordis & ladyes Of gret powere, 40 with many
 That weren Arayed & Rialy dyht,— Lords and Ladies
 So Ryal Saw he Neucre In his siht ; at his Court.
 And to Mete Seten they Alle,
 As to kyng, lordes, & ladyes, don befalle. 44
 Him thowhte At his mete þere that he sat ;
 His mowht he opened, A morsel puttyng In þere-at ;
 Him thowghte A thondir blast gan gon, At a meal,
 That Morsel owt of his hand it smot Anon ; 48 a thunder blast
 An the Crowne that was vppon his hed, knocks a bit of
 To the Erthe it Caste In that sted ; food out of his
 and throws his
 crown on the
 ground.

And whanne he stowpede the Crowne to take,
 A boistous wynd there gan to wake ; 52
 Hym thoughte he was born Into A straunge place
 A fer wey thennes, & þere was a long space.
 And ȝit him thowhte there wel More,
 That A liown & A lioness to him Comen thore ; 56
 Everi day the lyown mete to him¹ browghte,
 And the lionesse Awey it Cawhte,
 Sauf scarsly half his lyvenge
 That the liown dide him bringe. 60
 And Atte laste him thoughte Agein,
 That non lengere he wolde it soffren in sertein ;
 And with his fist smot so the lyonesse
 That sche dide him no More distresse. 64
 'Thanne him thoughte his Crowne he fond ;
 And vp he took it þere In his hond,
 And set it Aȝen vppon his hed ;
 Thus thoughte him there In that sted. 68
 But it was Chonged thanne wondirly,
 The stones of that Crowne Certainly ;
 For the stones weren so preciowse to his eye,
 That neuere non So precious stones he sye. 72
 'And whanne on his hed it was set Aȝein,
 Thanne Cam his Nevew, Nasciens sone, Certein ;
 Him thowhte that An Egle him there bar
 Ryht Fer with-Inne the Se thar ; 76
 Ful fer Into a stravnge contre
 His Nevew him thoughte þere bar he ;
 And there the Egle lefte him a-down
 Ryht fer Into a strawnge Regiown. 80
 And whanne he was there set In þat plase,
 The peple that In the Contre wase,
 To him alle they knelid a down
 In that plase Abowtes In-virown ; 84
 And whanne thus alle they hadden don,
 To him so Enclyned Everichon,

'A strong wind
carries him to
a strange place.

[¹ MS hire]
A Lion brings
him food.
A Lioness takes
half of it away,

till he punches
her.

He finds his
lost Crown,

but with far
more precious
stones in it than
before.

An eagle bears
Nasciens's son
into a far
country,

the people of
which kneel to
him.

And gret Ioie of him they made,
 And of him weren they wondir glade. 88
 'Thanne thowghte him that veraillye
 That he Sawgh with his bodilich Eye
 A gret Flood Owt of his body Gon ;
 Of wheche flood becomen there Nyne Anon, 92
 Where-Offen the viij Reveres were
 Of on clernesse, of on depthe & bred, him powghte þere ;
 But the laste flood that there was,
 Most deppest, Most Trowblest, semed In that plas ; 96
 The water was as fowl As Ony chanel,
 Riht hydows Therto, & ful stordy Ech del ;
 Thus Evene ferd it Attē the begynneng :
 But In the Middis was thanne Anothir thing, 100
 For the water Also Cler was there
 As ony preciouſe ſtones Owghere,
 Not-with-ſtanding it was boystows & ſcharpe
 As here to-Foren 3e herden Me Carpe ; 104
 And 3it In the Ende was it in A-nothir Manere,—
 3if 3e welen leſtene 3e ſcholen here ;—
 For it was More Cleer An hundred fold
 Thanne here to-fore 3e han herd me told, 108
 And More Fairere thanne In the Middes it was,
 And as ſwete to drinken In ony plas ;
 And ſo delicious it was to drinke,
 That More delicious Cowde non Man thenke ; 112
 In wheche Ende the Cowrs was ſo ſofte,
 þat there-offen was non Noiſe on lofte.
 3it more him thowghte þat he Sawgh tho
 A Fair Man that From the hevene gan go ; 116
 And as he lokede, him thowghte, An hy
 In his hondis he Sawgh the verray Crucyfi ;
 And to a lake he Gan to Gon ;
 His hondes & Feet he weech there-Inne Anon ; 120
 And thre of the floodis wheche þat were
 Departid from the Nynthe there ;

✓
Out of Nasciens's
son's body flow
9 rivers,

of which the laſt
is moſt ſoul and
noiſy at its
ſource,

clear as a gem
in its middle,

and at its mouth

100-fold clearer

than in its
midst,

and more
delicious than
can be thought.

A fair man

washes his feet
and hands in a
lake and 3 of the
other 8 ſtreams.

Into Alle thre he Entrede, wete þou wel,
Hondes, feet, and body he weesch Eche del' 124

This Avicioun & this dremenge
Sawgh the kyng In his Slepinge,
Wheche that lasted Ny to the day,
Lik As this Storye vs now doth say. 128

Mordreins wakes, Thanne A-wook this kyng Anon,
And Remembred him of these vicious Echon,
and is abasht. Where-offen Abasched ful sore he was,
Of that wonderful A[nd] merveillous Cas. 132

His Queen,
Sarracynte,
is troubl'd, And the qweene that beheeld his fare,
In hire herte hadde sche ful gret Care,
How sche Myhte Owght knowen of the lif
Why that hire lord was so thanne pensyf. 136

goes to her
brother Nasciens, Anon As sche myhte parceyven the day,
Vpe sche Ros, And to hire brother took the way,
Sore wepinge & sore Syghenge,
With gret sorwe & lawmentinge, 140
And so Cam to Nasciens hire brotheris bed,
And down be him sat In thike sted.

Anon Ryht vpe this Nasciens Rawghte,
His Soster there In his armes he Cawghte, 144
And hire A-Freynded with Al his herte,
'Why that sche hadde So manye peynes smerte.'

tells him how
Mordreins has
mournd all
night, Thanne tolde sche him of hire lord the kyng
That Al Niht hadde ben In sweche Morneng, 148
And the Cause for why sche ne wiste,
'Therefore, dere brothir, as I the tryste,

Lest he myhte falle In som dispeireng,
Now, swete dere brothir, for Ony thing 152

and asks him to
find out the
cause of it. That 3e wolden of him Enqwere
For what Cawse he hadde Al his fere,
And for Iesus love hevene kyng,
For whom we haue taken Cristeneug, 156
That 3e wolden streyht to him gon,
And a boone Axen Of hym þere Anon,

‘That he wolde graunten ȝow ȝowre Askynge,
What so Evere it be, of Alle thing,’ 160

And whanne þat he hath graunted to ȝow þat boone,
Thanne that ȝe wolden Axen him ful sone

‘Why that he Ferde So that Nyht,
& why In his sleepe he was so afryht ;’ 164

For I ne desire so sore non thing
As there Offen to haven som knoweng.”

Thanne Ros him vpe this Nasciens Anon, Nasciens goes
to Mordreins,
And to the kynges chambre gan to gon ; 168

And be that tyme he comen thedir was,
The kyng was Resen in that plas ;

And Nasciens him grette þere Anon riht,
And seide, “Sire ! as thow art bothe kyng & knyht, 172 asks him to
grant him a boon,

One bone, sire kyng, þat thow grawnte me
With-Owten lettynge Owthir Adversite.”

Thanne þe king Answerid him Agein,
“Dere brothe[r], ȝe knowen wel In Certein, 176

That nothing wheche Is In Myn bandown
That Al Redy schal been at ȝowre peticiown.”

And whanne Naciens vndirstood al this,
That be his Creawnse he wolde not Mis, 180

But fulfillen his bone Al hol & pleyn,

Thanne to him thus seide he In Certein,

‘No more for his boone wolde he Crave,
But knowliching of his pensifnesse to have ; 184 and that is,
to tell him what
his night’s
trouble was.

Why Al that Nyht he ferde tho so,

This wolde I wete Er that I go.’

And whanne the kyng herde him thus seye,

Thanne wiste he wel his qweene gan him be-wreye, 188

So that Anon Ryht to Sire Nasciens

He tolde his trowblynge with-owten Offens,

And told him clene his Aviciowun,

And of his Nevew Al & som ; 192

“But ȝit neuertheles not for than

I ne have not ȝow told how it began ;

Mordreins at
once tells his
dream to
Nasciens.

Mordreins says
his trouble has
come on him

For of this 3ifte that 3e han Axed me,
Riht ful vntrewe to 3ow have I be ; 196

For I swor to 3ow *with-Inne* þ^e viij day,

Whanne 3e token for me that iornay,

I scholde 3ow so worthily qwiten Ageyn

because he didn't
fulfil his promise
to reward
Nasciens for
his help.

Thal al 3oure baronage scholde it knowen Certein. 200

Where-offen vntrewe to 3ow I am,

And thus this pensifnesse On me it Cam.

Fortheremore, As by my qweene I lay,

I bethowghte me how Mani A day 204

That I hadde leyn In fowl sinne,

The fowlest þat Man Myhte leven Inne ;

And myn Consciense me gan to Repreve

Of myn fals levenge & Of myn beleve. 208

And as I lay thus, & me be-thowghte

3if to Ony Man I hadde behyght Owghte ;

And I ne Cowde not thenken, sauf Only to þ^e,

To whom that I haue so longe vntrewe be ; 212

This is the
cause of his
distress.

And for wheche thing is most myn hevynesse

That bringeth myn herte In al this distresse.

For there nis now no man lyvenge

That I am so moche bownden to In Alle thinge, 216

[leaf 16]

Ne that so moche that I haue trespaced vnto,

As to 3owre persone now that I have I-do.

And what this vntrowthe it is to mene,

I schal 3ow tellen ful wel & Clene. 220

It is ful trewe, As 3e don vndirstonde,

Whanne I was discomfyt be myn Enemyes honde

At Tarabel,

At Tarabel, As 3e wel knowe,

Where as 3e Comen *with-Inne* A throwe 224

A3ens Myn Enemyes to socowren there,

Of whom þat I hadde Riht gret Fere,

at Castle Comes,

Whanne to the Castel of Come þat I was gon,—

That tyme Oþer Socour hadde I non ;— 228

Nasciens helpt
him,

Thanne Comen 3e prekyng *with* 3owre Meyne

In Socowringe, fortheringe, & helpinge of me ;

Thanne bchyghte I 3ow tho In Certein,		and he promist
' That 3if euere to Sarras I Myhte Rekeueren Agein	232	
In worschepe & In prosperite ;		
With-Innen .viij. dayes aftir Certeinle,		to reward him
I scholde 3ow so worthily Gwerdone thanne,		generously
That bettere gwerdone nas neuere Manne ;'	236	within 8 days.
Where-often the schame is Fallen On Me		
Only, Sire, & not vppon the.		But he, Mor-
And for Cawse of this grete thowght,		dreins, didn't do
Into this Avicioun thus was I browght,	240	so.
As I have told 3ow, bothe Croke & Roote ;		
But the signefiawnce, how to knowen, I ne woote ;		Hence his
Now sethen that Ioseph is hennes gon,		troubous Dream,
Man me to declaren now know I non ;	244	
For, And he were here now present,		which he knows
He cowde me declaren Al the hole Entent ;"		not how to get
And for this Cause was he in gret thowht,		interpreted.
To what Ende this viciown scholde be browht.	248	
And thanne be-spak tho Sire Nasciens,		
That thike tyme was In the kynges presens,		Nasciens says
" For, sire, this viciown May Signefie		Mordreins's
That 3e scholen In-to Anothir Seignorie ;	252	Dream may
But 3e neten whanne, ne what day,		betoken his being
That this sodeynly behappen 3ow May.		carried away,
For, lik As 3e han chonged 3oure lif,		
So scholen 3e 3owre Regne with-owten strif ;	256	
For Every Evel wil & wikked Cownsaille,		
Eche man Owghte Forsaken Sawn faille ,		
And Ellis diden we Contrariouly		
To Owre newe feith ful Sekerly,	260	
Into hos Creaunse we han vs bownde		
Bothe body and Sowle In this stownde.		
Where-fore, As of 3oure Aviciown, now semeth me,		tho' this may
To non Evel may it torne In non degre.	264	lead to no harm.
But I rede 3ow that 3e now do,		
Counseil Of holy Chirche to Clepen 3ow to,		

Mordreins had
better take
counsel of
Holy Church.

Wheche that Ioseph left In his stede,
Good Counseil there-Offen ȝow now to hede. 268
For ȝe knowen wel be vndirstondyng,
That Ioseph Comanded ȝow Ouer Alle thing
' Holy Chirche to kepen an Susteyne,
And In Every nede to hem scholde ȝe Compleyne, 272
That Nedy were to sowle oper to body ;'
Thus Comanded he ȝow, ȝe weten wel sothly."

He and Nasciens

And whanne Nasciens this wordis had seid þ°,
Anon bothe to-Gederis thanne gonnen they go 276
To the paleys Anon Of Spiritwelte—
As to-forn Rehersid han ȝe herd Me—
That Enstablysch & Ordeyned weren Echone,
Holy Goddis Servise there-Inne to done ; 280

go and hear
the Christian
Service and Mass.

So that there herden they goddis Servise,
And Afterward that Glorious Sacrifise,
As Ioseph hem Comaunded before,
In what maner to Swen Cristes lore, 284
And Every day for the More part Comowned to be ;
Thus Comanded Ioseph tho Certeynle.

And whanne this Servise was Al I-don,
To-forn him he Comanded to Comen Anon 288

Mordreins tells
the Church-pro-
vosts his dream,

Alle the provostis of holy Chirche,
And of hem took Counseil how he scholde wirche,
And told hem Clerly Al his Avicioun,
How that he dremede, Al and som. 292

but none of them
can explain it.

But Of hem was there not On tho
That theke Avisiown Cowde him vndo ;
For they Seyden him Certainly,
' That there ne Cowde non Man but God Only 296

That Avicioon to declaren In Ony place,
Sawfe Only God thorgh his grete grace.'
And whanne the kyng & Nasciens herden of this,
Anon thens they wenten with Owten Mys. 300

Thanne wente the kyng & Nasciens forth bothe
More hevvere thanne Er they weren forsothe,

And [seide] that neuere In Ese they scholde bene
 Tyl here-Offen they hadden vndirstonding clene ; 304
 And thus pensif to the paleys Azen gonne they gone,
 They two togederis, right Alle alone ;
 And there they Rested hem bothe that stownde
 To-Gederis On A Cowche vppon the grownde, 308
 And non More Feleschepe but they two.

Mordreins and
 Nasciens go back,
 pensive, to Sarra's
 Palace.

Thanne felten they Anon Merveilles Mo,
 How that Al the paleys Clene Alto-schook,
 Sawfe þ^e Sovereyn vowtis, As they Gonne look ; 312
 And thanne loked they furthermore ;

Then begin
 Marvels.

Hem thoughte Al to-scheverid it was thore.
 And In Every Chene hem thoughte they sye
 Ful of brenneng brondis ful wittirlye. 316

The Palace
 quakes ;

In every chink
 burning brands
 appear ;

Thanne so hydows A noise there be-gan,
 As it was semeng to hem bothe than
 That the Endeng of þ^e world hadde be come,
 And that it hadde ben the day of dome ; 320
 So that Alle the wyndowes & walles to-brook,
 So Merveillously tho this Noise Ontook.

a hideous noise
 is heard,

as if Doomsday
 had come ;

Also hem thoughte the paleis schold han down falle,
 And there Sonken Into the Ottrest walle. 324

And Amongs Alle this Merveillous thing,
 There Cam On hem the wondrest dirkeneng,
 That hem thoughte here sighte was gon Certein,
 And that it neuere to Recouerin Ageyn. 328

and the
 wondrest
 darkness falls
 over them.

And non Men Of that Cite Certainly
 Theke Merveilles sien, neþer herden, but they
 That with-Inne the paleis were ;

But only within
 the Palace.

And herden they, ne sien, no more there 332
 But Onliche Of that gret thondringe,
 Where-Offen they hadden gret Merveillenge.

And Othir thinges syen they nowht ;
 But, As hem semede In here thowht, 336
 A fewe sparkelis At the Openynge
 Of the Paleys wyndowes, they Syen Comenge ;

And ȝit they Abaschten ful sore of this,
 What it Myhte Amow[n]ten, with-Owten Mis. 340

Mordreins and
 Nasciens hear
 a tremendous
 blast of a Horn,

And As the kyng & Nasciens lien In this trawunce,
 ȝit herden they A more wondirful Chawnce.
 Hem thowghte they herde the Sown of An horn
 That neuere they herden there befor; 344

And the sown was so wondirful & so hy,
 That ouer al the world they supposed trewly
 The Noise Of that horn myht hauen ben herde,
 So wondirfully that noise tho þere Ferde. 348

and a voice cries

"Here is the
 Beginning of
 Dread."

They fall flat
 down,

Thanne Anon A vois there Gan to Crie,
 "Here is begynneng of drede Certainlye."
 And whanne this Nois they herde thus seyn,
 Evene plat A down they fillen ful pleyn, 352
 Lik bothe dede As they hadde þere been;
 No lif In hem non Mihte Seen.

Thanne was the prophecie fulfild tho
 That be Olde dayes was knowen to Mo, 356
 Wheche þat seith, 'Two scholen liggen In a bed,
 On be taken, þ^e toper leven stille In that sted.'

and Mordreins
 is borne-off 17
 days' journey
 out of his bed.

Thus sone the kyng Owt of his bed was bore
 Seventene Iornes, be Goddis Myht thore. 360
 And it was wei the thridde Oure of the day
 Whanne to the kyng was Al this Affray;
 And whanne the holy gost hym left ful sone,
 It was the hy Owre Of None. 364

But of him talketh now non lenger this storie;
 But to the qweene & Nascien Mosten we hye,
 That bothe weren beleft In sarras,
 As woful peple In that same plas. 368

CHAPTER XIX.

Nasciens (formerly Seraphe) lies swooning in bed. His sister, Queen Sarracynte, on coming back to the palace from seeing a Church that is building for the Virgin, finds all the attendants aswoon (p. 239). In the chamber she sees Nasciens weeping, and asks him why, and where her husband Mordreius (or Evalach) has gone. She swoons (p. 240), and mourns. Nasciens assures her that Mordreius is safe (p. 242). The barons consult about Mordreius's absence (p. 242-3). Calafier, a traitor, suggests that Nasciens kill him (p. 243). The others adopt this notion; go to Nasciens, question him (p. 243), and then cast him into prison (p. 244). The queen is greatly grieved, but cannot help her brother (p. 245); who holds to his faith, and will not reproach God, but asks mercy for his sins (p. 245-6).

Lo thus tellith this Story now here,
 How Nasciens And the kyng, In A bed they were,
 And how that the kyng was born Away,
 And stille In Swowneng this Nasciens lay ;
 And swich A Moreyne As In that paleis was,
 Was Neuere Sein In non plas ;
 And In the Cite Was herd no More
 But the thondir & þ^e sown of the trompe thore. 8

While Mordreius
 is borne away,
 4 Nasciens lies
 swooning.

Thanne it happed In this Mene tyme—
 The tyde Of þ^e day Was Owr Of pryme—
 That the qwene gan forto goon,
 A faire Chirche Werk to beholden Anon, 12
 That In Worschepe Of Oure lady begonnen was there ;
 And that chirche to sen wente sche In this Manere.
 And whanne thorwgh that paleys sche gan to goon,
 A wondirful Syhte Sawgh sche þere Anon,— 16
 Alle the Scriawntes lyen there plat adown
 Ful dedlich & pale Al In virown ;
 And sche wende On Slepe þat alle hadde ben tho,
 So that Furthermore sche gan to Go ; 20
 Thanne Fonde sche Alle the knyhtes & Sqwiere,
 In that Same Manere they lyen tho there.
 Thanne Merveilled the qwene mochel of this,
 What it scholde Amownten with-Owten Mis ; 24

Queen Sarracynte
 comes back from
 seeing a church,

and finds all the
 servants flat on
 the floor,

and knights and
 squires so too.

- The Queen calls
the men,

but they are
dumbfounded.
- Anon Somme of hem sche gan to Calle,
But thei mihten neþer heren ne sen, so gan it fal,
For nethir hadden þei wit ne Memorye
Of non worldly thing thanne Certeynlye. 28
And whanne sche say, that not sche Myhte
Of hem nethir haven word ne syhte,
Thanne with A gret Cowrs torned sche Anon,
And to the kynges Chambre gan to gon. 32
And whanne sche was Inne Atte Chambre dore,
There, Merveylles Gan sche beholden More ;
and sees Nasciens Sche beheld hire brother sire Nascien
Sat In his bed wepinge than, 36
Owt of wheche bed Mordreins the kyng
Was vpe lefte with Owten lesing ;
moaning. And þere Nasciens Made gret sorwe & Mone,
As him thowhte nedis he most done 40
For the Noise and þ^e voys that he herde,
That he ne wiste In what maner it Ferde.
And whanne the qweene þis began beholde,
Her heart grows
cold; Anon hire herte gan wexen Colde ; 44
And sore tremeling & qwakyng than,
To sire Nasciens bed Anon sche Ran,
And wend that som wikked Sperit be chawnse
Hadd hem put Owt Of here Ryhtful Creauce ; 48
And to hire brother sche Ran In haste,
And him Embracen sche gan ful faste,
& the Cawse of him Axede, why it was
That he So wepe there In that plas. 52
Thanne gan he wepe wondirly Sore,
Fastere and hardere than he dide before.
she cries aloud, Thanne þ^e qweene gan lowde to Crye
With a lowd vois ful petowslye, 56
and falls swoon-
ing to the earth. And Swowneng to the Erthe fyl sche there.
Thanne sire Nasciens Gan hire to Chere,
And brased hire In his Armes two,
And hire there kyste & Cherede tho . 60

“ A, swete soster !” he gan to Say,

“ What may ȝow be to Maken this fray ?”

And whanne sche Aros Of hire Swowneng ;

Thanne Axede sche of þat Merveilleng ;

With Sorewful herte & hevy Chere

Sche gan Axen where hire lord were.

Sarracynte
revives,

64

and asks where
her lord,
Mordreins, is.

And whanne Nasciens this vndirstood,

Ful Clene thanne Nasciens Chonged his mood,

That he ne Mihte non word tho speke,

So him thowhte his herte wolde breke ;

As faste the water Ran from his Eeyen Adown,

As it hadde ben pored vpon his Crown.

68

Nasciens can
only weep.

72

Whanne the qweene Say him so taken vpon,

Sche Axede what he hadde with hire lord doon ;

Thanne gan sche forto Swownen ageyn

In that place there Certein Certein,

And wende Owt of hire wit sche scholde han gon,

Swich Sorwe sche Made, & so gret Mon.

Whanne Of hire Swowneng sche A-wook,

Sche qwaked, sche trembled, sche wepe, sche schook, 80

And with a deolful vois sche gan to Crye,

“ Swete Brother Nasciens !” Certeinlye

Evene thus As A wood woman

In this Gyse took sche vpon,

And euere Aftir hire lord gan to Crie

With deolful vois, & wonderli hye.

Sarracynte
swoons again,

76

but recovers,

84

and cries after
King Mordreins.

And whanne Nasciens hire tolde Al the verite,

Thanne weping & morneng myhten men þere se,

And how the kyng from him was taken there,

And forth born, & In what Manere ;

But Into what place þat he was I-bore,

Nasciens ne Cowde not tellen there.

Whanne Nasciens this word hadde I-seyd,

Thanne was there manie A deolful breid,

And Owthes & Cry was In that halle,

That bothe Men & women In swowneng gonne falle. 96

Nasciens tells
her how the
King was
carried off.

88

A great cry
is raised.

92

And swich Sorwe þ^e qweene there Made,
That Erthly thing myhte hire non Glade.

Nasciens comforts
Sarracynte,

Thanne Cam Nasciens to hire Agein,
And In his Armes he hire embraced ful pleyn, 100
And hire Comforted In this degre,

[leaf 17]
and assures her

“ Now, goode dere Sister, lesteneth to Me ;
The kyng he is bothe Sawf & Sownde
As we ben here In this Stownde, 104

Mordreins is
safe and sound,

And bothen heyl In Sowle and In body,
I Sey ȝow, Sostir, now, Certeynly.
This knowe I wel be that tydyng
That the voys to vs gan bringe.” 108

because it was
Christ's Mes-
senger who spoke
to them.

Thanne Axede Sche Nasciens *with-Owten* lak,
‘ Ho it myhte be that to him tho spak.’
Thanne Nasciens hire Answerid Ageyn,
And seide it was Cristes Messenger Certain. 112
So gret Sorwe & Mone Made þ^e qweene,
That for non Erthly man Seced myhte bene.

Thus sone this tydinge Gan forto springe
Ouer Al the Contre *with-Owten* lettyng, 116
How that the kyng thus was I-lore,
And how sodeynly he was A-Wey I-bore.

Mordreins's
Barons consult
about the King's
disappearance.

Thanne the baronage to-gederis Comen Anon,
And of this Conseilleden what they myht don, 120
And how the kyng Away thus Scholde fare;
Where-Offen they hadde ful gret Care.

A cursed knight,
Sir Calaphere,

So Amonges Alle Othere there was On
That longe *with* the kyng hadde Igon,— 124

A malicious knyht In Alle Manere,
His name Was clepid Sire Calaphere—
For he was so Crwel, & so Felowns,
So fals, so Cvrsid, so wikked of Condiciouns, 128

That in dedly herte ne Myhte Synke
So moche Tretorye forto thenke,
As that Cursed Calaphere
In his herte Imagyned there : 132

For there he seide ful Openlye tho,

‘That be treson Nasciens the king dide slo,
For he wolde hauen þ^e Rem In gouerninge,’—

This was Openly his talkynge—

136

says Nasciens
killd Mordreine
to get his
kingdom.

‘For In that place weren there no Mo
Sauf Only the kyng & sire Nasciens tho ;

How myht it thanne Otherwise be,

But that Sire Nasciens dide him sle ?’

140

Thanne Answerid the baronage Aȝen,

‘That it is ful lyk thus forto ben.’

Thanne taken they here Conseyl Anon,

That Into Strong warde he scholde be don,

144

They consult to
put Nasciens in
prison,

Til that they knewen In word & dede tho

Whethir the kyng lyvede, oþer how it myhte go.

And to this Conseil thanne Everychon

Sworen alle to holden there Anon ;

148

and swear they’ll
do it.

And thus Of Nasciens demed they there,

That þ^e kyng hadde Mordred, but þei niste where.

And thus to Cowrt they Comen Anon,

Alle these barowns Everichon,

152

The Barons
go to Nasciens
and the Queen

And fownden Sire Nasciens & the qweene

Makenge gret sorwe Al bedene,

That Neuere Man that was lyvenge

Herde neuere half so moche weymentinge ;

156

And this was the thridde day

Aftr the kyng was Ravischt Away.

the 3rd day after
Mordreins was
carrid off,

Thanne thus to þ^e qweene gonnen they gone,

And of this Aventure Enqwerid Anone.

160

Thanne Anon Nasciens gan forto telle

Alle the Mater, how it tho befelle ;

Bothe lik as he hadde herd & sein,

He gan hem tellen In Certein ;

164

And Also of the kynges Swevenynge,

What he Mette In his dremenge.

Thus to Nasciens they weren Enqweringe,

& of Al thing he ȝaf hem Answeringe,

168

and question
Nasciens.

And seide to hem ful Sekerliche tho,
 'That In the Chambre Neren but they two
 Whanne this Chaunce there gan to falle ;'
 And thus he tolde Amongs hem Alle. 172

The Barons seize
 Nasciens,

Thanne Anon there they him tooke,
 And Grevously On him gonnen to loke.
 And sire Nasciens hem Axede tho,
 'Why with him they Ferden so.' 176

and cast him
 into prison,

Thanne they Answerede, & forth him ladde,
 'That suspencion to him Of the kyng they hadde.'
 And thus In preson thanne they him Caste,
 & Sesid Alle his londis Atte laste. 180

Thanne senten they Abowtes here & there,
 To don seken the kyng Every Where.

by the counsel
 of Calaphere,

Thus Nasciens In preson suffrede mani hard schowr,
 Be conceil of Calapher, þat fals Tretowr.— 184

This Calafere made good semblaunce
 As a man Of good Creawnce,
 But fals he was In dede & thowght,
 For Cristene manne was he nowht ; 188

who hated all
 Christians.

For whanne Cristened he schold han be,
 Ful faste Awey he gan to fle,
 For he ne hateth non Creature
 So moche As Cristene, I the Enswre ;— 192

So that he Cam to þ^e barouns Agein,
 And hem thus Conceilled In Certein,
 'That Into the tyme that they myhten knowe
 Begynneng And Endeng Vppon A rowe, 196

Nasciens In presown scholde Abyde :'
 Swich Conseil ȝaf that tretour this tyde.
 And thus be the Counseil Of fals Calaphere,
 Nasciens In presown kepten thei there, 200
 That him & his londis bothe, they hadde
 In here Award, bothe good & badde.

And whanne þ^e qweene beheeld Al this,
 ȝhe thowhte In hire herte it wente Amys, 204

That hire lord thus was Agon,		Sarracynte
And þerto hire broþer In presoun don.		grieves greatly,
It is non nede to tellen the Mone		
That þ ^e qweene þere made ful sone,	208	
For there nas non Erthly thing—		
Aftir hire lord that was the kyng—		
That so moche was In hire herte,		
As of hire brothir his peynes smerte.	212	
Ful fain wolde thanne this gode qwene,		
That hire brothir Owt Of preson hadde bene ;		
But sche was tho A lone womman,		but cannot help
And ful litel Reed of this sche kan ;	216	her brother
To stryven Azens hire Baronye,		Nasciens.
Sche ne hadde non strengthe Certeinlie.		
And Evere was Nasciens In preson strong,		Nasciens is
And tempted he was with the devel Among	220	tempted by
Forto forsaken there his trewe Creawnse ;		the Devil,
But he ne wolde, for non Maner Of Chawnse,		but will not
Forsaken his god for non peyne ;		forsake God.
But Euere to his God he gan Compleyne,	224	
And Cride Merci For his grete Synne,		He asks mercy
Of þ ^e wikkednesse that he hadde lyved Inne :		for his sins,
“ For moche more thanne this deservid I have ;		
Where-fore, goode lord Iesus, thow me save !	228	
For A gret Fool trewly I was,		and says
Thy secrees to sen In that holy plas,		he was a great
Wich that non Man scholde han seyn there,		fool to try to
But ȝif Clene Of Synne I-clensid he were ;	232	pry into the
And so, goode lord, ne was not I ;		secrets of the
Where-fore, Iesus, I crie the Mercy !”		Holy Grail.
And in this holy Entenciown		
Stille belefte Nascien In presoun,	236	
In gret Angwisch & gret Anoye,		
Thus lyvede Nasciens, As I ȝow seye ;		
Bothe be nyht and Ek be day		
In this Angwisch thus Nasciens lay ;	240	

And Evere Cried God Of Mercy
That he hadde leved so Folily.

The Story leaves
Nasciens,
and turns to King
Mordreins.

And now torneth this Storie Ageyn
To kyng Mordreins now In Certein,
The wheche lest þat he ded hadde be ;
And thus is he In A Roch with-Inne the se.

244

CHAPTER XX.

The description and history of the Island to which King Mordreins was carrid; and herein of the Emperor Pompey's daring deeds. How the Isle was on the way from Scotland and Ireland to Babylon; and Wales and Spain could be seen from it (p. 247); and how it was all bare rock, and was calld *The Roche Perilous* (p. 248); and on it was formerly a house built by a pirate, Fowcaira, who enticed ships ashore, and destroyd them and their crews (p. 248-9); till Pompey heard of him, and prepar'd a ship (p. 249); and attackt him (p. 250). The account of the fight¹ (p. 250-5);—how the pirates let down a quarter of a ship on Pompey's knights (p. 251); and the attack is put off (p. 252). Pompey then determines to light a fire at the foot of the rock and burn them out (p. 252). The pirates try to put the fire out, but can't, and the knights kill four of them (p. 253); the rest nearly succeed in extinguishing the fire, but Pompey drives them back and kills five of them (p. 254). He is then attackt and swoons, but is rescued. Fowcairs is taken (p. 254); his men are thrown into the sea, and then he too (p. 255). How Pompey did a still more daring deed, stabld his horses in the Temple at Jerusalem (p. 255); and how he was rebukt by Peter for it (p. 255).

Mordreins is on
a Rock in the
sea,

Now here be-gynneth kyng Mordreins Storie,
that vppon a Roche In the se is Certainlye ;
that Owt of his Regiown xvii. Iornees was,
With-Inne the se In A perilous plas.

4

put there by the
Holy Ghost.

Abowtes the Owr of Noon it was tho
whanne the holigoost In þat Roche put him tho ;
And there the holigost Schewed him thanne
Al so mochel richesse as evere Sawgh Manne ;

8

¹ The French account for lines 244-334 differs considerably from the English one : it gives more detail and incidents.

- And whanne vppon this Roche he was alyht,
 In his herte he was wondirly Afryght.
 Whanne Abowtes vppon the Roche he lookede tho,
 And beheld how Into A straunge Contre he was I-do,
 Where-Offen he thowghte tho In his herte 13
 Neuere that deseisse forto Asterte ;
 And there-fore but litel wondir it were
 Thowgh Sore Abasched were he there, 16
 For 3it hadde he non ful knoweng
 That In the paleys he hadde of his swevenyng ;
 And Evere he Merveilled In his¹ thowht [1 MS this]
 How that he thedir was tho browht, 20
 And In him Self hadde gret Merveillinge
 Ho that thedir dide him tho bringe.
 And thus longe he gan to beholde,
 That Al his herte gan wexen Colde, 24
 For non thing he ne Sawh abowtes hym
 But the wilde Se, bothe Stowt & Grym,
 And no more lond there ne was
 Thanne pere the Roche stood In that spas. 28
- This Roche stont A-Middes the se,
 Al this Storie now telleth to Me,
 Evene from Scotlond the Ryhte weye
 Into Babiloyne, As I the Seye, 32
 And from Erlond the weye Also
 Streyht to babyloyne it doth go.
 And So hygh the Roche is there,
 That Ouer the Se I[s] sein Every where ; 36
 And to Wales there Mihte he se,
 And Into Spayne Into that partee ;
 So hygh is the Roche In that stounde
 That kyng Mordreins there hap I-fownde, 40
 For it is On of the most heyest plase
 That In Ony Se Evere 3it sein wase ;
 And this yl So wastful Is,
 That of non Maner viaunde there-Inne pere nys, 44

Mordreins is
 terrified when
 he is set on the
 Rock.

His heart grows
 cold at seeing
 nothing but the
 wild sea round
 him.

The Rock stands
 between Scotland,
 Ireland, and
 Babylon.

From it you
 can see into
 Wales and Spain,

so high is it.

But it is all
 waste ;

	Ne non Erthe that is Mevable,	
all pure rock,	But Al Clene Roche hard & stable ;	
	Except þ ^e space Of A mannes hond,	
and no arable land.	In þat place Is there non Erable lond ;	48
	And Elles Into the harde Se,	
	Clenë Roche As it May be.	
It is calld	And for that Roche Is so perilows,	
	So hygh, so straunge, & so Merveillous,	52
<i>The Rock Perilous.</i>	That "the Roche perilows" is the Name,	
	For it is of So perilous A fame.	
Formerly a sea-thief,	Vppon wheche roche sumtyme was diht	
	A Certein habitacle with gret Miht,	56
	That A lerrers of the Se hyt Made, ¹	
Fowcairs,	And Fowcairs to his name he hade.	
	This lerrers was of so passing Mesure,	
	And of so gret strengthe, I the Ensure,	60
	That non Man his gretnesse Cowde discrie,	
	Ne his strengthe to haven In Memorie ;	
	So that In this Roche, for certein,	
built there a big house that	His habitacle he made ful pleyn ;	64
	That So with Verray strengthe & Myht,	
	In that Roche his hows gan he dyht ;	
held 20 men ;	A large hostel for twenty Men,	
	Thus he gan Areyened than ;	68
	But In that Roche lay not he,	
but they livd in a galley on the sea,	But In A galeye In the Se,—	
	He, & hise felawes Also,—	
and were pirates.	Vppon the Se felonie to do.	72
	And Oper whiles In Certein ²	
They'd light a great fire on the Rock	Vppon that Roche they wolden ful plein,	
	A ful gret feer wolden they make,	
	Here pray there-with forto take ;	76

¹ Et si li frema vns leres de mer qui estoit apieles foucaires.—A. French 'Lerre : m. A theefe.'—Cotgrave.

² Et quant il faisoit la nuit bien obscur, si metoient sur la roche .i. grant brandon du fu ardant.—A.

So that it semede to Ony Marchawnt		to tempt mer-
That thekë plas dide Owht hawnt,		chantmen there.
That Som Resteng place it hadde be ;		
But here distroction it was, As 3e mown Se ;	80	
For Azens that Roch they hurtelid so sore,		The ships got
That Alle to-borsten weren they thore ;		dasht to pieces,
Thanne Owt of here galeyces gonne they go—		
These thevis that this falshed hadden do,—	84	and the sea-
And tooken bothe pere Man & good		thieves plunderd
That persched was there In theke flood :		the cargo,
And In this Manere distroied this lerrers		
Mani A Marchaunt & Mariners.	88	while the men
		drownd.
Thanne be-fil A wondir Cas,		
That On, Grete Pompees, that Emperour was		Then Pompey,
Of Romeyns, As happed that day,		Emperor of the
Of Alle these Merveilles herde he say,	92	Romans,
As Owt of grece he seilede tho,		
Toward Cecyle he gan to go.		sailing from
And thus As he seilled Abowte,		Greece
And took many Garisouns, bothe strong & stowte,	96	
That Abowtes be the Se stoode		
In Ony place be þ ^e salt Floode ;		
Thus Cam he toward babyloyne,		towards Babylon
And thidirward of this thef herde he seyne.	100	
Thanne seide this pompee with-Owten faille,		resolved to attack
‘That theke strong theef 3e scholen asaille.’		Fowcairs.
And thus to his peple gan he Seyn,		
“We scholen him Asayen In Certeyn.”	104	
Anon there Redily dide he dyhte		So he fitted out
A riht strong galeie, & Of gret Myhte,		a good galley,
And put it ful of good vitaille,		
And Of goode knyhtes, that thef to Asaille.	108	
Anon whanne this was Redely dyht,		
The Se he took Anon there Riht.		
And fowrty goode knyhtes be ¹ ordeyned there,	[? he]	took 40 knights
And twenty grete grapelis of Erne pere were,	112	and 20 iron
		grappling,

- The Galeyes to the Schipe forto holde,—
 Of yrne weren Mad bothe strong & holde ;—
 and saild to the
 Rock.
 And thus they gonnen to seylen Anon
 As faste to the Roche as they myhte gon, 116
 Bothe be day & Eke be Nyht,
 [leaf 18] Tyl of a hard roche they hadden a syght.
 And whanne the Roche they gonne to Aspie,
 It to Aprochen they Seiled ful Nye ; 120
 And whanne faste by they weren gon,
 There they
 cast anchor.
 Heren Ancres they Casten þere Anon,
 Forto Abyden there that Nyht,
 Til of the Roche they myhte han better Syht. 124
 And whanne þ° Nyht was wel Apast,
 To-ward the Roche they Comen In hast ;
 As Ny As a man Mihte Casten A ston,
 Thus Ny to the Roche Gonne they gon. 128
 And whanne these thevis gonnen Aspie,
 Redeliche they Raped hem, & In hye.
 Their Captain
 wouldn't go
 where the fire
 was lighted ;
 But þ° maister Mariner that was with pompee,
 Of that Roch knew Al the Sotelte ; 132
 And þere As the feer the thevis gonne Make,
 That partie of the Roche wolde he not take,
 but on another
 side.
 But be Anothir side they wente,
 þere As they fownden presente 136
 A strong galeye, that there lay
 Be-twene þ° Roch & hem, þ° sothe to say ;
 Then, a pirate
 galley attackt
 them,
 And they Comen with so gret A wille
 That there mani men gonnen to spille, 140
 And fillen down Into þ° Se,
 Of Men & good, ful gret plente.
 Thanne they that In þ° toþere galeyes were,
 Wenden the grete schipe hadde persched þere ; 144
 So was there tho A ful hard stowr
 Betwene these Felowns and the Emperour.
 And wanne they sien it gan so to go,
 The Emperour to withstonde non power hadden tho,

but Pompey's
 ship drove it
 back to the
 Rock.

Be litel and litel they Gonne to gon, 149
 Til that þ^r Roche they Entred Anon.

And whanne pompee gan this to Aspie, 152
 Ful lowde he gan hem to discrye, Pompey vowe vengeance on the Pirates.

And swoor that he wolde don his Miht,
 Of tho theves to ben Avenged Ariht.
 And whanne the thevis this vndirstood,
 Non lengere there they ne Abood, 156

But to the heithe of the Roche Sekerlye,
 Ful faste these thevis gonnen hem hye ;
 And After hem xxx knyhtes goode,

That departed Owt of that floode ; 160
 So with-Owten, thritty there were,
 And with-Inne, xix theves In fere ;

For alle the Remnaunt of þese theves tho
 Weren slayn, And In-to the Se I-do. 164

And whanne this Sawt began to gynne,
 These theves wrowhten A corsid gynne ;
 They Rolled down I that plas

A qwarter Of a galeye þat broken was, 168
 That hevy & boistous it was to be-holde ;
 And down it Cam with strengthe manifolde,

And fil Anon down Into the Se,
 Where-with xi. of Pompees knyhtes slow he, 172
 Where-offen pompee hadde so gret Care, and kild 11 of Pompey's Knights.

Anon him Self to the Roche gan fare,
 And swoor 'that he hadde levere to dye,
 But avenged he Were there Otterlye, 176
 That there so falsly hadde slain his knyhtes
 At thike same tyme with here fyhtes.'

Thanne On of his knythes there Anon, Another Knight
 That say In what peryl that he wolde gon, 180
 And Conseilled him "forto Abyde
 Til it were more to the day tyde,

And I schal 3ow Certefien Everidel
 How On these theves to ben Avenged wel ; 184

advis'd him to put off his attack.

Thanne scholen 3e non men lese,
 Ne putten 3owre self Into non gret deseisse."
 Thanne Pompee Axede him Anon,
 In What Manere that it Mihte gon. 188

"Sire, of this sawt 3e scholen A while reste ;
 I hope it schal be for 3oure beste."

[? he] But Evere they¹ maden sorwe & wo,
 For hise goode knyhtes weren slayn so. 192

Pompey was
 asham'd to lose
 so many knights. He forto lesen so mani goode knihtes
 For A fewe theves In tho fyhtes,
 Ful gret schame to him he thowhte it was,
 His knyhtes so to lesen In theke Cas. 196

Next morning And On the Morwe whanne it was day lyht,
 And Pompee of that Roch hadde A syht,
 So strong A thing say he neuere non
 As thike Roche that he loked vppon ; 200

'And non wondir it hadde ben,' seide he Anon,
 'Thowgh his knyhtes hadde ben slayn Echon.'

he consulted
 his Knights. Thanne of his knyhtes he Axede Counsaile,
 3if to that Roche they Cowden Owght Availle ; 204
 But non Of hem that was there

Cowde him Counseillen In non Manere ;
 For they seiden to him Certainle
 But 3if be Enfamyne it² wolde not be.³ 208

[² MS in] Whanne þ^e kyng of hem hadde non Oþer chere,
 He be-thowghte him In Another Manere,
 That hem he wolde distroyen Anon
 Be Angwisch Of fyr þere Euerychon. 212

But Pompey
 had a great
 fire lighted, Anon A gret fere he let there dyhte
 Of Olde schepes And Galeyes, þat brenden so bryhte,
 That At theke Roche persched hadde been,
 As all the peple there Myhte it seen ; 216

to smoke the
 Pirates out of
 their cave, So that this feer there brende so longe tho,
 That Alle the smolder Into þat kave gan go ;

³ Car il ne quidoient pas ke ele peust estre prise sans
 afamer.—A.

For that feer to stawnchen hadden they non miht,
But Euere this feer brende ful lyht. 220

And they benethe gonne hem defende
With Arwes & stones that they gonnen vp sende ;
And they Aboven defended hem thore
With speris & cleyves wondirly Sore. 224

while his men
shot at them.

And whanne this feer gan brennen so briht,
The thevis taken fresch water Anon riht—
Where-Offen they hadden Som plente tho—
And In-to that Feer they gonnen it do ; 228

The Pirates
threw water on
the fire.

Thanne Alle the smoke & þ^e flawme, I þ^e plyht,
Into that Cave wente there Anon Ryht,
And they benethe schetten ful sore,
And stones vp threw with Engynes thore, 232
So that they slown fowre of the felowns
That hadden don sweche distroctiouns.

This made the
smoke in their
cave worse.

And whanne these thevis Syen this,
Azen to þ^e Cave þey wenten with-Owten Mys ; 236
But þere weren they not wel at Ese,
So Evel this Feer it dide hem plese.

Pompey's men
then slew four
Thieves.

And whanne they seyen it Miht not be,
Alle Anon Owt of that kave gonnen they fle, 240
And with Alle here myht And strengthe ther
They purposed to stawnchen this feer.

The rest came
out of the Cave
to put the fire
out,

And thanne these knyhtes to hem Ronne,
And there sore begeringe they begonne ;¹ 244
And the Felowns hem defendid sore,
As they that Maymed & Greved wore.

And whanne this pompee gan this beholde,
For deol his herte gan wexen ful Colde ; 248
And to that Rooch he hentred Anon,
To-ward þ^e feer, As faste As he Cowde Gon.
Anon Azen to the Cave they gonnen to Ronne,
For non lengere nolden they blynne ; 252

but Pompey

drove them
back into it.

¹ Et li chiualer lor laissent courre : si se combatoint moult durement a aus.—A.

And Pompe After hem tho sewede faste—
 For to hem hadde he ful gret haste—
 Pompey slew 5 more Thieves. Where that he of hem Slow there fyve ;
 Thanne leften there but xiiii On lyve¹ ; 256
 To wheche they benethen² schotten ful sore,
 & Manie of hem horten thore,
 The others wounded him. So that Pompe him-self hurt with hem was
 In thre stedis In that Same plas. 260
 And whanne that this beheld Pompees knyghtes,
 That he was so vegorous In fyhtes,
 But he and his Knights drove Vppe to the Roche they gonnen to wynne,³
 To sosteine here Lord Azens hem with-Inne ; 264
 So that pompee ful Sore gan fyhte,
 the Thieves back into their cave. And drof these Felouns Into the Cave Anon Ryht,
 And putten hem Alle to Mischef,
 Thike lerrers, that Errawnt thef. 268
 And whanne this lerrers bethowhte him tho
 That they xiiij Of On Man dispised weren so,
 They soon sallid out, Owt they Comen Al On Abrest ;
 And this lerrers On pompees Faste threst, 272
 And took pompees be bothe scholdres tho,
 and Fowcairs tried to thrust Pompey into the fire. There In that Fer him forto hauen do ;
 But he myhte not Allyng for his knyhtes,
 But down Fillen they bothe Anon Ryhtes. 276
 Pompey swoond. But Pompee there in Swowneng lay,
 Fowcairs's arms broke, And bothen Armes of lerrers borsten, in fay.
 Thanne they benethe Gonnen this beholde,
 And to here Lord Ronne Manifolde, 280
 And to the Schip they him gan bere,
 And In a Cowche they leyden hem there.
 and he was taken prisoner. Thanne token they thys fals lerrers,
 And him kepte As A thef So fers. 284
 And Alle this whille fowghten the knyhtes
 Vppon the Roche, and slowgh down Ryhtes.
 And In this mene whille Of fyhgteng,
 Awook Pompee Owt Of his swowneng, 288

¹ So that 19 - 4 - 5 = 14 (!). ² ? aboven. ³ MS wynee.

Where-offen his Meyne ful glad they were,
Whanne that he was Recouered there.

Pompey revird
on board his
ship;

Thanne Merveilled Pompe wondir sore
How that In the Schipe he Cam thore ;
Thanne his Meyne gan him to telle,
In what Maner and how þat he felle.

292

Thanne this pompee vp Ros Anon,
And Aȝen to that Roche gan he to gon
With a ful good strong Spere In honde,
Where-with he wrowhte þ^e theves schonde
And to that Cave he Entred Again,
And there with-Inne he hath hem Slayn,
And there threw hem Into the Se,
The Fysches Mete Al forto be.

296 went again to
the Rock,

300

and threw all the
Pirates into the
sea.

Thanne Cam he to the Schipe Again,
Where-Offen his Meyne was ful fayn.

304

Thanne Comanded he to taken this lerrers,
That was a thief So strong and fers,
To bersten bothe his thyces and Ek his bak,
And Into the se Casten him with-Owten lak,
Thus deliuered thanne Sire pompee
That Roche Of felowns, As I telle the.

Then he had
Fowcairs's thighs
and his back
broken,

308 and his body cast
into the sea.

And to Rome seilled he streyht Agein,
As I telle ȝow now for certein ;
And from Rome to Jerusalem he wente,
Where that he stablede his hors presente
In the holy temple Of Owre lord.

Pompey then
said to Rome ;

312

and then
to Jerusalem,
where he stabld
his horses in the
Temple.

Thanne to him Cam seint Petir At On word,
And seide to hym In this Manere :

316

“ Pompee, thou forsakest thi maneres here,
And dost moche wers thanne dide lerrers,—
That was a felown bothe strong and fers,—
Thy stable thus here forto Make
The heyest hows, that for goddis Sake
Was mad to don Inne his Servise.
Now thou þat hows gynnest to dispise,

St Peter
rebuk't him
for it,
and said he was
worse than
Fowcairs.

320

324

Wherfore I may wel liknen the
To Forcaus, that felown sire, perde."

Pompey then
left Jerusalem,

Thanne from Jerusalem þis pompe wente,
And charged Al his Men wit goode Ente[n]te], 328

and bade his
men not talk
of his vengeance
on the Pirate
Fowcairs.

'They scholden neuere Of this forcaus speke,
In what maner On him he was A-wreke;
For to him hadde it ben gret velonie,
Vppon A thef to han set his hol Navye;' 332

For it was On of the grettest prowesse
That Evere dide þ^e Emperowr In Ony distresse. 334

CHAPTER XXI.

Of Mordreins (Evalach) on "The Rock Perilous," and the wonders he saw there (p. 256). How Mordreins is in great sorrow (p. 257), and while he is weeping he sees a silver ship approach, with a fair man on board (p. 257), who lands, and talks to him; says he is a crafty man (p. 258); and his name is 'On. & Al. Only.' (p. 259). He comforts the King (p. 259); and tells him that God has not forgotten him, but will give him all he asks for (p. 260). The King is so joyful that he is almost in a trance till the ship and the good man vanish (p. 261). Mordreins concludes that the man came from God (p. 261). He then sees another gorgeously coverd ship arrive (p. 262), from which a lovely woman lands (p. 262), who talks with him, and asks him to be lord of herself and her lands (p. 263), and tempts him to forsake his new faith, telling him of the danger Nasciens (Seraphe) is in (p. 264), and of the evils that will befall him—Mordreins—if he stops in the island (p. 265).

Now Of this Emperour let we now be,
King Mordreins And Azen to this kyng now torne we,
That into this Roche Is now I-browht,
And In what Maner ne Wot he nowht. 4

sits, miserable,
on his Rock,

And there sit he In pensifnesse & In deseise,
& With him non thing þat may him plese;
And faste Abowtes he loked him there,

s'ky and sea alone
about him.

But hevene & the se he ne sawh nowhere; 8
Ne non sustenance there ne was,
But Al disolat In that same plas;

Also, dwelling was there non,
 But hydows & sterne that Roch of ston ; 12
 And On þat Rock was there non weye
 But A path that to þ^e Cave wenten sothlye. There's only one
path on the Rock.
 Thanne loked he vppon the tothir side ;
 He ne sawh non Comfort In that tyde, 16
 But dirkenesse & hard Roche there.
 Thanne set he him down with hevy Chere,
 And be-gan to sighen ful sore,
 To wepen & wringen ȝit wel more. 20 Mordreins sighs
and weeps,
 Thanne Anon thoughte he In his herte—
 Whiche thoughte him myhte not Asterte—
 That Owre lord him hadde forgeten Clene,
 That he there so Was browht In tene. 24 thinks God has
clean forgotten
him.
 And thus as he was In this morneng,
 The water Of his Eyen Cam renneng :
 Him thoughte þat the wawes of þe se,
 A wondirful Noise Maden hee ; 28
 And as he lokede tho him Abowte,
 He saw Come seilling A schipe wel stowte ;
 The wheche schipe was ful of Bewte,
 And A wondir fair Man there-Inne to be, 32 Then he sees a
beautiful ship,
with a most
fair man on
board,
 That to-forn In the schipe him thowhte he was,
 Sitteng Al-gate In that same plas ;
 And toward that Roche he drow ful faste,
 Til that to the Roche he Cam Atte laste. 36 come to the Rock.
 The schipe, Al Of Silver it was,
 The Naylles Of gold In that plas ;
 And In Middis Of that schipe was there
 A fair Crois In that Manere. 40 Amid the ship
is a Cross.
 And whanne this schip to þ^e Roche gan Aplye,
 Alle the swete savours him thowhte sekerly
 That Evere weren groweng In Oni plas,
 Him thowhte that In theke schipe tho was. 44
 And whanne the Crois he gan to Aspie,
 Anon In his herte he thowhte In hye,

That non wikked thing ne myhte be
 In plas þere the Cros was Certeinle. 48
 The fair man
lands.
 Owt of the schipe Cam this faire man tho,
 And the kyng Azens him gan go :
 Mordreins
welcomes him,
[leaf 19]
 "Sire," he seide, "welcome 3e be
 Into this plase now Certeinle !" 52
 And with that he knelid a-down,
 "Welcome Sire, hidir, Of Renown !"
 Thanne Axede this fair Man Certeinle,
 "Sire, Of what Contre now be 3e ?" 56
 Thanne Answerid the kyng, & seide tho,
 "A Cristen Man, Sire, I am here, lo."
 Thanne Axede him this goode man tho,
 'In what Maner he gan thedir to go.' 60
 Thanne Answerid the kyng Ageyn,
 "Sire, I wot Neuere now In Certein."
 and asks him
who he is.
 Thanne the king Axede him ful snelle,
 Whens þat he was, he Wold him telle. 64
 Thanne Answerid the goodman him Agein,
 'A Crafty Man,
 "Sire, A Crafty Man I am Certein,
 That nowher non swich Is, in non Contre,
 So sotel A man As 3e here now Se ; 68
 For sweche Craftes As I kan do,
 Of Alle men In Erthe konnen it no mo."
 Thanne Axede the kyng Of him there,
 'What Maner thinges tho Craftes were.' 72
 He seide, "that Owther fowl man Oper fowl womman,
 Into Grete bewte he cowde torne than ;
 Also A fool, A Wis man kan I Make ;
 A pore Man, gret Richesse to take ; 76
 And a low Man kan I Maken hye,
 I seie the, Sire, Certeinlie."
 "Now Certes, Sire," tho quod the kyng,
 "This may wel ben A Wondirful werkyng : 80
 Now, worthi Sire, And it 3owre plesing wolde be,
 3owre Name that 3e wolden tellen me."

“Sire, Gladly, Er I hennes wil gon,
 My name to tellen the Anon,—
 ‘· On · & · Al · Only ·’ it is Mi Name,
 Sire, I the seie *with-owten* blame.”

84 and my name is
 “One and All
 Only.”

Thanne *quod* the king, “sire, Certainly
 That is a Fair Name, and A ful hy. 88

Sire,” *quod* the king *with* mylde vois,
 “Me semeth, as be the signe Of þ^e Crois
 That 3e haven In 3owre Compenie here,
 That to Jesus Crist Affiawnce 3e bere.” 92

“That is soth,” *quod* this good man tho,
 “For with-Owten him non goodnesse May be do ;
 And ho þat the signe Of the Crois In his Compeni have,
 From Alle perilles he may ben Save. 96

Therefore be war, I rede now to the,
 That what peple so Evere thou se,
 But 3if the signe of þ^e Cros be hem Among,
 With hem thow talke, I Rede, not long.” 100

Beware that you
 talk to no folk
 who haven't the
 sign of the Croas
 among 'em.

Ful Mochel spak this goodman tho
 To the kyng that In the Roche was I-do ;
 Sweche wordis Of Comfort to him he spak,
 That Alle his hevynesse he gan to forsak ; 104
 Nethir Of Mete ne drinke he ne thowhte ;
 In so mochel Joye this good man him browhte.

Thanne Axede him the kyng tho,
 ‘In what Maner he scholde do, 108
 And whethir he scholde þere long Abyde,
 Owther thens to Gon *with-In* schort tyde.’

“Ne seist thow,” *quod* this good man Ageyn,
 “That thow belevest In God Certeyn ?” 112

And as you
 believe in God,

“3e forsothe, Sire,” *quod* the Kyng,
 “And that I do Ouer Alle thing,
 Only & Al In him I beleve,
 Of wheche schal non man me Repreve.” 116

“Sethen thanne that thow dost so,”
Quod the good man A3en to him tho,

be sure that
He will not
forget you.

“Ful Sekir thanne Mihtest þou be,
That he ne wel Not Forȝeten the, 120

Ne non that In him hath Remem̃braunce,
In what degre he be, Other In what stawnse,
In sekir, sere king, I telle it to the,
That God ne¹ wil not forȝeten the; 124

And therto, what thing þat thou wilt Crave,
Sekir to be, thou myht it have.
Sire, tak thou al this for verite,
Al that Euere now I haue told to the; 128

Whoever puts his
trust in God,

For who that In God doth putten his Creaunce,
Him may not faille with-Owten variance,

shall have
whatever he
prays for.

That he ne schal haue, At his nede,
Of Alle thing that he wele him bede; 132

For man hath he In so gret Cherte,
Of non thing so moche, I telle it the.
Therefore man, On him to taken non thing I rede,
But swich thing As God him bede; 136

Let him not
be anxious,

And ȝif A man In him Self to Moche thenke,
And with distorbilons Maketh his herte to swenke,

or he'll fall into
despair,

So myhte he fallen I[n] disperaunce;
Swich a thing myhte ben his Chaunce.” 140

“Now, good sire,” quod the King tho,
“May I thanne Only to God trosten vnto,
Of alle thing that me nedith to have,
Other what thing that I wele krave; 144

And that God wele thenken On Me,
Trowe ȝe, sere, that this wil be?”

“A, sire,” quod this goode man tho,
“Lo, now In disperaunce þou Art I-do, 148

as you have
done.

That thenkest & seist As thou dost here,
In-to A fowl disperawnce þou fallest there.

But change
your mood,

Therefore I rede the, Ouer Alle thing,
That Into bettere Conseille þin herte þou bring, 152

set your heart on
the Trinity.

And Ouer Alle thing I rede the,
Thin mynde thou sette vpon þ^e Trenite;

And have Minde how Salamon the kyng
To his Sone Evere ȝaf teching, 156

Remember
Solomon's words,

'That Evere God to worschepe scholde he,
In what maner place that so Evere he be :

"Worship God
everywhere ;

Thanne dar the dredyn Of non thing :'
Thus ȝaf Sampson to his son lerneng." 160

and you need
fear nothing."

In the mene whille that this good Man
Of the Schipe to the kyng Spak than,

The kyng so Ioyful Of his worrdis was,
As he hem herkenid In that plas,

Mordreins is so
rejoict that he
falls into a brown
study.

So that he fyl In a gret stodye tho,

And Merveilled how this thing myhte go,

And whethir It were In A dremenge,

Owther where that he was slepinge. 168

And thus A long tyme he him thowhte

In what maner that he thedir was browhte,

Of wheche he Cowde knowen non Certeinte

Of this Mater ȝit In non manere degre. 172

And whanne Owt of this thowht he gan to gon,

And when he
wakes up,

To his kende Memorie he Cam Anon,

And abowtes him he lokede wel faste,

But he ne Cowde weten how he Away paste, 176

he can't tell how
the Good Man has
past away.

For Nethir Of Schipe ne Man he Say,

Whech that to him Aperid that day.

And whanne bothe Schipe & man was Agon,

Into A gret Morneng he fyl Anon ; 180

But In his herte he thowghte ful Certainlye

That thike man From God kam An hye ;

But he thinks
the Man came
from God,

For he wiste wel be the Signe of the Crois

That it was Only be goddis voys ; 184

For And he hadde been A dedly man,

and was not
mortal.

He Cowde not han Spoken As he dide than.

And Also he wiste Ful Sekerly,

He Cowde not han gon Away so previly 188

ȝyf Erthlich Man he hadde I-ben,

Other wise he scholde han him seen ;

	Wherfore his herte was moche the more On god In Al his werkis thore.	192
Mordreins	Ful longe In this thowght þ ^e kyng Abod ; Other whiles he sat, & Oþer whiles he stood. He gan to loken vppon the lefte partye,	
then sees another Ship coming to his Rock,	And thus Sone he gan to Asprie, He Sawh where Cam a schip Anon Toward the Roche Forto gon ; That Schipe was wondirly faire A-dyht, As him thowhte to his Syht ;	196 200
royally adorn'd,	And þer nas non thing Abowte, But Rialy keuered with-Inne & with-Owte ; Into the harde wawes Of the Se That Schipe was keuered ful Certainle ;	 204
but no one see- able on board.	But nethir Man ne womman Cowde he se, That Schip to Gouverne In non degre.	
However, when it gets to the Rock,	And At the Roche it Aryved Anon Also swithe as it Myhte gon.	208
	And whanne the king gan this beholde, He merueilled þer-offen Mani folde, What thike Schipe Miht signefie, That to the Roche so faste gan hic,	212
	And what maner of thing it sowhte there, That thedir Cam In swich Manere ; And Evere this Schipe he beheld there, And of the Aray Alle the manere.	216
the loveliest woman on feet steps out of it,	Thanne sawh he there isswen Anon The fairest womman that of feet myht gon : Thanne the kyng Abaisched he was Of thike Merveille In that plas ;	220
	Neuertheles 3it he seide, " Welcome 3e be- Faire womman, Into this Contre." Thanne Answerid sche Agein,	
and greets Mordreins sweetly.	" And 3e ben welcome, Sire, Certain, As man that I most desire to se Of Alle men levenge, I telle it the.	224

Eualach," seide this lady tho,

The Fair Woman
offers

"Al my lyve 3it hider-to,

228

So gret lust I haue to speken *with* the,

And now Am I glad I may the se ;

And now thow Art in this plase here,

With the to speken I schal haue leysere ;

232

I schal the lede, and thow wilt gon *with* me,

to take Mordreins
away with her.

Into þ^e fairest place that euer man May se."

"Now Certes, dame," quod the kyng,

"I merueille me mochel Of myn hider Comeng,

236

For I not ho that hedir me browhte,

Ne nethir sen him neuere I ne mowhte,

Ne neuere hennes ne wil I go,

That til A3en he me wil Comen to,

240

That me In to this place browhte ;

Oþer wise cam It not In to My thowhte."

"Be my trowthe, sire," quod sche thanne,

"3it spekist thow As A trewe Manne,

244

For I the browhte Into this plase,

"She says she
brought him to
the Rock to talk
to him ;

To speken with the, for I wolde han space ;

And be me hens schalt thow go,

And be non Other, troste wel therto.

248

And 3if thow wilt not forsaken my Compemye,

and if he'll
hold to her,
she'll bring him
to honour.

I schal the bringen to hygh seignourie,

And maken the Lord Ouer Al my lond,

Which that I holde In Min honde."

252

"Dame," quod the Kyng to hire Agayn,

"Of this wolde I weten ful fayn,

What myht 3e han forto do

Az now 3e sein me vnto."

256

"Be my feith," quod sche, "Sire," Again,

"Of that power I Am Certain,

She can move a
body where she
likes.

To beren A body where þat my liking Is,

And thens him to fetten *with*-Owten Mis."

260

"Dame, I vndirstond thy talkyng ;

But a man of a more wondirful werkyng

- Have I herd Sein Certain there is,
That kan don moche more than this, 264
For he kan Maken of Fowle men faire;
Of Folis, wise men & debonaire;
And Pore Men, to ben Riche In Ech degre:
This Man A Maister, me thinketh, is he; 268
And this May non Man don, Certainle,
But 3if þ^e signe of þ^e holy Cros *with* him be.”
“A! Eualach,” quod¹ this womman thanne,
“Thow Art A fool, & non wis Manne! 272
Thow Art desceiued In thy beleve;
And that Anon I wele the preve.
For As longe As thou holdest this Creauunce
Of wheche thow hast Mad variawnce, 276
In pes ne Reste Schat thow neuere be
Whiles that beleve Is In the;
For thou knowest not 3it the Endyng
Of thi Sorewe, nether the begynneng; 280
For thi Brothir, Sire Seraphe,
In thi paleis lith in ful hard degre,
That it Ascapen neuere schal he,
But 3if it the more wondir be.” 284
“A! dame,” quod the kyng Anon,
“How mown 3e knowen swich thing be don?”
“For,” quod sche, “I knowe this As wel
As thi selven Everidel, 288
How thow were left Owt of thi bed,
& he A-bod stille In that sted.”
Thanne the kyng Abasched him sore
For þ^e wordes he herde thore, 292
And was Aferd lest his brother scholde die,
For tokenis that sche seide so Certainlye.
Thanne King Eualach Anon with-Alle
Nygh In wanhope hadde I-falle, 296
And wende that God had him forgote,
So this womman Made him tho dote.

[¹ MS quod
Eualach]
She says
Mordreins is a
fool to be a
Christian.

He'll never be
in peace while
he is one.

Nasciens is
dangerously ill.

She knows it
as well as that
Mordreins was
carried away
from him.

Mordreins nearly
falls into despair.

Thanne seide this womman to him tho :

<p>“ Eualach, and thow my wille wilt do, I schal the setten Aȝen In-to thi lond, And Al welthes bringen Into thin hond. For wete thow, Eualach, In Certein, Owt of this plase gost þou not heyn, But ȝif it be Onlich by me, Owt of this plase schalt þou neuere fle ; And here schalt thow Enfamyned be, And many mo wondris ȝit schalt þou se ; For ȝif thow longe here Abyde, Thy wittes schalt þou lesen þis tyde. And ȝif that thou wilt gon with me, A gret lord schal I Maken the ; And ȝif thow wilt here lengere dwelle, Thow schalt be lost, bothe flesch & felle.”</p>	<p>300 The Fair Woman offers Mordreins safe return home and wealth,</p> <p>304</p> <p>if he'll but do her will.</p> <p>308</p> <p>If not, he'll be starvd.</p> <p>312</p>
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CHAPTER XXII.

Still of the wonders King Mordreins (or Evalach) saw on the Rock Perilous (p. 266-276). How he asks the Fair Woman out of the ship, where he is, and how far off from his land (p. 266) ; but he will not go with her ; and how she sails away. How he sees a great tempest rise (p. 267) ; and how he thinks over the woman's prophecy of his misery, and over his former greatness (p. 268). How he looks about for a place to sleep in, and finds the Cave ; but, on trying to enter it, is struck down (p. 268). How he sees a great tempest ; and then a great darkness comes, and he lies all night in a swoon. In the morning he is awoke by the rays of the sun ; he makes the sign of the cross (p. 269), recovers his senses, and prays to God. He then sees again the first ship (p. 270) ; and the Good Man lands from it, greets him, and preaches to him about his want of faith (p. 271) ; of how God helps his servants (p. 271-272) ; of the difference between the flesh and the spirit (p. 273) ; and of the members of the soul (p. 274). Mordreins then asks him about the Fair Woman (p. 275) ; and he says that she strove to become lord over him, and so he cast her out of his house, for which she tries to enrage him by evil doing (p. 275). [The fall of Lucifer.] The good man exhorts Mordreins to hold to his Saviour, and then no good thing shall be wanting to him (p. 276).

[leaf 20]

Mordreins
doubts whether
he shall go
with the Fair
Woman.

Thanne sat this kyng in gret stodyng,
And thowhte what to don of al this thing ;
Whethir with that lady he scholde go,
That sche seide so wel him louede tho, 4
And therto so ful of Sapiense,
Lyk As sche wede In his presense.¹

He asks her
where he is.

Thanne Eualach Clepid this womman tho,
And Axede hire 'zif sche Cowde Owht do 8
To tellen him In what plase þat he were ;
And how fer from his londis there.'
"ze," quod this womman tho Anon Riht,
"Al this schal I the tellen Astyht. 12

✓ "In Port Peril,"
she says,

Of port peryl this Roche bereth the name,
A perilows Roch, And Of gret Fame ;
And Owt of thy kyngdom Art thow here

"17 days' journey
off your kingdom.

xvii. dayes Iornees, Al In fere ; 16
For A gret Iorne for A schipe it were,
In a Monthe & .ix. dayes from thens to ben here.

And I alone
can take you
back.

So that there schalt thow neuere haue dwellynge
But zif so be that I thedyr þ^e bringe." 20

Thanne Abasched was he mochel more
Thanne he was Ony tym be-fore,
That he was so fer from his kingdom
I-browht In-to A straunge Regiown : 24
Thanne In gret thowht sat this kyng,
And þere made mochel Morneng.

Thanne seide this womman to him tho,
"Sire Eualach, wherto thenken ze so ? 28

Do my bidding,
and I'll bring
you to a
delightful place."

zif ze wilen don Aftir My biddinge,
Into a ful delitable plase I schal the bringe ;
And zif thow wilt not don as I the seye, 32
Many wondir happes schalt þou han In feye ;
And so Manie Combrawnces scholen Comen to þ^e,
That with-Inne ful schort tyme schalt þou se,

¹ et qui de si grant sapienche estoit plaine, ke ele li disoit
chou qui li estoit auenu, et chou qui li deuoit enchore
auenir.—A. ? wede, l. 6, for semede or zede.

So þat þou wost ben hid in þ^e most Caytifis plase
That Evere On Erthe ȝit Mad wase." 36

Mordreine won't
answer the Fair
Woman's appeals.

Thanne the kyng Abasched him sore,
That to hire wordis mihte he speke no more.
And whanne sche say þat it wolde not be,
That Answere mihte non Getten sche, 40
Sche torned hire Schipe, and Gan to go
Streyht Aȝen Into the highe se tho.

So she sails
away.

Thanne Anon the king Cast vp his hed,
And saw where sche seilled In that sted 44
Fer Amyddis the grete throwenge se,
Where that grete Merveilles Anon say he ;—

The grettest tempest him thowte was there,
And the Moste wondirful that was o-where ; 48
So that him thowghte þat Al the Se
Ouer Al the world schold han be ;

A terrific tempest
rises,

And In Middis Of that tempest,
There was the Schipe Althermost. 52

Thus Sone there Cam A wyndes blast,
And that Schipe there Ouer Cast. and upsets her
ship.

And As the kyng On þ^e Roch there sat,
With his Eyen he beheld Al that, 56
And wondred mochel In his thowht

What schipe it was that the womman browht.

Thanne this kyng bethowhte him tho, Mordreine
That Of him self it was Evel I-do 60
That he ne hadde Enqwered what sche hadde be,
& what hire Name was, & Of what Contre ;

For he here supposed neuere to se,
Therefore here Name haven knowen wolde he. 64

Thanne of hire wordes sore he thowghte,
How that In Reste he scholde be nowhte
As long as he held that Creaunse ;
Ful Often he thowghte vppon this Chaunce ; 68

thinks over
her words,
that as long as
he's a Christian,
he'll never be in
peace.

And For sorwe of this tydinge
He ne wiste to don non thing.

	Thanne gan he to Remembren him Anon	
	How worthily he was wont to Gon,	72
Mordreins thinks over his former riches and honour,	Of his Richesse, & Of his honoure, And On his lordschepis In that stowur ; And sethen he thowhte thanne Azen In what persecucioun he hadde ben	76
and his sufferings since he's been a Christian.	Sethen Cristen Man that he was, What he hadde Suffred In diuers plas ; And thus In disperawnce he gan to falle Tyl Azens the Niht Sore with Alle.	80
	Thanne he bethowhte him Anon, How that Ony wyse he myhte don ; For the Roche was A wastable plase, And non Resteng there-Inne Nas.	84
He goes into the Cave on the Rock,	Thanne fond the king the grees there riht That to thike Cave wente ful streiht, Whiche was bothe ful dirk & blak, & hidows On to looken with many A lak ;	88
	For long tyme was it past be-fore That Evere Ony levyng man was thore. And to hym self he gan to seye, “ Sekerly, with-Owten wile I not lye,	92
	But entren I wiele Into this Cave, There-Inne Min herberwe forto have.”	
and at the first step is smitten to the ground,	And the ferste foot that with-Inne he sette, Plat to the Grownd he was smette ;	96
	For him thowhte that On with two hondis him took, And Evene to therthe there him schook.	
where he lies swooning.	And thus lay the king In swowneng In þis Manere Thorwgh the Fal that he hadde there.	100
When he revives	And whanne of his swowneng he A-wook, Vppon the Entre Of the Cave he gan to look ; And thus As he In this thowht gan dwelle,	
he sees a wonder- ful tempest,	A wondirful tempest there befelle, That him thowghte the waves of þe se Into the hevene wolden fle,	104

And Al to-berste bothe lond & ston :

Thus him thoughte there Ryht Anon. 108

Thanne Cam there so grete A dirknesse

and then a thick
darkness.

That browhte him in moche distresse,

That him self he ne myhte not se

No more thanne In A pit he hadde I-be. 112

And whanne Of alle thinge he hadde lost þ^e siht,

And þat non thing he sen ne myht,

More Abasched thanne he tho was,

He is terribly
frightend

Was neuere Man ȝit In non plas ; 116

But Aftir this gret drede Anon,

Good Comfort to him was sent ful son.

And whanne In this dirknesse he hadde longe be,

And for drede lost bothe wit & Memore, 120

He ne wiste for drede what to do,

And In this thowht longe Abod he so.

And al the nyht lay this kyng

all night.

As In Maner he hadde ben In Sowneng, 124

That from him Self he was ful Clene,

For On him non Otherwise ne was it sene.

And whanne that it was goddis wille,

But in the
morning the
sun-beams

The Clernesse Of day there to fulfille, 128

And the bemes of the sonne Bryht

Into¹ Alle the Erthe it schon ful lyht,

The kyng that vppon the Grees lay

To-fore the Cave dore, As I the Say, 132

Vppon his Face the sonne þere schon,

Where-with he A-wook Ryht Anon,

wake him,

And his Eyen Open he gan to Caste,

And Abowtes him he loked ful faste ; 136

And whanne that the Se he loked vppon,

And Ek the Roch that he lay There on,

He lefte vpe his Riht hond An hy,

And the Signe of the Crois made devoutly. 140

and he makes
the sign of the
Cross.

Thanne Cam he to his Mynde Agein

As he to-forn was Al In Certein,

¹ MS into to.

And kneeling, to God made his preyere
 In this Maner As 3e scholen here : 144
 Then Mordreins
 prays to God
 " O thow swete lord God Almyhty,
 That Comfort And Ese dost to Alle Sory,
 And me hast deliuered of Manie gret distresse,
 Of Mani Aventures, & Of Mani heveynesse ; 148
 And Of Mani hevynesses which¹ weren Comenge,
 Thow me deliueredest, thow Glorious kynge !
 O goode lord god, I am thi Creature
 To whom thow hast ben ful deboneure, 152
 And to me hast Schewed gret Mercy,
 To Me, lord, that ne Am no thing worthi ;
 And my Sowle to helle Scholde han went,
 Ne hadde ben thy Mercy, God lord Omnipotent ; 156
 And thy Mercy from helle it gan to withdrawe,
 And browhtest it Into the Cristene lawe ;
 So, goode lord, me kepe & defende,
 And Euere thy Grace that thow me Sende ; 160
 And that the devel ne tempte not me,
 Whom I haue forsaken, & Only taken me to the ;
 Whose werkis & him I have forsake,
 And to thy mercy Onlich, lord, I me betake." 164
 Whanne he thus his preyere hadde I-do,
 Ful faste Abowte him loked he tho.
 He sees the
 Good Man's
 ship coming
 Owt Of the Est he Saw Comen thore
 The fair Schip that he say þ^e day before, 168
 Where-Inne that was the goode man
 That of so mochel goodnesse to him spak than.
 And whanne he Saw that it was he,
 Ful glad and blithe he gan forto be, 172
 And alle his Sorewes forzat he thanne,
 For Joye to speken with this good Manne.
 Thanne ful faste he gan to Crie
 Of Alle his trespas there to god Mercye. 176
 And whanne he Say the Schipe to the Roche gon,
 Evere to the foot of the Roch he Cam Anon,

¹ MS wa.

And Into that Schipe he lokede there,
 And Say there-Inne thinges of diuers Manere, 180
 Bothe Richesse, Jowelles, & vitaille Also,
 That to Ony lyveng Man belonged to.

And whanne the Same good man he Say, 184 Mordreins
welcomes the
Good Man;
 That to him hadde spoken the formere day,
 And seide, "Sire, Ryht welcome 3e be
 Into this Roche ful Certainle!"

Thanne this goodman Owt of þ^e schipe wente
 Vp to the Roche tho, veramente, 188
 And Axed the kyng how he dide fare
 Sithen þ^e tyme that he was thare.

"Forsothe, sire," quod the king tho,
 "I Was neuere so ful of Sorwe & Wo 192 and tells him of
his sorrows
 As that, Goode sire, I have I-be,
 Sethen the tyme 3e partid from me."

Thanne gan he him forto telle
 What Aventures that him befelle, 196 and adventures.
 And Of that Fairre wommans Comeng,
 And of mani Anothir Aventures thing.

Thanne Answerid him tho this good Man
 With a smyleng Chere Anon than: 200 The Good Man
reproves him for
his want of faith,

"O thow Man ful litel of beleve,
 Ful litel thing May the Greve.
 And thou stedfast In beleve wost be,
 þer nys non thing that myhte Greven the; 204

For And thow wost thenken on hem þat the bowht,
 Troste thow wel, he forgeteth the nowht;
 And 3if thow Attenden wilt to his Servise,
 He nele the forgeten In non wise; 208

As dauid seith In the Sawter book—
 Hos wele there aftir there-Inne look—
and bids him
remember

'Owre lord is Redy In Alle wise
 To hem that hym Clepen In his Servise.' 212 that God is
always ready
to help His
servants.
 In this loke thow have stedfast Creauunce,
 And thanne schalt thow, with-Owten variaunce,

[Have al] where vppon thin herte wil thenke,
Redy to the, whethir þou wake Oper wynke. 216

The Good Man
tells Mordreins
that God will
take him from
the Rock.

And thowgh A whille that here thow be
Here In preson, As thow Miht Se,
Abasche the not for thy beyng ;
Ful wel hens he wyl the bringe, 220

And qwiten the A hundred fold More
Thanne for him dist thow Owht fore ;
And more Gwerdoun schalt thow have
Thanne Evere thin herte kan thenken oper krave, 224
As witnesseth david the prophete,

God looses those
that are bound.

Where As he Seith these wordes swete,
' God vnbindeth that is I-bownde,
& of here peynes hem loseth In a stownde ; 228
For God, the hurte men he keuereth sone,
And þ^e wikked to goodnesse torneth Anone,
Ours God, þ^e Ryhtwos loveth Ryht Wel,
The Orphanees he gouerneth Ech del.' 232

Sin comes from
the flesh,

" This Owhtest thow to have In knowenge,
And holych In thy sperit Remembringe :
¹ And thow In thyn herte that þou Synne,
It Cometh on of him self More ne mynne, 236
But On Of thy flesches frelte ;
Here-offen Sekyr Myhtest þou be ;

not from the
Heart,
which is spiritual.

For the Flesch, dedlich it is,
And so thin herte sekerly It Nis ; 240
For thin herte, it is speritwel,

¹—¹ Et nepourquant, se il auient aucune fie que li cuers peche, pour chou ne dois tu mie quidier que che soit de la cure de lui. Mais che li auient par la grant fragilitei de la char dont il est cargies. Car la char est morteus, si ne puet naturellement a nule chose penser qui ne soit morteus. Mais li cuers est esperiteus ; si doit as esperiteus choses entendre. Mais or dois donques sauoir ke est li cuers, pour che ke ie te fai entendant ke il est esperiteus. Li cuers n'est nule autre chose ke la connissanche de bien et de mal. Et pour chou ke il est connissans de l'un et de l'autre, pour chou doit il estre apieles 'la veue de l'ame.' Ensi rent li tres haus rois 'la veue du cuer' a cheus qui es morteus choses sont awles, quant il voelent requerre sa medicine et son conseil.—A.

And speritwel thing to don Ech del ;
 For thine herte is thing of speritwelte
 The goode from Evel to knowen, I telle the. 244
 And this is Only hise Mesteere,
 þerfore 'the Sihte of þ^e sowle' he is cleped there ; 'The Sight of
the Soul.'
 Thus sendeth the goode lord Above,
 'Sihte of sowle' to hem that him love, 248
 That dedly thinges wile forsake,
 & Only to his Conseil hem take ;¹
 Ful seker of welthe mown they be,
 And Owt of al Maner Aduersite ; 252
 For thus witnesseth the profecie
 Of holy prophetis that don not lye.²
 [It is ful trewe] with-owten lesing, [leaf 21]
 [He that] In Synne is dwellyng, 256 The Sinner is
in prison,
 In ful strong preson he is I-Caste
 Whiles that he In Synne doth laste,
 For thanne he is bownden In strong peine
 With the develis Combrauns, in Certeine. 260 bound with the
Devil's hin-
drances.
 And ȝif Owt Of preson he wil ben vnbownde,
 To the welle of Cownseil he moste In a stownde,
 The wheche is openly now Confessiown,
 That is to the devel Riht fowl Confuciown ; 264 Confession alone
can unbind him.
 Anon Of presown he is vnbownde
 Thorwgh Confesciown that ilke stownde ;
 Thanne the develis Cownseil forsaketh he,
 And alle þ^e werkes that to him longen to be. 268
 " And In this Manere wele oure Saviour
 His Servauntes bringen owt of dolowr,
 And Owt of presown thus hem bringe
 That to-fore the devel hadde In Chalenginge ; 272
 And thus the Brosed, hol doth he Make,
 That Ony thing wele don for his sake.
 For Manie Men In this world³ there be,
 That Maymed In here Membres ben Sekerle, 276

¹ End of a Chapter in the English MS.² MS wolrd

	And so harde here Membres ben hurt Echon,	
Sinners have	That On non foote ne mowen they Gon ;	
	And sweche Men forsothe they be,	
lost the limbs of their souls.	That the Membres of the sowle han lost Sikerle,	280
	And þe Swetnesse of þ ^e herte with-drawe	
	Be worldly lustes they they han hem slawe ;	
	But Otherwise scholden they do,	
	As I schal the seye, now herkene me to,	284
	What the swetnesse of the sowle it is,	
	Ful delitable thing, & ful Of blis.	
The Limbs of the Soul are sweetness, religion, reverence, innocence, mercy.	“The membres of the sowle these bene : ¹	
	Swetnesse of herte Is On ful schene,	288
	Good Religiows, with pyte,	
	Lowliche reuerence to God, & divinite,	
	Innocense, & ful therto of Mercye :	
	These ben the Membres of þ ^e sawle sekerlye ;	292
	For the sowle, sosteined here-bi et is.	
	“And what sowle that of these Membres don Mis,	
	It may not wel Governed thanne be,	
These are the hands and feet of men's souls.	For these ben the hondes & feet sekerle	296
	That to Mannes Sowle belongen Echon,	
	And elles May it nethir Meven ne gon ;	
	For Anon As the sowle þese membres hath gete,	
	Thanne to the body it is dressed ful swete ;	300
	Ful wel is that body At Reste & Ese	
	That with the membres of þ ^e sowle can him plesse	
[² ? Redresceth]	Lo thus Redesteth ² God of hevene ³	
	Hem that him loven woth Milde stevene.”	304
Thus the Good Man comforts Mordreins.	Sweche wordis, & Other Mo,	
	The goode Man of þ ^e schipe the kyng spak vnto,	
	And Comforted the king moche In this Manere	
	With tho wordes þat he to him Spak there.	308

¹ Che sont les boines tekes del cuer. Si comme relegions, pites, reuerence, concorde, Innocense, misericorde.—A.

² Ensi redreche li tous poissans, et garist, chiaus qui par l'ordure de lor cors sont contrait et mehaignie en ame.—A.

Thanne the kyng this good man gan to refreine,¹
 And Axede him of that faire womman Certaine,
 That with him was the formere day,
 And with hire him wolde han had Away. 312
 Anon the goode man him Answerid thanne :
 " Ful wel know I that ilke wommanne
 That to the Semede so fair and Riche,
 And In alle the world the thowhte non swich ; 316
 3it, whanne sche was In Myn howshold,
 Fairere sche was be an hundred fold,
 And bettere At Ese, thanne sche now Is,
 And moche more In welthe, with-Owten mis. 320
 And whanne sche An-hawnsed so was
 In that ilke delitable plas,
 And whanne Myn hows thus was I-Mad,
 And sche alle delicacies there-Inne sche had, 324
 Anon In herte took sche gret pryde—
 So ful of welthe sche was that tyde—
 And Anon thowhte that sche lady wolde han be,
 As I was Lord In myn Owne Sovercinte, 328
 And that of hire I scholde haven non powste,
 But heyere than I sche thowhte per to be ;
 For so mochel bewte was hire tho vppon,
 That Erthly man was there neuere non 332
 That Into hire face myght haven a siht ;
 So fair sche was, so Cler, & so briht.
 " And whanne that I knew Al hire thowht—
 As that from me is hid ryht nowht— 336
 And that to me sche thowhte swiche felonye,
 That in thike plase non lengere myht I hire drye ;
 But threw hire owt of myn hows Anon,
 Into A wers plase that sche scholde gon, 340
 Where that non thing so wel At Ese
 Sche ne Is not, ne neiper that doth hire plese,
 Ne so gret bewte hath sche now non
 As that tyme was hire vppon. 344

The Good Man
tells Mordreins

that the Fair
Woman
was once in his
household,
and 100 times
fairer than she
now is.

But she woxt
proud,

and wanted to be
highest—

so great was
her beauty that
no mortal could
look at her—

and so the Good
Man threw her
out of his house
into a worse
place.

¹ Et li rois li demanda.—A. E. E. freyne, ask.

Since then,
she's striven to
anger him.

“ And from that tyme ȝit hidirto,
Alle hire Miht and power hath sche do,
Me to wraththen what sche May ;
The wheche is hire labour bothe i Nyht & day. 348
And for that sche sawh that I Cam to the,
The to visite & Comforte In this degre,
It was the Cawse Of hire Comenge,
Owt of this plase the forto brenge, 352
And Al hire wyl thanne to fulfille,—
Thus ful of wikkednesse sche is, & ille,—
And to don the forsaken thi Creatour
That the Supported & holpen In Mani a stowr. 356
Therefore As longe As to thi Saviour thow kepist þ*,
And from him ne Flechest in non Manere degre,
There ne schal non Manere thing the faille
That to thi body Or Sowle May Availle, 360
That to the it schal Anon I-grawntid be
Ful Sekerley, Sere, As I tellet the.”

And she only
came to Mor-
dreins to do her
wicked will on
him.

CHAPTER XXIII.

Still of Mordreins (Evalach) on the Rock Perilous, and his Temptations there (p. 277-298). How the Good Man comforts him, and asks him if he is hungry ; then takes him to the ship (p. 277), and offers him delicious meats, the sight of which so satisfies him that his hunger goes (p. 278). He desires to know about Nasciens, and the Vision of the Streams [Chap. XVIII. p. 231] that he saw (p. 279) ; but the Good Man will not tell him yet, and exhorts him not to fear any marvels that he may see (p. 280) ; and tells him how to know good counsel from bad (p. 281). Mordreins asks how long he is to stop on the rock ; and is told, ‘till the devil takes him off by the left hand’ (p. 282). He is distressd at hearing this, and the Good Man disappears (p. 282). Mordreins sees the Fair Woman’s ship coming, and prays to God for grace to resist her (p. 283). She tempts him by telling him that his Brother-in-law and Queen are dead (p. 284), and by offering him the precious stones, etc. in her ship (p. 285) ; but he will not yield to her, and will not answer to his devil-name Evalach (p. 286). She reproaches him, but in vain, and then departs (p. 286). A great tempest rages (p.

286); a wonderful noise is heard, and a clap of thunder which knocks off the top of the rock (p. 287). Mordreins prays to God to comfort him. He gets wonderfully sleepy and hungry (p. 288), and sees a black loaf, which he takes hold of, and is trying to eat, when a marvellous bird swoops down on him (p. 289), and knocks it out of his hand (p. 293).—The description of this bird *Scipillions*, or the Phoenix, a type of Christ (p. 289-293).—The king swoons, and the bird hits him with its right wing, and then flies away (p. 293). The king recovers, and thanks God (p. 294). The Good Man and the Tempting Woman come to him daily, and the Good Man comforts him (p. 295). He sees another ship, sailorless; a great tempest rages (p. 296); then fierce heat comes; but he will not leave the rock (p. 297). The weather clears, and he ponders over his adventures (p. 298).

Thus In this Manere spak this good Manne
Ful long with the king In þ^e Roche thanne,
And with so Manie wordes swete

The Good Man
having taught
Mordreins to
leave the Devil's
lore,

Thus tawhte him the develes lore to lete.

4

And the kyng Alle his tales wel Abod,
& ful wel hem likede, & stille he stod,

For so Wel him liked his Talkyng,

That it was ful Ioyful to the kyng.

8

Thanne this Goodman took him be the hond,

And be his Name him Cleped, I vndirstond,

That he took be his Crestenenge,

Sire Mordreins, that was ferst Eualach þ^e kyng.

12

Thanne Axede this goode Man there Anon,

'3if he hadde Ony hunger him vppon.'

asks him whether
he's hungry,

Thanne the kyng Answerid Anon there

With faire wordes In this Manere,

16

'That 3if In his Compenie he wolde Abyde,

And not from him gon At that tyde,

Al his hevynesse he Scholde Forgete,

And bothe hunger & thurst scholde he lete.'

20

Anon be the hond he gan him lede

takes him down
to the Ship,

Down to the Schipe In that stede,

And there him schewed Alle Maner Of Richesse¹

¹ et si li moustra la grant rikeche des bieles viandes dont il i auoit a moult grant plente, de toutes les manieres dont cuers porroit penser et langue parler.—A.

shows him plenty
of food and drink,

Of Mete, & Of drink gret pletevousnesse,
That Ony herte On kowde bethenke,
In that Schipe was Of mete & drinke.

24

and puts it all at
his disposal.

Thanne seide to þ^e king this good man Anon,
“Lo! Alle these deintes In thi wil wile I don,
To taken there-Offen what Euere thou liste,
To Eten & drinken Al Of the beste ;
And At thi wille Al this Schal be
In this Manere, as I telle it the.”

28

32

And whanne þ^e kyng Al this Merveille beheld,
With Alle deyntes Anon he was ful fyld,¹
That hunger ne thorst ne felte he Non,
Thanne streyht from his Mete he hadde gon.

36

Mordreins tells
the Good Man

3it More seide the kyng to this good man tho,
“Sire, I wele 3e wete that it be So,—

that his sweet
words,
and the sight
of the food

That with 3owre wordis that ben so swete,
& Of þ^e Sihte of this drinke & Mete
Wheche that ben In this present plase,
That In this Schipe Schewed þou me has,—
That Sihte So fulfilleth Me,

40

And maketh me ful Of delicase,

44

have taken away
all desire in him
to eat and drink.

That to Eten ne drinken have I non lust ;
For so Mochel In thy wordis I trust.

And sethen 3e sein that 3e knowe

Alle Mennes thowhtes vppon A rowe,

48

Thanne knowen 3e Myn with-Owten faille ;

Wherfore I preye 3ow Of good Cownsaille.”

Than Answerid this good Man Anon,

The Good Man
knows that
Mordreins is
thinking of
Nasciens,

“Thy thowhtes I knowe Wel Echon ;
Thow thenkest On Nascien, thy brother dere,
That the Womman tolde the of here.

52

For him wele I not Forgete, neþer vpe ne down ;

and his Vision
about him.

Thow schalt him Seen In A-visiown

56

Decende from the hevene Adown ful Rathe,

¹ (l. 36, Thanne = than if.) si fu si sooles seulement del veoir, ke il ne sentoit mais nul faim, nient plus ke se il eust lues droit mengie.—A.

And In the Nynthe Flood he schal him bathe,
That largere and deppere it is to Seye,
Thanne the toþere viij. ben In feye." 60

And whanne the kyng herd him Sein so, Mordreins
Ful sore Abasched was he thanne tho, wonders
And Merveilled mochel what this Man were how the Good
That sweche wordes Spak to him there, 64 Man
How that he Scholde haven knowenge can know his
Of Sweche A Maner Strawnge thinge. thoughts.
There-by he thowghte Certainly
That he was non Man to ben dedly ; 68
But so bold dorste he not thanne ben thore
Of him to Enqweren there Ony More.

And whanne he hadde Avised him In this Manere,
Anon him preide, And gan to Enqwere, 72 He asks the
"That he wolde tellen him Alle & Som Good Man
The Signefiawnce Of his Avisiown, to tell him the
And that 3e Wolden, for god Almyht, meaning of
It me declaren now Anon Riht ; his Vision.

For I have Ful longe In gret thowht be, 76
What signefiaunce it Mihte ben to Me."

Thanne Answerid this good Man Agein,
"That schalt thou neuere weten In Certain 80
Into the tyme & Into that day But he is not
That this viande owt Of this plase the bringe away.¹ to know it till he
And thanne Schalt thou knowen [the certeinte] beats the Lion
What that thy vicioun doth signefe, who'll take away
Al from begynneng to the Ende ; his food.

Thanne schalt thou knowen how it schal wende. 84

"And be this I Chastise the wel,²
But from hens-forward, neuere Adel, 88

¹ Che ne trouueras tu ia qui te die deuant a chele eure ke
tu aras vaincu et cachie ensus de toi le leu ki ta boine viande
te vaura tolir. Et lors saras tu chertainement qui chis leus est,
et pour quoi il te vaura tolir ta viande.—A.

² Mais de tant te castie iou bien, ke ia de nule chose ke tu
uoies, ne soies esmaies ne espoentes.—A.

The Good Man
tells Mordreins
never fear,
what ever Marvels
he may see.

What Maner Merveilles that Euere thou se,
Loke that abasched no more thou be.
3it Merveilles here-Aftir schalt thou se,
As the vois In thy paleys told to the 92

Whanne Nasciens and thou On bedde were,
Vppon on Cowche liggeng there,
Where that 3e fillen In Swownenge
For gret drede of that Noise herenge ; 96

All those fore-
told by the Voice
in Sarra's Palace
(p. 288)

Where As the vois Seide In this manere,
'Of more dredes & Merveilles scholen 3e here
Thanne Euere 3e diden to-fore this day :'
And thus the vois to 3ow gan Say. 100

shall happen.

Wheche is the wille of goddis sone,
That Alle these thinges scholen ben done,
And that here-After he wele Schewe
Swiche Merveilles vppon A rewe,— 104

To hem that him liketh ful wel,
They scholen hem sen Every del,—
The wheche, Alle Othere Merveille scholen pase
That Euere 3it to forn tyme of 3ow sein wase ; 108

But if Mordreins
will hold firm
in his belief,

And 3if þou wilt In trewe Creauunce the holde,
And In herte stedfast stable and bolde ;

he'll keep himself
from the Devil.

What so euere hens-forward that thou se,
Ful wel from þ^e devel þou myht kepen the, 112
And more Stedfast to be In thi Creauunce,
What so befall the In Ony Chawunce.

And hens-forward 3if Oni Aventure Come to the
Be man Other womman, what so he be, 116
That faire Casten the forto deceyve,
Loke In Alle weye from hem thou weyve,

That nethir for 3iftes ne for beheste,
Loke þou ne troste to leste ne meste ; 120

He's never to
part from his
Creator.

Nethir for fair speche, ne Glosing,
From thi Creatour Make þou non parting.

"And loke that thou have Ewere In thy Mynde
The dede of Adam þⁱ form fadir be kynde, 124

How that be the devel deceyved he was,
 And owt of paradis Cast, þat blessid plas ;
 For he fulfilled the devellis wylle
 Be Counseil of his wif, wheche was ylle. 128

“ And loke that thow have this In Remembrawnce, The Good Man
tells Mordreins
 What so the behappe In Oni Chaunce ;
 And therby myhtest thow knowen ful wel
 Alle Manere of Cownseilles Everidel, 132
 Whethir it be for good Oþer for ille,
 Oþer the forto save, Owther forto spille.

“ And for thow scholdest knowen Alle thing
 That scholde ben to thi lordes plesing, 136
 Therefore schalt thow leven non Cownsaille
 That to his wille scholde dis-Availle ;
 And thowh they the behoten ȝiftes & Richesse,
 Be war, putte not þ^e in distresse 140
 Forto don Azens his plesinge ;
 Be war þere-offen Ouer Alle thinge.

And bethenke the Alwey In thy Mynde,
 That Erthly ȝiftes ben not so kynde 144 Earthly gifts
 As ben the ȝiftes Of heavenly good,
 Hos that it wel vndirstood ;

For Erthely ȝiftes ben freel & Mevable,
 & hevenely ben stedfast & Euere durable. 148 are frail and
moveable ;
heavenly ones
durable.

And loke thow that now hens-forward,
 Of these ȝiftes that thow take good Award, [leaf 22]

And thow take not On ȝifte for Anothir,
 Be war ther-Offen for Ony Othir ; 152

Sethen thow knowest whiche ther be,
 The goode thou take, the Evele thow fle. Take the good
and flee the evil.

And be this, Alle wikked temptaciouns
 From the Scholen passen, and trebulaciouns ; 156

And to Evere lastyng Consail þou schalt be take,
 And be browht from wo & wrake.”

And there Ryht thus In this Manere
 This goode Man of the schipe to hym spak there ; 160

Ful Mochel his wordis liked him tho,
And to gret prophit torned hym Also.

Thanne Attē laste Axede hym the kyng,
'How long In that Roche scholde ben his dwellyng.'
Thanne Answerid the good man A-gayn, 165

Mordreins is
to stay on the
Rock till the
Devil takes him
off by his left
hand.

"In this Roche Schalt thou byden Certain
Tyl that the devel Owt the take be þ^e left hond,
And the Roche to forsake, thou it vndirstond ; 168
For Erst Owt Of this Roche shalt þou not fle ;
And of Al this, Sekir Mihtest now thou be."

Thanne was the kyng Abasched ful sore,
Of the wordis that he thanne spak thore : 172

That the devel Owt Of the Roche him scholde brynge ;
It was to him tho An hevy tydyng ;
Thannece to the Erthe he fil Anon,¹
And ful gret Morneng him fil vppon. 176

The Good Man
goes to his ship,

And In this Mene whille tho
This good man to the schipe gan go.

and vanishes.

Anon As he Owt of his thowht Awook.
Vp gan he stonde, and Abowtes him look, 180
And Nethir Man ne Schipe Sawh he,
As fer As he loked Into the Se ;
For In the same Maner As he to-fore wente,
Riht so dide he tho to his Entente. 184

Mordreins
wonders who
the Good Man is.

Thanne this kyng Merveilled wondir sore
What Manere Of Man that this were
That so him Certesfyed Of Alle thing,
As wel Of begynneng As Of the Endyng. 188
Thanne ful sore him self he gan to blame,
That he ne hadde Enqwered his Name,
And Enserched what he hadde be,
Owther God, Owther Man In Ony degre ; 192
Evere vppon this point ful sore he thowhte,
That theke Man to knowen Myhte he Nowhte.
3it Anothir thing him Rewede sore tho,
Whanne that this good man was Ago, 196

Lors s'enbronka vers terre.—A. Thannece = thence.

That he ne hadde Enqwerid of him there,
 'zif he scholde han lyved In that Manere,
 Tyl that to him he hadde Comen Ageine,
 And this of him forgat he to Refreine. 200

Al thus the kyng longe to him Self spak,
 Til Atte laste he herde A gret Noise *with-owten lak*,
 Cryeng of wawes Of the se ;

Mordreins hears
 a great noise
 at sea,

But ful gretly he Merveilled what it myhte be. 204

Thanne he gan him to dressen Anone
 Vpward, & Into the Se he loked ful sone,
 And westward him thowhte Cam seilyng *pere*
 The same schipe, & In the selve Manere, 208

and sees the Fair
 Woman's ship
 coming.

That the faire womman Cam In to-fore,
 Where-Offen Abasched he was ful sore ;
 For he him dradde sore, as he stoode,
 That sche ne Cam for none Goode. 212

Thanne to God preyde he ful faste,
 His sowle forto kepen, so was he Agaste ;
 What so Evere become Of his flesch
 He ne Rowhte, wheþer hard Oþer Nesch. 216

He prays to God
 to preserve his
 soul,

And thus In his preieres was he stedfast
 Al the while thar It Myht last,
 That of his goode purpos not left schold he be ;
 Thus preide he to God In Maieste. 220

And whanne his Orisown thus was I-do,
 Into the Est Anon he torned him tho,
 And there Anon Made he his devociown—
 In Minde of Ierusalem, that worthy town 224
 Where-Inne thei gonnen Crist Crucifye,
 That blessid body, the Sone Of Marye,—
 Owt Of his Caytyvite him forto bringe,
 & deliueraunce of the womman that was Comenge. 228

and makes his
 devotions to
 the East.

With this Cam þ^e Schipe to þ^e Roche Anon
 Also faste As it Myhte gon,
 Also & as Riche As it was Ere ;
 Thus there him thowhte In Alle Manere. 232

The Fair Woman
lands.

Mordreins won't
speak to her.

And whanne to the Roche Aryved sche was,
Owt of þ^e schipe sche Cometh a ful gret pas ;
But the king 3af hire þere non Greting,
Ne non Word to hire spak At here Comeng. 236

And whanne sche Sawh þat he wolde not speke,
Anon there sche gan to him¹ Reke,
And gan him Axen 'how he hadde fare
Sethen the tyme sche was last thare.' 240

Anon he seide, 'sche ne hadde not to do
Of no thing him to Refreinen so ;'
And Oper Answere tho hadde sche non ;
Ches whethir sche wolde Abyden Oper gon. 244

She laughs,
and bids him
remember what

And whanne sche him herde thus Answere,
Anon to lawhen be-gan sche there :
"Kyng Eualach," sche seide, "I se by the,
Thow hast lost bothe mynde & Memore ; 248

great sorrow and
tribulation he's
had since he was
a Christian.

For sethen that thou took this CreAunce,
The hath behapped ful Mochel Noisaunce,
Ful Mochel sorwe and trebulaciown,
And 3it Mochel More is the forto Com , 252

And 3it there-offen 3evest þou neuere Adel,
But, As me Semeth, it liketh the wel
As Ony worschepe þat Evere haddest þou,
And as moche it were for thy prow. 256

Neuertheles thanne, I kan the telle
Tydinges newe, bothe fresch & snelle,
That I have sein with bothe Myn Eyen ;
For it is ful soth I schal the seyen. 260

Streyht from sarras I come to the ;
That I schal Sein, thow myht leven me ;

Moreover,
Nasciens
and Queen
Sarracynte are
both dead.

For wete thow wel Ful Certainle,
That ded Is thi goode frend Seraphe ; 264
For Neuere schalt thow him se with Eye,
Neþer Saracynte thy qwene, Certainlie."

Whanne that the kyng thus herde here seyn,
Anon fowle Astoned was he tho Certain ; 268

¹ MS to him to hym.

But ȝit Neuertheles he ne leved it Nowht,
 So Mochel On Jesus Crist was his thowht;
 But for the grete love þat he hadde to his wif
 And to his brothir, with-Owten Strif, 272
 That Cawsed him moche more mone to Make
 For his Qweene & sire Nasciens Sake.
 But for Owht that sche Cowde sein him to,
 Owt [from] that Roche Nolde he not Go. 276

Mordreins is
 grievd,

but wou't leave
 the Rock.

And whanne sche Saw that with non falsnesse
 Him Ouercome ne bringen In distresse,
 Sche bad him 'Come sen the Riche thinge
 That In that schipe sche dide him bringe.' 280
 Thanne to hire seide the kyng Ageyn,
 þat "In the Schipe I ne wele not Comen Certain,
 Ne for non thing that thow kanst do,
 Owt from this Roch I wele nowht go." 284

The Fair Woman
 asks him to look
 at the rich things
 in her ship.

Thanne Onkeuered sche the schipe In haste,
 And preide him loken Attē laste.
 Thanne the kyng loked In for the Nones,
 Where-Inne he sawh many preciows stones, 288
 As that him thowhte there to his Eye,
 And mochel Other Richesse Sekerlye.

She uncovers
 them;

and Mordreins
 sees many
 precious stones.

"Lo, kyng Eualach, thow wenest that I be
 For non goodnesse I-comen to the;

She offers 'em all

But ful wel mystest¹ thow weten & knowe,
 That Al this Richesse þat here Is On A rowe
 May Not Comen from non Evel plase,—

For ful mochel Ioie there is, there this wase,— 296

[¹ for myhtest]

And ȝif thow wilt with me now go,
 Owther My Cownseil Assentyn vnto,
 Al this Richesse schalt thow have,

to him if he'll
 do her will.

And ȝit Mochel more ȝif þou wilt Crave." 300

Lo Al this Counseil ȝaf this wommanne
 To this kyng Eualach there thanne;
 But for alle hire wordis & hire faire promyse,
 Thens wold he not Gon In non wyse; 304

But he'll not
 move.

And ȝit ful moche distorbeled he was
For his qweene & Seraphe In that plas.

And whanne sche beheld him Atte laste,
That In his Creaunce he was so stedfaste, 308

Mordreins will
not answer to
his heathen
name 'Eualach.'

So whanne that Eualach sche Cald him there,
For that Name he wolde not Answer ;
For, he seide, the devel he hadde forsake,
And Onlych to God be baptem him take ; 312

Thanne Gan sche to lawghen Eft sone,
And seide, " Eualach, litel hast thou to done ;
For be that Name, I the now Say,
Worschepe and Conqwest hast þou geten mani day ;
But be that whiche now thow hast to Name, 317
Ne Gote thow neuere but thowht, sorewe, & schame."

Notwithstanding
all the Fair
Woman's
temptings,

Ful longe it lasted, this temptacioun
Toward this kyng with gret tribulacioun, 320
That so sche him Reproved of his distressa,
Of his Angwisch, & of his porenesse.

And Euere Answerid this kyng Agein,
Onlich Of goddis myht tho In Certein, 324
And Also of Goddis Rihtful Creaunce,

Mordreins refuses " Whiche that I wil holden with-Owten variaunce ;

And for Alle the ȝiftes & the beheste,
Neþer for Alle the Richesse, lest ne Meste, 328

to turn from
Christ.

Ne schal me tornen Owt Of my thowht
From him that me dere hath bowht."

Whanne þat sche sawgh that in non degre
Owt Of that Roche to don him fle, 332

Nethir for ȝiftes ne non qweintise,
Ne for non thing þat sche Cowde devise,

So the Fair
Woman sails off,

Thanne Anon to þe Schipe sche torned Agein,
As to fore tymes sche dide ful pleyn. 336

and a tempest
rises as before
(p. 267).

Anon Riht thanne As sche was Gon,
A fowl strong tempest there Ros Anon,
Riht As fowl & hidows it was thore
As it was the tother day there before. 340

Thanne here-Offen Merveilled þ^e kyng Anon
 How that this woman was so gon,
 And that Al the Richesse hadde him browht,
 Whethir that it were Owht Oþer nowht,
 And that In schort while sche hadde I-be
 At Sarras, & to him I-comen thedir Aȝe,
 "The wheche xvij dayes iourne scholde be
 As to forn tymes sche told it to Me."

Mordreins
 wonders over the
 Fair Woman,

344

and her coming
 so swiftly from
 Sarras.

348

And whanne this tempest he Sawh thus fare,
 In his herte he hadde ful Mochel care;
 And so gret dirknesse fil him vpon,
 That sihte there myhte he sen non,
 But ȝif it were tyme of lyghteneng
 That to him Cam befor the thondring;
 And Evere this tempest trowbled faste,
 That seker, Euere he wende it wold han laste.

352

The tempest
 continues.

356

And whiles he was In this thenkyng,
 Him thowhte he herde A wondir sowneng
 Wheche that scholde Comen from An hy.
 As tho him thowhte ful trewely;
 So, what for ferd & for that sown
 Streiht to the Erthe he fyl Adown,
 That he ne myht steren foot ne hond,
 Nethir non lyme where-Onne to stonde,
 But that Onne this,¹ with his hondis two,
 To the Greces of the Roche he Cleved tho.

Mordreins hears
 a wondrous
 sound,

360

and falls to the
 ground.

364

And whiles that he lay In this degre,
 Anon A thondir Clape Cam there fle,
 That Al the heyest partye of that Roche Anon
 Into the se-botme gan forto gon,
 So that there lefte but a litel spase
 The kyng Onne to Reste þat there wase;
 And the Remnaunt that was smeten Away,
 Was neuere more sein Into this day.
 Anon the kyng for drede fil there A-down,

368 A thunderbolt
 knocks off the
 top of his Rock.

372

¹ Fors itant seulement ke il s'ahert a deus mains si com il
 pent.—A.

Ful longe there liggeng In a swown. 376

When Mordreins
revives,

Whanne Owt of his swowneng Awaked was he
Thorgwh the Comforteng Of the Maiestie,

the tempest
has passt,
and all is still.

Al the tempest was Ouer gon,
That noise ne thondring herde he non ; 380

Therto the See, In pesible stat it was,
That to fore tyme was hidows in þat plas,
So that of tempest herd he neuere A del,
Wheche to forn times he herde ful wel. 384

Thanne Abowtes him loked he ful faste,
And the Roche he Missede atte laste,
Whiche þat was the heyest partye ;
Thanne In his herte hadde he gret Anoye, 388
And In his Mynde was gretly Abascht,
How that Roche was so de-dascht.

He crosses
himself,

Thanne Anon gan he forto Make
The signe Of the Crois, for Owre lordis sake ; 392

Bothe vppon his hed and vppon his body
He made the Signe of God Almyghty,
And besowhte God, for his special grace,
Him to Comforte & kepen, In that place, 396
In Riht wit, Mynde, & Memorye ;
Thus this kyng tho to God gan Crye.

says his prayers,

And whanne thus his preieres he hadde I-do,
A wondirful lust thanne Cam him to, 400
That he moste slepen Nedelye,
As here vs telleth this storye ;

and goes to sleep.

So that On the Roche there he slepte,
Vppon swich A spas As him was lefte ; 404

When he wakes,
he's so hungry
that he thinks
he shall die if
[leaf 23]
he doesn't get
food.

And whanne Of his slepe þat he A-wook,
Swich An hunger there him took,
That him thoughte ded forto be,
But 3if of Mete he hadde plente. 408

And whanne thus longe ne had mad his Mone
To him Self there Al Alone
Of his Misaise and hunger ful strong,
So þat lyven him thoughte myhte he not long : 412

And as Abowtes him he lokede there,
 He say, him thowghte, In a qweynt Manere,
 Ligeng vppon A grees Of ston,
 A wondir blak lof there Anon ;

416 Mordreins sees
 a black loaf on a
 stone step.

And whanne this lof beheld he tho,
 A wondir strong pas he gan forto go
 To-ward thike lof, [it] for to take,
 Lik As gret hunger it gan to Make.

420

And whanne he hadde it In his hond,
 It forto breken tho gan he fond ;
 But therto hadde he no Miht ;
 But al hol to his Mowth Anon riht
 He it there putte, to han biten vppon ;
 And therto his Mowth he Openede Anon.

424 He puts it to
 his mouth to
 bite it.

And In the Mene while him thowghte he herde
 A wondirful noise, and qweyntely Ferde,
 As thowgh Alle the fowles of the Eyr
 To him ward they gonnen Repeire ;
 For wheche gret drede In that Manere
 Anon his hed he lefte vp there ;

428

And to him there Cam descending¹ Adown
 A merveillous fowl with a wondirful sown ;
 For so wondirful he was, & so divers,
 That neuere to forn tyme tonge Cowde Rehers ;
 The hed of him was as blak As pich,
 Ne non Othir Colowr was it lich ;

432

A wonderful bird
 swoops down.

And therto, bothe his Eyen & his teeth,
 As brennenge Fir forsothe they beth ;
 But the schape Of his hed, it was

436

Its head's as
 black as pitch ;

Lik An Orible dragon In that plas,
 And therto two hornes In his hed ;

440 Its eyes like fire.

It was A wondirful sihte In that sted :

444

Its head's like a
 dragon's,
 with 2 horns and

Also A ful long nekke like to a dragown ;
 A wondirful brid, & of a qweynte faciown ;
 His brest lik a lyown Schapen was there ;
 His feet like an Egle In A qweynte Manere ;

448 It has a lion's
 breast,
 and an eagle's
 feet,

¹ MS distending.

And from þ^e Joyntes Of his feet to þ^e scholdres vpriht.
 with swift wings, Wondirful wynges, & swyft to flyht,—

As swift they weren In alle thing
 As to-forn the thondir is the lyhgtenyng— 452

as hard and sharp
 as a razor. And therto As hard As Ony steel,

As scharpe As A Rasowr bytyng ful wel ;
 Therto his fetheris white weren Also,
 As scharpe as storm Of hail therto ; 456

And whanne that scharply he fyl A-down,
 This ilke brid made A wondirful sown.

Its beak is as
 sharp as a spear.

And therto the bek of his hed that was there,
 It was as scharpe As Ony spere, 460

And Also brennenge, vppon forto se,
 As lyghteneng that to-fore þ^e thondir doth fle.

Uppon this Maner, lik As 3e here,
 Was this brid On this Manere, 464

As Recordeth here the devyn storye
 That to vs hath put In Memorye ;

All birds dread
 this Bird,—
 the Phoenix that
 typifies our
 Saviour,—

So that this Bryd ne fleeth be non weye,
 But that alle briddis & bestes of hym haven Eye ; 468

Be whom,¹ þ^e Saviour Of al this world
 In this brid scheweth, be his Owen Acord,

Bothe his miht & Ek his drede ;
 And alle Creatures of hym took hede ; 472

For that brid is so dowed, I telle it the,
 That be what weye that Evere he fle,

and flee from it.

Bothe brid & beste they don him fle,
 Lik as be figure I schal Schewen to þ^e : 476

Behold, how þat derknesse to forn þ^e sonne doth fle,
 Riht so Alle briddes & bestes, I telle it the,

So fleen the sihte Of this brid, lo,
 That to forn tymes I declared 3ow so. 480

And of swich kynde this brid it is,
 That As thre to-gederes² with-Owten Mis—

¹ en qui li sauueres de monde vient sa crieme et son paour
 expandre.—A.

² Et si est de tel nature ke il n'en puet estre ke .iiij. ensam-

As the Scripture Recordith now here—

That As thre Oueral he flikth In fere,

Lik as he that of a womman was born

With-Owten compeine of Man, As I have rehersed

beforn ;

And whanne Redy to ben born they be,

Of A wondirful kynde this storie scheweth to me ; 488

For so Cold they been In Alle thing there,

That non wiht duren it May In non Manere,

Sawfe Only the modir of the same,

Wihche is a brid of a Merveillous fame ;

For whanne this long suffred hath sche,

And non lengere with that Cold may sche be,

Hire Eyren sche leveth, & taketh hire flyht

Into a fer Contre there Anon Ryht,

Where that sche hopeth forto fynde

A precious ston of Merveillous kynde,

Wheche In the vale of Ebron is at alle dayes,

Of a wondirful kynde, as the storye sayes ;

For Of his owne kynde he is so hot,

That non man therwith him self dar¹ frot

Til it gynne Chawfe Of his Owne kynde,²

Thus fareth theke ston So good & hende.

For there as Cold is, it loketh pale,

As kynde telleth vs be Olde tale ;

And whanne Cold thing A-chawfed is Owht,

Anon to Red Colowr it is I-browht ;

This Phoenix
always bears
trins (three at a
birth),

and when the
young are ready
to be born,
they're so cold

that their mother
has to fly to

a wonderful hot
stone in the Vale
of Ebron,

[¹ MS darer]

which, when
rubd, turns red.

ble. Car che dist li verites de l'escripture, 'ke il naissent de fumiele sans compaignie de marle.'—A. Trins are always born : two males and one female. See l. 549-553.

² Chele pierre si est de si caude nature, ke ele ne puet a nule chose froier, ke tantost ne s'eprenge la chose a quoi ele froiera. Mais tous iours le porroit on tenir en sa main, anchois que la mains en escaufast sans froier. Mais tantost com on la froie a aucune chose, si mue sa coulour de chele part ou on le froie. Car ele est naturellement toute blanche ; Et tantost com ele froie, si deuint toute vermelle comme sans, deuers la froiure. Et lors esprent sans estaindre toute la chose a quoi ele touche, ne ia la flambe n'i parra.—A.

And thus be frotyng Of that ston,
It be-Cometh Red as Ony Blood Anon.

And whanne this brid this ston hath fownde,
With this stone the Phoenix-mother Therwith sche hire Chafeth In that stownde ; 512
And litel & litel sche schawfeth hire so,
Til that hire Cold be ful nygh Ago.

And 3it In hire beek sche taketh it thore,
warms herself And hire self doth chawfe 3it wel more ; 516
And 3it sche thinketh ful litel there
For the grete Cold þat sche soffred Ere ;
And whanne that hete sche feleth plente,
A3en to hire Eyren thanne doth sche fle. 520

Whanne that In place sche cometh there
As to forn tymes hire Eyren were,
So hot sche semeth to been with-Inne,
till she seems on fire, That Al hire body on fyr doth brenne, 524
That hire Self helpen sche ne May,
So hot sche is with-Inne, þ° sothe to say ;
And therfore thanne weneth sche

and daren't go too near her eggs for fear of burning them. That hire Eyren Alle I-brend scholde be, 528
So that sche withdraweth hire there fro,
And with hire body not neigheth hem tho,
But þat A good spas from hire nest,
As hire self it liketh hire best ; 532

Then she hatches her young, So þat be the hete of hire body so fer fro,
Hire briddes sche bringeth forth Alle þ°,
That for Cold scholden Ellis dye :
This is here kynde ful Certeinlie. 536

and is burnt to powder herself. And thus, thorwgh Chawfyng of this ston,
The Modir to powdir is brend Anon.

And whanne hire briddes thus browht forth be,
The young birds Abowtes the Asches of hire Modir gonne they fle, 540
And there-Offen taken here sustenawnce
That was theke tyme to here plesaunce,
Tyl that they haven bothe lif & membres :

eat their mother's ashes, Thus Eten they of here Moder Syndres. 544

And whanne Alle they ben Eton Echon,
 The Syndres Of here Modir, & not þeroffen left on,
 Anon So prowde they wexen Alle thre,
 That powdere briddes ne Mown neuere be ; 548 and then grow
so proud,
 Thanne Comen the tweyne that males be,
 That neither Other may suffre In non degre ;
 And whanne here ful strengthe fully they have,
 Eche of hem Of þ^e thriddre, Maistrie doth Crave, 552 that the two
males
fight for the
female,
 To han the femele At his owne wille ;
 Thus to Othir forseth him vntille,
 So that Anon, thorwgh gret pride,
 The ton the tothir Sleth that tyde. 556 till one kills the
other.
 Scipilions, is Clepid this brid,¹
 As thus In this storie it is red. This bird's name
is *Scipillions*.
 Swich was the brid that decendid pere
 Down to the kyng In this Manere, 560
 And smot the lof Owt Of his hond,
 That to his mowth to putten gan he fond ;
 And Into the see he threw it there,
 Riht fer In a Merveillows Manere. 564
 And whanne he hadde so I-do,
 He took his flyht, & fleygh him fro ;
 And Aftirwardis he torned Ageyn,
 And the kyng to the Erthe was fallen pleyne ; 568
 And with his Ryht wyng he smot him so
 That his Clothes & his Skyn he barst vnto,
 And from the haterel In to the foot,²
 Into the harde flesh that strok it bot ; 572 and then hits
him with its
right wing.

cutting him from
shoulder to foot.
 And thanne this brid took forth his flyht
 From that kyng Anon Tho Ryht.

¹ Tant qu'il s'entrecombatent, et ke li uns ochist l'autre. Ensi s'entrochient li doi malle ; si n'en remaint ke la femiele, qui est apielee 'serpolions.' Et la pierre de quoi ele s'art, est apielee 'piratiste.'—A.

² Et il lait la destre ele aler deuant, si le feri si qu'il li rompi toute la crigne res a res du haterel, Et li trencha toute sa uesture iusc'a la char.—A.

Mordreins lies
all night in a
swoon.

And þ^e kyng In swowneng at the Erthe lay,
For drede & sorwe of that grete Afray, 576
Tyl that the day was Nygh Agon,
And the Nyht faste Entrede vpon.

And whanne he was waked of his swowneng,
Ful feint & feble he was In alle thing, 580
That of the grete hunger he hadde to fore,
Whiche that him Greved so sore,
Thowgh Alle worldly mete thanne had he sein,
There-Offen to Ete he ne myhte Certain. 584

He wakes in the
morning,

And thus Abod he Al that Nyht
Tyl on the Morwe it was day lyht ;
And whanne the day be-gan to dawe,
Thanne þeroffen was this kyng ful fawe. 588
Thanne he bethowghte him In his mynde
Of that brid so Merveillous of kynde,
That his lof so hadde Casten Away.

thanks God
for delivering
him from his
sorrows,

Many thankynge to God he ȝaf that day, 593
And seide, "lord God, I-worsched thow be,
That from Alle these sorwes hast deliuered me,
& wilt that I do bigge my synne

and says he has
lost his bodily
hunger.

Ere than I Owt Of this world twynne ; 596
For swiche wordis Of solace ȝe han me sent,
That Of hunger have I lost myn talent,
Sowfe Only hunger Of sowle to susteyne ;
Therefore, lord, I me to the Compleyne. 600

He will rather
die than eat
any bread but
what God sends.

Now knowe I wel that this Maner thing
To me hidir Cam for non forthering,
But me to deceyven be weye of Richesse,
Be ȝiftes, Owther be fayr promesse ; 604
And þerfore schal I neuere, In tyme comenge,
My Mowth to Opene for non Swich thing,
Thowgh the body Scholde suffren ded
Rathere thanne to Eten Ony bred, 608
But ȝif it be, lord, thorwgh thy sonde,
Ony to handelyn with Myn honde ;

Ne neuere Owt of this Roch wele I gone,
 But evere here dwellen Alone, 612
 Tyl that, lord, thy wille It be,
 Owt of this Roche to taken Me."

And thus vi dayes beleft the kyng
 In that Roche, with-Owten lesyng ; 616 Mordreins is
visited daily by
the Good Man,
 And Eche Of these dayes Cam this good man,
 And him comforted As he wel kan :

Thanne swed the womman After, Eche day,
 Of him to fonde to geten hire pray. 620 and then the
Fair Woman.

This Man Euere him tolde wordis Of Comfort
 As Often As to him he gan Resort,
 And Euere spak the womman of Noysaunce
 To hym, And Euere Of distorbaunce. 624

And whanne it was Comen to þ^e seventhe day,
 This good man to him Cam with-Owten delay,
 And thus to him seide there in haste,

"Thin Owr of deliueraunce Aprocheth faste, 628 his hour of
deliverance is
announst,
 3if thou wilt hennes-forward
 The kepen from temptaciou[n]s hard
 Of the devel, whiche he wil Asaye
 In many weyes the to be-traye." 632

Thanne Axede him the kyng 'In what Manere
 From him he myhte defenden him there.'
 Thanne seide A3en this goodman tho,
 "Wrath-the not thy God, what so thou do, 636
 And Owt Of this Roch deliuered schalt þou be
 With-Inne schort tyme Certainle ;
 But 3it Manye dredes schalt thou se
 Er that owt of þis Roche taken thou be." 640

Thanne thus partid this good man Away ; and the Good
Man leaves him.
 The kyng there lefte, sothe to say.
 Ful glad & Joyful he was In herte,
 That non thing ne myhte him smerte, 644
 And thouhte, 'though that he schold dye,
 Owt Of that Roche wolde he not hye,

But Rathere ded there he wolde be,
 Thanne Owt of that Roche forto fle.' 648

Mordreins sees Thus longe In this thowht gan he dwelle,
 That Aftir tyme So it be-felle
 He loked ful fer Into the See :
 coming a ship A fair Schipe Cam þere seylleng, thowht he ; 652
 bothe gret & Riche him thowghte it was ;
 bote neþer man ne womman In that plas
 with no seamen. that Schipe to Governe, nethir to Gye,
 thus him thowhte ful Certainlye. 656

and whanne longe it hadde so go
 In the hyghe See bothe to & fro,
 atte laste towardis the Roche he drowgh
 A ful gret speed, & faste I-nowgh. 660

Wondrous and thus sone began there In the see
 tempests rise, wondirful tempestes þere Anon to be,
 So hidous & so Angwischous in eche Manere,
 that so hidows tempest saw he neuere ere. 664
 this tempest this Schipe to the Roche browhte,
 that it scholde Alto-breken him thowghte ;

snow, hail, and It snaw, & haillede, & thondrede faste,
 thunder, So that þere was manie A bitter blaste, 668
 So that it Semede that Al the firmament
 [leaf 21] On peces hadden borsten verament ;
 For he wende the Ende Of þe world þat day had be ;
 thus thowghte the kyng thanne ful sekerle. 672

and Mordreins And the kyng in þat Roche had non sted
 has no place to Where that he Myhte hyden In his hed,
 hide his head in. For the part Of the Cave was blowen Away
 Into the See, As ȝe han herd me Say. 676
 And this faire Schipe beheld he thanne ;
 but he say nethir Man ne wommanne.
 and so thikke Abowtes him Cam the thondring,
 and Many A wondirful lyghteneng, 680
 that Neuere he wende to ascapen thenne,
 so wondirfully þe lyghtenyng gan to brenne ;

thus Suffrede the kyng Al that tempest,
whiche After it torned him for the best ; 684

Al this was disscisse to his herte,
for he soffred peynes Many & smerte ;
but for alle the peynes he suffrede tho,
to the Schipe from the Roche wolde he not go. 688

And whanne this tempest hadde longe be,
thanne Atte laste gan stillen the See, At last the storm
stille,

and the wedir to Cleren faire,
and the sonne to Schewen vppon the Ayre ; 692 and then the
sun shines
and whanne he sawgh the wedir thus slake,
Ful gret Ioye he gan tho to Make.

thanne the Sonne there vppon him Schon,
and thanne the kyng lokid vp Anon, 696
and sawh his Clothes Al to-Rent,
where-Offen he Merveilled verament.

and thanne so sore the Sonne chawfed him þere,
that he wende Al the Roche hadde ben on fere, 700 so fiercely that
the Rock seems
on fire.
and that the sonne scholde han brend Alle thing,
Of this world to han Mad An Endeng.

and al was don for this Skele tho,
ȝif þ^e kyng Into the Schipe wolde han go, 704 But neither for
storm nor heat
will Mordreins
leave the Rock
in the ship.
Ferst for Cold, and sethen for hete ;
but for nethir the kyng þ^e Roch wolde not lete ;

for Rathere ded there wolde he han be,
thanne his lord to wraththen In Ony degre ; 708
Oper that from þ^e Roche he wolde gon,
Rathere the deth to suffren Anon.

and thus In this Angwisch longe bod he there,
and In swowneng fyl In hard manere ; 712 He swoons,

and so longe lay he Stille As A ston,
That wit, syghte, ne Mynde, haddē non.

And whanne that he of swowneng A-wook, waken,
For drede & sorewe ful sore he qwook, 716 and quakes for
fear.
and lift vpe his hed, and beheld ful faste
ȝif that strong hete ȝit dide Owht laste.

Mordreins sees
the day is
temperate,

and Whanne he sawh the day þat mesurable was,
and but Mesurable hete In that plas, 720

As betwenes noon & hevesong scholde be,
bothe glad & Ioyful thanne was he ;
thanne Asaied he Anon vpe forto stonde,
For the vanite In his hed that hadde ben longe ; 724
And whanne þat he gan vpe forto dresse,
In hed, body, ne Membres, felt he non Siknesse.

wonders at his
adventures,

thanne stood he vp On his feet,
and there abowtes him loked ful sket, 728

and Merveilled Of the grete Aventours
That he hadde there suffred Of dolours ;
and Of Alle this thanne felte he Ryht nowht,
Where-Offen he Merveillede In his thowht ; 732

and doubts
whether they
were dreams
or realities.

and Otherwhille he thowghte A dremenge to be,
and Otherwhilles he thowhte it for Certeinte,
and Otherwhilles he Cowde Remembren him wel
Of the Aventures thanne Everidel 736

CHAPTER XXIV.

Still of Mordreins on *The Roche Perilous*. How he sees a ship approach the Rock with his own and Nasciens's shields on board, and the horse he won from Tholomes at Orcaus (p. 299). A knight lands, and tells him that Nasciens is dead (p. 300). He goes on board, sees a corpse like Nasciens's, swoons, and on waking finds himself far from the Rock (p. 301). He makes the sign of the Cross; and man, horse, and corpse vanish. He prays to God. The Good Man comes to him again (p. 302), and tells him that he shall not be deliverd till Nasciens comes to him alive (p. 303); and explains that it was the Devil who had tempted him as the Knight, the Lioness, and the Fair Woman, who had appeared to him (p. 303). The Good Man exhorts him to be wiser and warier than he had been, and then vanishes (p. 303). The ship drives on (p. 304); the King sees a man coming on the sea, borne up by two birds under his feet, who sprinkles the ship with water, and announces himself as Salustes, in whose honour Mordreins had built the church in Sarras (p. 304). He explains the vision of the Lioness (p. 304), and that of

the Streams flowing out of Mordreins's Nephew (p. 305); and that he had sprinkled the ship because it was the Devil's and needed purifying (p. 306). He instructs Mordreins how to eject Devils by Holy Water (p. 306), and then goes, leaving the King on the ship (p. 307).

Thanne thowghte the kyng al In his herte King Mordreins
Of Manie trebulacions & of peynes smerte;
that the day was past, & wax to Eve,
thanne the kyng ful sore gan him Meve. 4

Anon thanne lokede he fer Into the See;
A fair schipe fast seillyng Comen sawgh he, sees a rich ship coming.
therto so Richely arayed him thowhte it was,
but he nyste Of his Comeng what was þ^e cas, 8
for so Riche A schipe, him thowghte, sawgh he neuere non
To fore tymes On non water nethir Seylen ne gon.

and whanne the Schipe Aproched him ny,
Anon Into þat Schipe he lokede An hy. 12 In its fore-castle hang 2 Shields,
and Sawgh where that hengen scheldes two;
In þ^e forcastel Of the Schipe they weren I-do,
Where-Inne was A towr ful Rialy I-dyht,
As semed þat tyme to the kyng In Syht; 16
On wheche towr, As I vndirstonde,
bothe scheldes to-gederis diden they honge;
Of wheche the ton scheld was his, one his; the other, Nasciens's.
the tother Nasciens wit-Owten Mys: 20
thus him thowghte wondirly Sore,
but Evere he Merveilled how they Comen thore.

And whiles that he stood In this thought,
to þ^e Roche this Schip Anon was browght: 24
and as it was to that Roche Comenge,
Of An hors he herde A wonderful Neyenge, On it is a horse, which neighs and stamps.
and so bonchede & ferde with his feet
that it thowghte the schipe to bersten In þat fleet. 28
Anon the kyng gan to herkene this Neyeng,
and Merveilled ful Mochel of that thing;
For that hors he knew there Anon
whanne he him herd so taken vppon, 32

The horse is that
which Mordreins
won from Tho-
lome at Orcaus.

And wiste wel that it was the same hors
that from kyng Tholome he gat At Orcaus,
Whiche that In the bataille he wan there ;
And the same hors he wende it were, 36
what be Neyenge and Other fare,
The same hors he wende hadde ben thare.
And thus wondred he mochel In his thowght,
how hors & scheldes thedir weren browght. 40

thanne to the Roche it Aplyede Anon ;
and tho to the schipward the kyng gan gon,
To beholden what peple and what Meyne
In that Schipe that he Cowde se. 44
and whanne that he gan there-Inne to beholde,
he Sawgh Mochel peple, & Mani-folde.

From the ship
lands a Knight,

And Owt Of that schipe there isswed Anon
As In Maner Of a knyht, and to him gan gon ; 48
and whanne that he gan the kyng to Aprochen Ny,
the kyng him beheld ful witterly ;

like the brother
of Mordreins's
Steward,

hym thowghte that be his persone & figure
an hygh Old knyght of his, I the Ensure, 52
that Brothir to his steward schold han be,
that Slayn was at Orcaws ful sekerle.

and whanne this knyht to the kyng gan gon,
he him grette with hevy Chere Anon ; 56
and the kyng Ran to him ful faste,
and thanne him Axede atte laste,
' Why that so Sore Abasched he was ;
he scholde him tellen Al the Cas.' 60

" A, sire," Anon quod this kniht tho,
" For the hevy tydinges 3ow Comen vnto !"
" Sey me," quod the kyng, " what May it be,
Belamy, I preie the that thow telle it to me." 64

who says that

" Certes, Sire," quod this knyht Anon,
" the beste friend þat 3e hadden is now Agon,
the wheche is Nasciens, 3owre brother dere,
that In this Schipe he lith ded here." 68

Nasciens's corpse
is in the ship,

and whanne the kyng herde him thus telle,
 Anon In swowneng to the Erthe he felle ;
 and Whanne þat he of his swowneng a-Wook,
 Abowtes him faste he gan to look,

72

and axede his brothir forto Se,
 if that Sekerly he ded there be ;

Mordreins asks
 to see Nasciens's
 corpee.

And Evere Criede lik a wood man ;
 So for his brother ferde he than.

76

The knyht to the kyng gan him dresse,
 that him hadde browht In this distresse,
 and the kyng took þere be the left hond,
 to þ^e.schipward to leden he gan to fond ;

The Knight leads

80

him by the left
 hand into the
 ship.

So that the kyng Niste what he dede,
 So ful of sorewe he was In that stede.

and whanne the kyng þ^e schipe was with-Inne,
 he Ran to the bere, & nolde not blynne,
 and the Cloth anon vp he Caste,—

84

to beholden that body hadde he gret haste ;—

There Anon thanne Sawgh he there
 his brother Nasciens, As that it were,

88

Mordreins thinks
 the corpee is
 Nasciens's,

be face, semblawnce, & body Also,
 as whanne on lyve þat he dide go.

thanne Anon fyl he down In swowneng there,
 hardere thanne euere to-fore dide he Ere,
 that Neuere to Asckapen wende þan he,
 but Certein ded forto han be.

and swoons.

92

Whanne he was waked of his Swowneng,
 Of this hadde he gret Merveilleng,

96

When he wakes,

And thowhte to axen of this knyht there
 how this myhte happen, & In what Manere.

and whanne he loked Abowtes him tho ;
 Ful fer from the Roche thanne was he tho ;
 thanne for sorwe he fyl down Anon

100

he is far from
 the Rock.

In swowneng, ded as Ony ston ;

to-fore that bere so lay he there

ded In swowneng In this Manere.

104

- and whanne of his swowneng þat he Wok,
 Anon vp his Riht hond he took,
 And the Signe of the Crois he Made Anon ;
 thanne thus sone Alle weren they Agon, 108
- that nethir bere, hors, ne Man,
 In that schipe cowde he Se than.
 and thanne gan he to wepen ful sore,
 And Morneng & wringeng he made wel More, 112
- “ A : Merciful God In Maiestie,
 Now Wot I wel that I have Greved the.”
 and Whanne he hadde thus I-Spoke,
 Forth Into the See he gan to loke ; 116
- there sawgh he to-forn hym Comen Anon
 the goode man that In the Schipe gan gon,
 wheche that him Comforted Often Sithe,
 and with his goode wordis Made him blithe. 120
- and whanne he sawgh him In that Manere,
 Wel ful he was Of Sorwe & Fere :
 “ A, sire ! ” quod he, “ I am deserved Sekerly
 Of that ȝe boden me to kepen trewly ; 124
- For ful Certainly ȝe tolden Me Ere,
 that the devel In this Manere
 Me scholde Owt taken be þ^r left hond,
 As thow didst me to vndirstond.” 128
- anon gan he for to wepen tho :
 And whanne this good man say him do so,
 he seide, “ Sire kyng, wepe thow no More ;
 he hath the tempted Often tymes sore, 132
- but here-Aftir the behoveth Eft-sone
 To taken good keepe that Is to done.”
 Thanne seide the kyng to this good man tho,
 “ Now, goode sire, telle me what I schal do ; 136
- and as thow knowest Alle thing,
 So wisse me Of begynneng & Endeng,
 And how that I schal Governen Me ;
 For Goddis love, Sire, this preie I the.” 140

Mordreins makes
the sign of the
Cross,

and corpses, horses,
and knight,
vanish.

The Good Man
comes on board

and warns Mor-
dreins to take care
what he does.

thanne this good [man] seide to him Aȝe,
 “ȝit manie spitful Merveilles schalt þou se ;
 and Eten Ne drynken schalt þou neuere Mo
 til thy brothir Nasciens Come the before,
 As Cristen Man, and qwyk levenge ;
 Now take þou this for newe tydyngē.

144 Till Nasciens
comes to him,

And whanne thou sixt him In that degre,
 thanne After, thy leveraunce Sone schal be.

148 Mordreins shall
not be deliverd.

“ For wete þou wel ful Certeinle,
 It was the devel that was with the,
 that told the how that Nasciens was ded,
 and that ȝaf the Swich Conceyl & Red ;
 For he is Redy, In feld & In town,
 Goddis schep to don distrocciown.

152 It was the Devil
who told him
Nasciens was
dead,

“ and the devel it was Also
 that In thin Avisiown Cam þ^e to ;
 the Mete that þ^e lyown þ^e browghte,
 he it Awey bar, & lefte the Nowghte.
 and ȝit I wele that þou knowe More Also,
 that it was the devel that Cam the to
 In liknesse Of A womman,
 and sweche wordes to þ^e spak than ;
 Also the devel ful Sekir was he
 that Owt of the Roche he browhte þ^e.

156

and who took
away his food
(p. 230, 233),

“ Therefore hens forward I warne the,
 that bothe wisere & warere þat thou be ;
 For swich thinges here-After schalt þou se,
 that to Endeles deth wolden bringen the,
 ȝif¹ thou the bettir wit ne have,
 thy body [&] thi sowle forto save.”

160 tempted him as
the Fair Woman,

164 and brought him
off the Rock.

and now More to hym he gan to Say,
 but with that word he partid A-way,
 that he ne wiste where he becom
 Owt of his syhte, bothe Al & som.
 and thus in the Schipe Alone lefte he,
 Floteringe Amyddes the hye Se.

168

[¹ MS ȝit]

172 The Good Man
vanishes.

176

Mordreins's ship
is blown about
the sea.

the wynd him blew, now here, & now there ;
thus Nyht and day he ferde In fere,
that Resting plase ne fond he non,
til On the Morwe it was passed noon. 180

thanne the kynge vpe him dressed tho,
And to-ward the forschipe he gan to go,
and loke ful fer Into the See ;

He sees a Man
coming to him.

A man there Comeng him thowghte say he, 184
that Of leveng Schold he be bothe good and hye,¹

The Man is borne
up by two birds
under his feet,

²sour l'iaue ausi *com* tout a pie. Et quant il fu
pries, si vit desous ses .ij. pies, deus oisiaus qui le
soustenoient et le portoient si tost et si isnelement *com*

comes on board
Mordreins's ship,
makes the sign of
the cross, and
takes up water in
his hands,

nul oisiel peussent plus tost uoler. Et quant il vint a
la nef, si s'aresta, et *commencha* a faire le signe de la
sainte crois sour la mer, *et* prenoit a ses deus mains
l'iaue de la mer, sans dire mot. Et li rois l'esgarloit,

sprinkles the
ship,

si se meruilloit moult durement qui il pooit estre, et
pour quoi il faisoit chel arousement par la nef. Et
quant li hom eut toute la nef arousee, si *parla* au roi,
et si li dist, "Mogdanis !" Et li rois se meruilla moult

and tells the King
that he is his de-
fender Salustes,

quant il s'oi apieler par son non de baptesme ; Si re-
spondi, "sire : " Et li boins hom li dist, " Je sui tes
deffenderes, tes garans, apres iheu crist. Je sui sa-

whose church he
built in Sarras,

lutes, chil en qui non *et* en qui honeur tu as establee la
riche eglise en la chite de sarras ; si te sui venus con-
sillier *et* conforter. Et si te mande li aigniaus par moi,

and that the Wolf
who took his food
away

chil qui en³ t'auision t'aportoit les boines viandes ke
li leus te toloit, chil te mande par moi, pour chou
ke il veut ke tu le saches mieus ke tu as le leu uencu.
Et che fu par le signe de la crois ke tu fesis sour toi,
quant tu te veis si eslongie de la roche. Lors te laissa

¹ There is no break in the English MS, but it goes straight on with the new subject of Celidoyne in prison, p. 309. The copier of it must have left out a column or page of his original.

² MS XIV. E. iii. leaf 41, back, col. 2, at foot.

³ MS chil en qui est.

li leus ; che fu li dyables qui s'enfui, qui deuant t'auoit tolues toutes les boines viandes ke li aingniaus t'aportoit ; Ch'estoient les boines paroles ke li hom de

was the Devil,

la nef te disoit toute iour. Chil home estoit li aigniaus, qui en t'auision t'aportoit les boines viandes. Et saches que ch'est chis aigniaus qui pour l'umain lignaige fu crucefjes, et ch'est ihesus crist, li flex de la uirge. chil qui chascun iour te uenoit conforter, Chil m'a chi enuoiet a toi, pour descourrir t'auision, ensi com il le

and that the Lamb who brought him meat was Jesus Christ.

te demoustra, Si ke tu saches ke ele senefie. Tu ueis de ton neuueu issir .i. grant lac, et de che lach si naissoient .ix. flun. si estoient li .viij. parel, d'un grant et d'une samblanche. Et li nueuismes, qui tout daerrains

Salustes explains Mordreins's vision of the Lake and Nine Streams (ch. 18, p. 230-2).

sourdoit, estoit ausi grans et ausi biaux com tout li autre ensamble. Li las estoit moult clers et mult

biaux. Et tu esgardes en haut, si veis .j. homme venir qui auoit le samblanche del urai cruchefi. Et quant il

The Lake means a Son of Mordreins's nephew.

fu descendus a terre, si entra el lac, tous nus pies, et ses gambes el lac, Et en tout les .viij. fluns ausi. Et

[* leaf 42]

quant il auoit en tout les .viij. fluns fait ensi com uous aues oi, si uenoit au nuefuisme ; Lors se despoilloit

tous nus, et si se baignoit trestous desdens. Chil las ki de ton neuueu naissoit, senefie vn fil qui de lui

istra ; Et en lui baignera ihesus crist ses pies et ses gambes. Che est a dire, ke il sera soustenemens urais,

et fine colombe de la sainte creanche au sauueour. De chelui istront li .ix. flun : che seront .ix. personnes

and the 9 streams, 9 successors of his,

d'omes qui de lui descenderont. Et si ne seront il mie tout .ix. si fil, anchois descendront par droite engen-

reure, li vns del autre. Et tout li .viii. seront auques parel de boine vie ; Mais li nueuismes sera asses de

to the 9th of whom

grignour hauteche et de grignour merite. Et pour chou qu'il vaintra tous les autres de toutes bontes, pour

chou se baignera en lui ihesus cris trestous. Et si n'i baignera pas uestus, mais tous nus ; Car il se despoil-

Christ shall disclose his hidden secrets.

lera deuant lui en tel maniere ke il li descouuera ses

Of this nephew's
descendant, the
Angel who pierct
Joseph spoke,

and his body
shall work
miracles.

Salustes next
explains why he
sprinkld the
ship :

to purify it from
the Devil.

For Devils fear
the sign of the
Cross.

At any bad place,
Mordreins is to
bless water,

and wherever it
is sprinkld,
no Devil will go.

grans secres, cheus ke il n'ara onques descouuers a nul homme mortel. Chil sera plains de toutes iches bontes ke cors d'ome ne cuers doiuent soustenir ; Et si en passera tous chiaus qui deuant lui aront este, Et tous chiaus qui apres lui seront, qui de porter armes s'entremetront. Che sera chil de qui li angeles parla a sarras, quant il feri iosephe de la lanche uengeresse, Quant il dist 'ke iamaiz les meruelles del graal ne seroient descouertes a homme mortel fors ch'a .i. tout seul.' Chil sera li nueuismes des oirs qui descendront del fil a ton neveu ; Et si sera teus *com* tu m'as oi deuiser. Mais les grans miracles *et* les bieles uirtus qui *par* lui auenront en la terre ou ses cors girra, ne seront pas seues qu'il auiegnent *par* lui ; Car a chel tans sera moult peu de cheus ki sachent uraies nouieles ne enseignes de sa sepulture. Or t'ai auques parle de t'auision. Ore te parlerai de cheste nef, pour quoi iou l'ai arousee *ensi com* tu as veu. La nef si fu au dyable, qui la sainte crois encacha quant tū en fesis le signe. Et *pour* chou *que* ele estoit soie, ne pooit il estre qui n'i reuenist aucune fie, se ele ne fust mondee. mais ore est ele toute purefijee des ordures *et* des malices qui conuerse i ont, *par* l'arousement de l'iaue, qui *par* le signe de la sainte crois est saintefije, *et* *par* le coniurement de la sainte trinite. Ne iamaiz nus mais esperis n'i enterra ; Car il ne doutent tant nule riens *com* il font le signe de la crois *et* le coniurement de la sainte creanche. Et se tu viens en lieu ki soit doutables a entrer, si pron de l'iaue, *et* si le purifie tout auant *par* le signe de la sainte crois, *et* en apres *par* le coniurement du pere *et* du fil *et* du saint esperit. Et *par* cheste beneichon sera l'iaue toute netoie *et* mondee de toutes ordures. Et en quelconques lieu ke ele soit espandue *par* boine creanche, ia dyables ne sera si oses *que* il aille, anchois fuira tous iours le lieu, *et* eslongera. En cheste maniere fai ; si porras estre seurs ke ia, en

lieu ou tu le faches, dyables n'ara pooir de faire nule chose a ton cors pour quoi l'ame de toi soit dampnee."

A tant se teut li sains hom, si s'en parti. Et li rois remest en la nef ensi *com* vous l'aues oi. si se taist atant li contes de lui, *et* parole de nascien.

Mordreins stays in the ship. The tale goes to Nasciens.

CHAPTER XXV.

Of NASCIENS. How, when he was imprisond, the cursed Calafere had charge of his lands and him and put him in a dark dungeon (p. 307), bound him hand and foot, and also confind his young son Celidoine, whose name means 'given to heaven' (p. 308), and at whose birth at mid-day the sun disappeard, and the moon and the stars shone clear (p. 308). On the 17th night of their imprisonment, Nasciens dreams that a hand strikes off his chains. He feels that he is free (p. 309). A light shines, and a fair white hand lifts him out of prison (p. 310), and leads him out of the castle of Calafere (p. 310), who pursues him (p. 311). Nasciens is protected by the Hand (p. 312). Calafere falls from his horse (p. 313) and is found, stampd on the right cheek with an angel's hand, and on the left with his foot (p. 314). Calafere orders water to be thrown on his right cheek (p. 315), and is then carrid up to the battlements of his castle, from which he orders Celidoine to be thrown (p. 317). When Celidoine is in mid-air, nine hands catch him and bear him off (p. 318). Vengeance on Calafere is proclaimd from Heaven. A thunderbolt strikes the castle, and Calafere's body flies in pieces (p. 319). The reports of his death, and of Nasciens's deliverance, get abroad; the barons go to Queen Sarracynte to ask pardon for imprisoning her brother (p. 320); and she sends five messengers out to seek him (p. 321).

CHI endroit dist li contes, ke nasciens fu mis, en tel maniere *com* vous aues oi, en la prison. Et si le prist en garde chil *chivalers* mescreans qui estoit apieles calafier, Et ki tant estoit desloiaus *et* traitres *comme* li contes a deuse cha en arriere. Et *par* le conseil de chestui fu il pris, plus ke *par* tous les autres. Chis *chivalers* le prist en garde sour toute se terre auant, *et* sour la vie apres. Et quant il l'eut en sa baillie, si fu moult orgueilleus vers lui, *et* lui fist

How Calafere has charge of Nasciens in prison

and puts him in a dark dungeon,

and chains him
hand and foot,

and also puts in
prison with him
his young son,

whose name was
Celidoine,

that is, 'given
to heaven ;'

and at whose
birth

at mid-day in
July

the sun became
as at dawn,

and the moon
and stars alone
clear.

moult dure prison *et* moult felenesse. Il fu mis el fons d'une fosse noire *et* tenebrouse. Il fu destournes de toute la *compaignie et* del solas as gens. Il manga peu, *et* but. Il ne se pooit aidier de nul membre que il eust, Car il auoit les mains ausi enchainees *comme* les pies. Toutes eures estoit d'une seule contenanche, sans estre desuestus ne descauchies ; anchois gisoit par nuit en sa reube *et* en sa cacheure. Et quant il ot mis en si angoisseuse prison, encor ne li fu il pas asses de lui tourmenter. Anchois fist ke il ot .i. sien fil ensamble o lui qui moult estoit de iouene eage, Car il n'auoit enchore ke .vij. ans *et* .v. mois . Chil estoit moult biaux, *et* moult sambloit estre de gentil lignage estrais ; Si estoit apieles el baptesme 'celidoines.' Et chil nons fu moult bien *conuenables* a l'enfant, selonc la vie ke il mena puis ; Car 'celidoines' vaut autrestant a dire *et* a senefijer en latin *comme* 'dounes au chiel ;' Car il eut toute sa uie son cuer *et* s'entente mise en celestiaus oeures, Et seut d'astrenomie tant *com* nus en peut plus sauoir en boine entension *et* en droite. Et a son naissement auint en la chite d'orberike une moult grant meruelle qui n'estoit mie acoustumee a auenir. Car il nascui en .i. moult caut iour d'este, *et* mult biel, en droit miedi. Et si fu el secont iour des kalendes en iunget (*sic*). Et quant il fu nes a tel eure *com* vous aues oi, Si auint chose tout maintenant, ke li solaus, qui en sa grignour chaleur deuoit estre, a chel eure s'aparut ausi apertement *com* il fait au matin quant il lieue ; Et la lune fu ausi clerement veue *comme* s'il fust nuis, *et* les estoiles tout ensement. En che fu chertaine senefianche ke il serroit de toutes les celestienes uirtus curieus *et* encherkieres et urais counissieres. Par icheles demoustranches fu la natiuites a l'enfant senefije. Et il fu raisons ; Car sa vie fu puis tele *com* la senefianche demoustra. Et les paroles qui chi apres venront en esclairont la verite.

and this Child, had Calafere In prisown pere
Ful xvii dayes In that Manere.¹

This Colloque,
Calafere keeps in
prison with Nas-
ciens for 17 days.

So it be-happed, that the Sevententhe Nyht

As he there sat, I telle the Ryht,

4

Vppon his Cowche to Slombren hym list,—

he was so hevy, what to don he Nyst,—

and as he was In his Slombrenge,

hym thowghte he hadde a wondir Metenge,

8

On the 17th night
Nasciens dreams
that a hand

So that hym pouhte An hond there was,

that be bothen Armes him held In that plas ;

and, As A man that Slepte ful sore,

the hond he wolde han put Away thore ;

12

and the Same hond him Cawht Ageyn,

And Azen In his Slepe he it voided ful pleyn.

thanne thowghte him that the hond tho

alle his Chenes to-barst vnto,

16

bursts his chains.

Mochel mawgre Of him that there lay,

Where-Offen he hadde A ful gret fray.

and whanne he felte that it was so,

Nethir Cryen ne speke ne myhte he tho ;

20

thanne Abasched was he ful sore

Of the noyse that he herde thore.

and whanne that vpe he gan him dresse,

and felte him Self Owt of distresse,

24

He rises, feels
that he's free,

hyse hondes & Feet he gan drawen him to,

and Felte vnbownde that he was tho,

and that Alle his Chenes to-forn him lye ;

thanne thanked he god ful Solempnie.

28

Whanne he was Comen to the presown dore,

That ful blak and dirk it was to fore,

there Cam Owt tho A schyneng lyht,

as thowh it were of A lyghtenyng so briht ;

32

thanne loked he Aboven his hed,

And him thowghte he sawgh In þat sted,

¹ Chelui enfant eut calafier en prison auoec son pere nascien. Si demoura nasciens bien .xvij. iours en tel prison com. vous aues oi. — A.

	Owt of the hevene there Aperid An hy	
A white hand from heaven,	A fair whit hond, hym thowhte Trewly,	36
	Whiche that him bar, as him thowhte,	
	and Owt of that preson there him browhte	
with a red arm,	Sowfe : the arm, Red as feer it was,	
	as thike tyme him thowhte In that plas,	40
Mrs Nasciens out of the prison by his hair,	Whiche hond him took by his her,	
	and Owt of that presown bar him ther ;	
	and the sleve lokede as be semblaunse	
	As Red as fir with-Owten variaunce ;	44
	but nonthing Ellis ne Myhte he Se,	
	but Onlyche the hond there Sekerle,	
	Sowf be the Arm, him thowghte, I-voluped was	
	the semblaunce of a body In that plas ;	48
	but the body Openly ne was not sein,	
	As I sey 3ow In Certein ;	
	and In this manere sawh Nasciens tho	
	hond and body to-Gederis bothe two.	52
and bears him through the air	And whanne that Aboven the Erthe he was there,	
	that the Erthe he felte in non Manere,	
	Wondirly Abasched he was Certeinlye,	
	that what to done he Ne wiste trewlye.	56
	and thus the hand On lofte it bar him thar,	
	that he ne wiste whedir-ward ne whar,	
	Wheche that greved him Nothing,	
	Nethir hire ne there In non thing ;	60
	Nethir be the beryng Of his her,	
	It Greved him ryht nowher.	
	and whanne In the Eir he was so hye,	
	that Onne-the to þ ^e preson he myhte sen trwlye,	64
	þane lad him forth this hond In hye—	
	lik as this storie doth vs to vndirstond fullye—	
to Calafere's bedside.	tyl he Cam to-fore Calafere,	
	In his bed as he lay Sleping ther.	68
	and whanne to the dore that he gan gon,	
	A3ens him it Opened there Anon,	

bothe dore posterne, and Ek the gate,	
and Owt this hond lad him there-Ate ;	72 The Hand leads
and Euere to fore the hond wente,	
& he it folwede with good Entente	
til the Maister Gate that he was past,	Nasciens through
Whiche gate gan to Chirken In hast,	Calafere's gate.
as though A man hadde ben there	76
That Owt hadde stalked for drede & Fere.	
Whanne Nasciens was thens A stones cast,	
Azen he lokede Anon In hast ;	80
anon him thoughte there In his Mynde	
that Al On fyre It was him behinde.	
and whanne the peple Of the plase	
Aspiden that it On Fire wase,	84
Gret Noise they maden, and deolful Cry,	
Wherwith Calafere Awook Sekerly,	Calafere, finding
and Open he fond bothe dore & Gate,	that Nasciens has
As Nasciens was gon Owt there-Ate,	escapt,
anon thanne to the presown dore he wente,	88
that Al Open there was veramente ;	
Wondirly abasched thanne was he tho,	
that vndir hevene he Niste what to do.	92
On Of his Seriawntes he Cleped Anon,	
and bad him Into þ ^e presown to Gon ;	
and whanne þ ^e presown he was with-Inne,	
Of Nasciens ne sawh he neþer more ne Mynne ;	96
and whanne Calafere herde tellen Of this,	
Owt Of his wit he was with-Owten Mis,	
and so gret Sorwe he gan to Make,	
that Neuere Man gan so On take.	100
thanne was browght to him An hors there,	rides after him.
and Into the Sadel sprang Calafere,	
With a scharpe Sward On honde ;	
and Al his Meyne that there gonne stonde,	104
hem he Charged Aftir to hye,	
Euery Man be his weys sekerlye ;	

So that a path there fond he Anon,
 And In-to that path gan he to gon, 108
 & Evere was the hond Schineng to-fore,—
 a Wondirful liht As him thouhte thore ;—
 the nyht, Pesible and fair it was,
 Ne A softere Nyht neuere there Nas. 112

Calafere sees
 Nasciens,

his hors he prekid wondirly faste,
 & loked forth to forn hem atte laste,
 and saugh where that Nasciens wente,
 for him he knew ful wel veramente, 116
 as he him Often to forne hadde sein,
 him thouhte it was he In Certein.

but the Hand
 hides and protects
 him.

and whanne Nasciens Say him come thanne,
 Anon wax Nasciens A ful sory Manne ; 120
 but Evere the hond him held ful faste,
 And him Ouer spradde there In haste,
 that Openly thought tho Nascien
 the body to the hond Sawh he then ; 124

The Hand is
 wondrously
 brighter than
 the sun.

and so faste him thowhte it took him ther,
 that Neuere Erthly tonge Cowde telle Er ;
 For it Was Of so Merveillous Clarte tho,
 so ful of brihgtenesse, & hot Schineng therto, 128
 that In the hattest day Of the 3er
 þe sonne not so briht is as the body was ther,
 Not be An hundred part Of Clernesse ;
 this putte Nasciens In Moche sekernesse. 132

but Natheles ful wondirfulli sore Adrad he was,
 that he fyl In Swowneng In that plas,
 So that nethir he ne saw ne felte non thing,
 So sore was this Nasciens In Swowneng. 136

Calafere cannot
 find Nasciens.

thanne prekid ful faste this Calafere,
 and loked Abowtes bothe here and there,
 and In plase where þat he say Nasciens ;
 But tho was not he In his presens ; 140
 and Evere Abowtes he loked faste,
 and Nothing he ne Say til at the laste,

- that Alle the weye & al the plas
there As him thowhte that Nasciens was, 144
him thowhte it was On flawneng fer,—
As him thouhte that tymes Calafere ;— Calafere thinks
And the Arm that was voluped In Cloth so Red, the Arm is burn-
him thowhte it brenneng fer In that sted, 148 ing fire.
- that so wondirly Sore Abasched he was,
that for Alle the world he ne dorste In that plas
Not Ones Owt of his Sadil Alyhte,
but down I swowneng he fyl anon Ryht. 152 He swoons,
For Of this Merveille so Sore Abascht he was, and falls off his
That ded I swowneng lay he In that plas. horse.
- thus lay Calafere long In Swownenge,
and homward his hors ful faste Rennenge 156 The horse gallops
From the place that he Cam fro, home.
A gret pas homward gan he to go.
- And whanne that the peple of the howshold
this hors thus Comenge Gonne beholde, 160
And here lord was left behinde ;
this was gret wondir In here Mynde,
and Siker wenden here lord hadde ben ded,
be Comeng Of the hors In that Sted. 164
- and whanne it Was On the Morwe lyht of day,
Eche man Of his Meyne wente his way
For to seken hem with here powere,
3if Ony Of hem myhte him fynden there ; 168
but they ne Cowde weten In non Manere
What weye that took this Calafere.
- but it happed, As they sowhten boþ^e to & fro,
that somme of hem there gonne to go 172
Into the weye there that he lay ;
Whiche was to hem A gret Afray,
Whanne they syen here Lord þere ded,
To Alle here syghtes In that sted ; 176
There they gonnen him vp dressen Anon,
but foot On to stonde hadde he neuere On ;
- and find him
looking as if dead.

thow A man scholde han smeten Of his hed,
he ne myhte meven non lyme In that sted. 180

Calafere's face is
stampd, on the
right with a hand,

and than behelden they In his face,
And On the Riht side þere was a space,
As it were the forme Of An hond
that him hadde towched, I vndirstond ; 184

and on the left
with a foot :

And On the lefte side hem þouhte they sye
the forme Of A foot wel Sekerly,
that Ioyned to the hond it was,

the hand-mark as
red as fire,

Wondirfully Red In that plas, 188
As Owt Of the Forneys Comen flawmes of fire ;
So thowht hem the Markes of Calafere ;

the foot-mark as
black as pitch.

¹but Only the Mark that Of the foot was,
As blak As pich was In that plas : 192
and his Nose, as ys it was Cold ;¹

Al thus his Meine On him gonne behold.
For whanne he was Comen to his Ostel,
and Adawed he was Eche del, 196
he cowde wel tellen Of Al thing,
Where-Offen he hadde gret Merveillyng.

Calafere's men
bear him home-
wards,

and whanne they him fownde In this Manere,
they gonne him dresse hom forto bere, 200
but In gret drede they weren Echon

but he neither
moves a limb,
nor speaks.

that membre ne Meven Myhte he non—
Nether Eye to Opene, ne mowth to speke ;
lo ! thus god On him Nasciens gan wreke ;— 204

but Sekir they wende he hadde ben ded,
For Of him ne Cowden they non Oper Red.
And thus they boren him In this Manere
hom to his plase with drede & fere, 208

that neuere spak word be Al the weye,
neþer Eye ne Opened Certainlye,
Ne Nethir foot ne hond myhte to him drawe ;
this was to hem A wonderful Sawe. 212

¹—¹ Et li sains del pie estoit tout ausi noirs com est pois.
Et si estoit li noirs ausi frois com est glache ; et li vermaus ert
ausi caus comme fus.—A.

and whanne to his hows with him they Come,
Wif, Child, & his Meyne Al & some,
Abowtes him gannen to drawen wel faste,
and Alle Of him weren sore Agaste, 216
that ded In the plase he hadde I-be,
Ne non Othir thing Of him ne Cowde they se ; Calafere is laid
So that In A bed they dyden him leye in bed,
Al so Eselye As they Cowde Certeinlye ; 220
and alle, gret Mone Abowtes him they made,
For there nas non that Oper cowde glade.

And whanne it was abowtes the Noun,
Wondirly to Cryen he gan pere Anon ; 224 wakes, and cries,
and his wif to him Ran ful faste,
as a womman that hadde gret haste,
and wondirly Sore Afrayed he was
Of his noise sche herde In that plas. 228

And whanne he of his swowneng Awook,
he Opened his Eyen, & gan vpe to look ;
and abowtes him thanne he loked pure faste,
and water bad bringen At the laste, 232 and asks for
Forto qwenchen that fer so stronge water to quench
that In his fase hadde brend so longe. the burning of
thanne Ronnen forth his Seriawntes Anon, the hand-mark
And Aftir water they gonne to gon, 236 on his face ;
And Casten it On bothe Sides Of his face
To quenchyn þ^e fyr in þat place.
thanne it semed to hem Euerichon
that thike side was brent In to þ^e bon ; 240 but it is burnt to
And the bon, As whit it lay the bone,
Lik as doth Chalk In þ^e Clay ;¹ which looks like
And the flesch that was pere Abowte, chalk in clay.
It semed ful Rosted with Owten dowte. 244

¹ i. e. Boulder-drift clay ; such, for example, as is well seen near Ely, where, by a great down-throw fault, the chalk having been brought to the surface, subsequent denudation cut away the great cliff so formed, and a new deposit, in which the pieces of chalk are scattered about like suet in a badly made plum-pudding, filled the hollow.—H. Seeley.

Calafere's left-
cheek mark is
black and cold.

And thanne the lefte Side they gonne beholde,
wheche þat was bothe blak & Colde,
Of wheche he myhte suffren non towcheng
For non good Of Erthly thing ; 243

When water is
thrown on it,

and whanne þ^e water On that side they gonne to caste,
A wondirful Cry he made atte laste,

he swoons.

& with that he fyl In Swowneng,
So that Of lif of him hadde non man supposing, 253
but that fully ded he hadde I-be
Euere with-Owten Ony Recouere.

and whanne Of swowneng he Cam Agayn,
his Eyen Opened he thanne Certein, 256
and seide, & pleykede him wel More,
and seide that deth negheden him wel sore.

He is wroth at
his coming death.

thanne gan he to wrathen Anon,
And seide, " schal I deyen thus son, 260
that thus am fallen In Maledye,
and neuere In better poynt I was trewlye
to han lyved be 3eres and be day ;
and now I trowe I passe my way ;" 264
thanne Cursed he the tyme that he was bore,
that In Swich manere Scholde deyen thore.

He asks about
Nasciens.

thanne whanne he was Awaked wondirly wel,
after Nasciens Enqwered he Every del. 268
thanne they Of his howshold ful Snelle
Of him non tydinges ne Cowden they telle,
Nethir tokene ne Signe In non degre ;
and thus him they tolde thanne Certeinlie. 272

And, on finding
that he is not
caught,

and whanne that he herde this tyding,
Anon he fil A3en there tho In swowneng.

orders Celldoyne
to be brought
before him,

and whanne Of his swowneng Awook he þere,
he Comaunded Anon þat In Alle Manere 276
Anon Nasciens sone to-foren him bringe,
and he scholde tellen him newe tydinge.
And whanne to forn him this Child gan gon,
Thanne seide this Calafere to him Anon, 280

‘ That On him he wolde Avenged be,
For his fader from him wente In that degre ;
and for his deseisse he Suffred therfore,
On hym Aveuged he wolde ben thore.’ 284

and swears he'll
take vengeance
[leaf 26]
on him.

thanne Comanded Sire Calafere
that Child Anon forto Slen there.
thanne fil down Calaferes wif Anon,
and preyde him this thing not forto don ; 288
“and 3if Algates 3e welen him Sle,
In presoun stille so let him be,
and Rathere hym Enfainyne there,
thanne him to slen In this Manere.” 292

Calafere's wife
prays him not to
kill Celldoyne,

And he that was ful Of Corruptioun
as Ony tigre, Other wille lyown,
Owther Ony Other Savage beste
that han non Resoun, neþer lest ne meste, 296
‘ but algates On him Avenged wolde he be,
thowh that him self there scholde [him] Sle.’

but he declares
he will.

thanne Cleped he his Seriawntes Anon þere,
And Comaunded þat In to þ^e towr they scholde him bere 301
In his be.l ; Al so sik as that he was,

Calafere has

he wolde be born In to that hye plas ;
and he Comanded Aftir him to bringe
Nasciens Sone with-Owten tarienge. 304

and they fulfilden his Comandement ;
him they vpe boren verament ;
and Aftyr hym, Celldoyne, Nasciens sone,
For hym they maden ful gret Mone. 308

himself carrid
up the tower of
his castle,

and whanne this Celydoine was vpe I-browht,
Calafer, this Terant, for-gat it nowht
there that Child forto spille,
Wit venamous herte & Evel wille. 312

thanne Anon his seriawntes he gan to Calle,
And Comanded the Child to throwen ouer the walle,
that with his Eyen he myhte it sen,
For sekir non Othirwise ne scholde it ben. 316

and orders his
men to throw
Celldoyne off it.

Wherfore deol & Sorwe they maden Echon
 For that dede that they scholden don ;
 but they ne dorste not Offenden his Comaundement,
 but Anon it fulfild there present. 320

Calafer's men they token vpe this Child Anon,
 And leften him Above Alle þ^e werk Of ston ;
 and whanne Calafere him Sawh so hye,
 down him to Caste he bad hem hye ; 324

throw Celidoyne
 over the battle-
 ments. and throwen him down In here Manere ;
 thanne this tyraunt gan vp to Rise
 To sen this Child taken his I-wise,— 328
 So ful he was Of Crwelte

When he is in
 mid-air, As Evere Ony tyraunt myht be ;—
 And whanne þ^e Child was Middis his fallynge,
 Alle Aftir him loked with-Owten tarienge, 332
 and wende that to þ^e Erthe he schold haue gon,
 and his lemes to-borsten Everichon ;

9 snow-white
 hands catch him, they sien ix. hondes that child Comen Abowte, 336
 that lik As Snow they weren so whit—
 Whiche to soimne Of hem was gret delyt ;—
 and this Child they henten Anon

In this Maner tho Everichon, 340
 two hondes to the Ryht Arm they wente,
 and tweyne to þ^e left Arm veramente,
 tweyne to the left leg, & tweyne to þ^e Ryhte,
 and On to hed Openly In here syhte ; 344

and bear him
 away.

And In this Manere these Nyne hondis
 browhte Celidoyne Ow[t] Of Califeris bondis
 With-Owten Ony Of the Erthe towching :
 this was to Calafere gret Merveillyng ; 348
 and Evere he lay and beheld ful faste
 tyl that the Child was fer from him paste ;
 and whanne this beheld Sire Calafere,
 that this Child was boren so fer, 352

For sorwe he fil In swowneng Anon.

thanne Owt Of that towr Gan þer gon,
of wondirful dirknesse gret plente,
that non Of hem Mihte Oþer there se ;
and aftir this dirknesse there spak A voyse,
that Alle they herden A wondirful Noisse,
that ' to him whiche was Goddis Enemy,
veniawnce to him scholde Neyhen ful ny.'

Thick darkness
comes.

356

A voice proclaims

vengeance against
God's enemy.

360

and Anon As this word was seide there,
Ful wondirfol Noisse, & In dredful Manere.
It Gan to thondren & lyhtene ful faste,
that semed Al the Eyr scholde to-berste,
and that it were ful domesday ;
thus weren they Alle In gret Afray,
So that Alle the Meyne that weren there
Forsoken here lord Calafere
that stille lay swowneng In that tour ;
hym they forsoken with mochel dolour.

Thunder and
lightning come.

364

368

And Anon As from him they weren I-went,
A Fyr from hevene Com there present,
and Of that towr hit smot the left partie
down Into the Middes ful Sekerlye,
In whiche partie that lay Sire Calafere.
So veniablely was he Slayn there,
that Er to the Erthe he Cam A-down,
the pecis of his body fledden In-virown,
and non of his Other Meyne
hadden non harm In non degre,
Sawf Only for drede In here syht,
that In here hertes they weren Afryht ;
for Cristened thei weren Everichon,
and Chosen his plesaunse to don,
and to the Trenite they hadden hem take,
And forsaken Alle the develis so blake.

A fire-bolt from
heaven splits the
left of the Tower,

372

376

and shatters
Calafere's body
to pieces.

380

His Christian
attendants are
not hurt.

384

behold what God wile for his man do !
him kepen from Evel for Evere Mo !

388

And thus, now As 3e han herd here told,
 paste this Calafere, that was So bold,
 From worldly lif to Evere-lastyng peyne,
 As this storie thus doth vs to seyne. 392

News of the
 escapes of Nas-
 ciens and Cell-
 doyne get about.

and thus sone thorw al the Contre
 this word gan Springe Certainle,
 how that Nasciens Owt of preson was gon—
 Where-Offen weren glad ful Manion,— 396
 And Of his Sone Also there,
 how that he Aschaped, & in what Manere.

Sarracynte
 rejoices at it.

And whanne Saracynte herde Of this tydyng,
 Ful Ioyful sche was In Alle thing, 400
 And beleved it ful Certainlye
 that it was thorwh goddis Mercye,
 and thorwh him they weren vnbownde
 Where so Evere they weren that ilke stownde ; 404
 Wel wiste sche be Crist it Was I-don,
 Alle these poyntes thanne Everichon.

The Barons hear
 it too,

thanne Alle the Barowns that Of þ^e Rem were,
 To Sarras to qweene Saracynte Comen there, 408
 Whanne they wisten the trewthe Of deliuerance,
 That Nasciens was happed Swich A chaunce,
 and Of the veniaunce Of Calafere
 That God Sodeinly On him took there ; 412
 thanne thus they dowed hem Everychon,
 lest God veniaunce hem Wolde senden vppon,
 For here fals Wil and Concentyng,
 Of Nasciens & his sones presoneng. 416

and come to
 excuse to Sarra-
 cynte

thanne Comen Alle to the qweene Anon,
 and Criden hire Mercy Everichon,
 that hire Brother En-prisoned so was

their consent to
 Calafere's counsel
 to imprison
 Nasciens.

be here Consentyn In that plas ; 420
 And seyden 'þat it was Only Al & som,
 Only be Calafere's ymaginacioun ;
 Wherfor, God hath veniaunce on him take
 Openly, As we knowen, for Nasciens sake.' 424

and for they Syen that God Of his Myht
hadde schewed swich miracle to Alle Mennes siht,
there-fore Mercy they gonne to Crye
To qwene Saracynte ful lowlye :

428 The Barons cry
mercy for their
cruelty to Nas-
ciens,

“Now, goode lady, ȝoure brother don seken ȝe,
In what Contre that So Evere he be,
And we scholen putten vs In his Mercy—
bothe Owre bodyes, & Owre Good pleynty,—
With vs to done At his plesaunce,
To what presown, or to what Noisaunce.”

432 and offer to make
atonement for it.

and whanne qwene Saracinte herde hem thus seye, Sarracynte
Wel gladed hire herte was Certeinlye.

436

Anon sent sche Messangeris fyve,
And Charged hem Alle vppon here lyve,

sends five Mes-
sengers to seek

And took hem I-nowh of gold & Fee,
& Charged hem to Serchen In Eche Contre,
Al so longe As Good & hors wolde Endure,
To sechen hire Brothir sche made hem Ensure ;

440 for her brother
Nasciens,

And for non man Schold han hem In Suspescioun,
lettres Enseled with Good Entencioun,

444 with letters

Enseled vndir hire Owne Sel,
the bettere men hem to knowen & leven wel ;

And In that lettre dide sche don wryte

As wel as that sche Cowde Endyte,

448

Of hire lordis Avicion Certefyenge,

ȝat he hadde the Niht to-foren his goynge.

describing Mor-
dreins's Vision
(p. 229—232).

thus the Messangeris here leve took,
that Iorne to done, & it not forsook ;

452

Forto fulfillen hire Comaundement,

Alle forth they wenten with good entent.

Now Mosten we leven A while this storye,

And to Anothir Storye We Mosten hye,

456 The Story turns
to Nasciens's
Wife.

Whiche that Certefieth Of Nasciens Wif,

That leveth In Wo, bothe Sorwe & stryf.

CHAPTER XXVI.

Of Nasciens's wife, Flegentyne. How beautiful and good she is (p. 322), and how she loves her husband. She is dispossessed of her lands (p. 323), and takes refuge with an old trusty knight, Carsopines, to whom she has been kind. He puts his goods and life at her disposal; but she sorrows for her lord and her son. Queen Sarracynte asks her to come to her, that they may comfort one another (p. 324); but she refuses, so Sarracynte goes to fetch her. When they meet, their grief bursts out afresh (p. 325); but Sarracynte recovers first, and entreats Flegentyne to return with her (p. 326). Flegentyne again refuses, saying she must stop with her old knight. She still sorrows (p. 326), till she hears that her lord, Nasciens, and her son, have escaped out of prison (p. 327). She dreams that a voice says they are in the West; and asks a provost of the church what her dream means (p. 328); then she asks the old knight (p. 329); and he advises that they set out, with his son Helycaors as their yeoman, to seek Nasciens and his son (p. 330). Flegentyne agrees (p. 331); the knight gets money, &c.; and the three start (p. 332), with four horses, towards Sarraa, journeying westwards (p. 333): they come to the river Arcuse, lodge near the Castle of Emelians (p. 334), and enter Calamyne (p. 335).¹

	Thus this Storie forthere gynnoth procede,	
	that whanne Nasciens to preson gon they lede,	
	and his sone there-Inne with him I-do,	
	Whiche was to him bothe peyne & wo,	4
Nasciens's wife is the	And al his lond I-sesid it was tho ;	
	and his wif Owt put Of Euery plas also,	
	that an hy born womman was, & of good lyvenge,	
	and therto here fadir was a kynge.	8
most beautiful	this lady was So ful Of bewte,	
	For a fairere womman Myhte non man se,	
	for thus Of hire telleth the Storie,	
woman that ever liyd.	that more bewte hadde sche Sekerlye	12
	thanne Alle the wommen Erthly born	
	that Evere Ony Man Sawh leveng beforn ;	

¹ In the Additional MS. 10292, this chapter—or rather, the illustration at the head of it—is headed “Ensi que j. cheualier amaine j enfant a la duchoise le femme nascien;” and Helycaors is represented as a small boy.

And to these bewtes sche hadde bownte,
 Corneys and gentil In Alle Maner degre ;
 lowlich to Every Creature,
 and large to God, I the Ensure ;
 and Azens hire lord & Soverein
 debonewre & ful trewe Certain,
 and Chaste Evere In his Absence,
 bothe humble & Mek In his presence ;
 therto sche him louede aboven al erthly thyng ;
 Non wondir thowh this lady made Morneng ;
 For so gret sorwe & morneng sche Made,
 that non Man ne Myhte hire herte glade.

16 She is courteous,
lowly,

20 true, and chaste.

24 She mourns for
Nasciens.

thus was the Condisciown Of this lady fre,
 as 3e han herde Rehersed here be me ;
 and this ladyes Name was Flegentyne,
 A ful worthy lady, and A benyngne.

28

Her name is
Flegentyne.

Wetes wel, whanne sche hadde knowenge þ^o
 that hire lord was In presown I-do,
 Ful gret sorwe sche took to herte,
 And Manie peynes sche hadde, & smerte.

32

and In the moste Sorwe that sche was Inne,
 This false Calafere ne wolde not blynne,
 but putten hire Owt Of alle hire londis,
 and be-Refte Clene Ow[t] of hire hondis.

36 Calafere turns
her out of all
her lands,

thanne was this lady At Orbery tho,
 In ful mochel deseisse sche was do ;
 and thedir here Iorne tho sche Mad,
 Weneng hire lord Owt Of prison han had ;
 but Euere Calafereis Conseyll was presente,
 and for nothing thereto wolde assente,
 As this Storie here After doth telle
 Al to-gederes how it be-felle.

40

and prevents her
getting Nasciens
out of prison.

44

and whanne þis goode lady say it was 30,
 That¹ husbonde Child & lond was a-go,
 thanne was sche In passinge Mornyng
 Whanne sche herde tellen Al this tydyng ;

48 [1 MS Than]

Flegentyne
consults an old
vavasour (under-
vassal) Carsopines
(p. 332, l. 353),

Thanne wiste sche neuere what forto do ;
but to An hygh good levere sche drowh hers vnto, 52
An old vauasour, A ful gentil knyht
that Inne sche trosted with Alle hire Myht,
For norre he was to hire sone so dere,¹
that him tauht bothe norture & Manere, 56
and sche hadde him Encresed Also,
From poverte In to worschepe I-do
And him 3oven to-forn that Owr
Manie Iowelis of gret honoure ; 60

whom she trusts
much.

Wherfore In him gan sche hire Affye
Aboven Alle Other tho Sekerlye.
thanne flegentyne to thys vauasour wente,
A sorweful womman, and ful dolente. 64

and whanne this vauasour gan hire Aspie,
that it was his lady Certeinlye,
Anon with herte, body, & thowht,
he thanked God þat thedir hire browht, 68
And Resceyved hire ful worthily,
As his lady & sovereign ful debonerly,
With herte, Body, & Al his good tho,
At hire Comandement to ben I-do. 72

He puts himself
and his goods at
her service.

but Evere this lady hadde In herte
hire lorde, hire sone, that dide here smerte,
Wheche sche lovede Ouer Alle thing,
So that to hire myhte Comen non Comforteng. 76

Queen Sarracynte
prays Flegentyne

Thanne the qweene Sarracynte, hire soster dere,
To flegentyne sente In this Manere,
and preide here, 'for Alle Gentelnesse,
For sosterhed, & for Alle kendenesse, 80
and In slakyng Of hire peyne & wo,
that sche wolde Comen hire vnto,
that Ech of hem Other myhte Comforte,
and Ech In here Angwisch to Other Resorte.' 84

[leaf 27]
to come and sor-
row with her.

¹ et chil auoit este tous iours maistres a son fil.—A. See p. 332, l. 336.

thanne Flegentyne thanked here of hire message,
 as womman that was of high parage,
 and hire preide 'þat sche sholde not with hire mysplese,
 For to here it ne were nethir Comfort ne Ese ; 88
 Sethen þat with hire lord sche hadde Ioye & honour,
 It is worthi be hire selves to suffre peyne & dolour ;
 For I ne Am not to good therto,
 For my lord to suffren boþ^e sorwe & wo ;' 92
 and In this Manere sche sente to Say
 To qwene Saracynte this ilke day.

Flegentyne
thanks Sarra-
cynthe,

but declines to
come to her.

and whanne the qwene herde of this tydyng,
 that Flegentyne wold Comen for non thinge, 96
 Sche wente hire Self, In hire persone,
 that lady to bringen Owt of hire Mone,
 So that this Sarracynte wente forto seke
 this duchesse Flegentyne that was so meke. 100

So Queen Sarra-
cynthe goes to
Flegentyne.

and whanne to-Gederis Metten these ladyes trewe,
 thanne gan Alle here sorwes Renewe ;
 to Grownde bothe In Swowneng fille,
 that non Of hem Myhte speken Other vntille ; 104
 For so gret sorewe they Maden bothe,
 that to þ^e peple Abowtes it was ful lothe ;
 For Grette Sorwe Sawgh neuere Manne
 than¹ be-twene the two ladyes was thanne ; 108
 Ful mochel was the Cry & the weping,
 that be-twene hem two was, & þ^e Morneng ;
 And longe it was Er they myhten Speke,
 Oper Ony word Eiper myhte Owt-Breke. 112

Both ladies
swoon,

[¹ MS that]
cry, and mourn.

3it Atte laste this qweene Sarracynte
 Of hire Morneng Som what gan to stynte,
 And, As a wis womman and a Redy,
 To this dwchesse sche spak ful gentelly, 116
 And hire sche peyned In Alle thing
 To Restreynen hire from weping,
 And spak ful goodly to this dwchesse,
 hire to bringen Owt Of hire distresse ; 120

Then the Queen
comforts Fle-
gentyne.

Sarracynthe again
begs Flegentyne
to go home with
her,

and In the Ende sche preide hire So
that sche wold with hire Go,
“ And swich Comfort I wolde 3ow make,
For my dere brothir 3oure lordis sake 124
that we ben so mochel bownden to ;
3if ony Comfort to 3ow Cowde I do.”

but she excuses
herself,
and says she'll
stay with
Carsopines ;

but this duchesse, this lady fre,
Nolde therto Assente In non degre, 128
and Excused here ful ladyly,
“ that In non Othir felischipe trewly
thanne In that vauasour, that Olde knyht,
sche nolde not Comen be day ne be nyht ; 132
and Ek to hire were it worschepe non

From that vauasour forto goon,
For my Compenye he Nele forsake,
Ne I ne may his, Anothir to take ; 136

For In his Compenye have I be
Sethen myn Exil was put to Me,
and In his Compenie I wele Abide
Tyl to my ducherie A3en I Come som tyde. 140

were she with
Sarracynthe

For, goode lady, moche lasse deseisse Suffre I here,
thanne In 3owre Compenye 3if I were,
For nether Of vs Other Myhte se

the sorrow of both
of them would
break their hearts.

But Owre sorwe A3en renewed scholde be, 144
Ne nethir Of vs Of Oure lordis to speke,
the Sorwe wolde maken Owre hertes breke ;

to heren Ony thing Of here deseisse,
In Alle thinges it scholde vs Misplese ; 148
and therfore, Myn Owne lady & Soster so dere,
haueth me Excused In this Manere.”

Ful Mochel hevynesse & sorwe made this qweenne
Whanne that sche Sawh it wold not bene, 152
and that the vauasour sche nolde forsake,
Ful mochel sorewe sche gan to Make,
and that sche nolde for non preyere
With hire forth gon In non Manere. 156

And whanne non Other wise thanne Myhte it go,
 homwardes agen thanne torned sche tho ;
 and to hire Self sche Made gret Mone
 that þ^e duchesse non Otherwise wolde done.

Queen Sarracynus
 goes home.

160

And Every day thus ferde this qweene,
 that sorwen & Weping made bedene ;
 and thus ferde sche ful Manye A day,
 that Man ne womman hire Comforten may ;

164

And Evere beleft this duchesse stille
 With the vauasour, As it was hire wille,
 And Evere hire Sorwe was lich newe ;
 So good sche was, & Of love so trewe,

168

Flagentyne
 remains with
 Carsopines.

that Neuere man ne non womman
 In that digre myhte Comforten hire than,
 til that it fyl vppon A day
 that tydynges to hire Comen verray,
 that Nasciens, hire lord So fre,
 Owt of prisoun was skaped Certainlie.

172

Then she hears of
 Nasciens's escape,

and whanne Of this tydinges herde sche telle,
 Somme Comfort In hire herte befelle,
 and better Semblaunce sche gan to Make,
 that hire lord Owt of preson was take ;

176

And also that hire Sone so dere
 Was Asckaped In that Manere.

180

and Celidoyne's
 too.

So it be-fyl that the seventhe Nyht
 After that Nasciens owt of presown was dyht,
 And as In hire bed that Niht sche lay,—
 and hadde not slept ful mani A day,

184

On the 7th night
 after it,

What For gret Mone & for Weping,—
 at the last sche fyl In A slombering,
 So, what for weping & werynesse,
 hire herte hadde longe ben In distresse.

188

And as sche lay In hire Slombering,
 Sche thowghte sche hadde A Merveillous Metyng ;¹

she dreams

¹ Ensi com ele soumilloit si li auint vne auisions.—A.

that she sees
Nasciens before
her,

Sche thouhte sche Say In hire Avisiown

Nasciens hire lord, bothe hol & sown,

193

standing to fore hire bed there,

telling her that

that to hire Seide In this Manere :

“ Swete soster, sixt thow not Me

that thus here stonde to fore the ?

196

Into a fer Contre I am I-browht,

thorw him that vs alle hath bowht,

he is in a far
country to the
west.

Into a place fer be weste,

there that goode lord liketh beste ;

200

weche plase & weche Contre

he hath me Ordeyned In forto be,

and there my seed forth forto bringe,

hym to worschepe & honourenge.”

204

Next morning

and On the Morwen whanne sche Awook,

Gret merveil Of this Avisioun sche Took ;

and In as moche As sche hadde non ful knoweng

Of that Avisions Signefieng,

208

the firste werke sche dide tho,

she goes to church,

To holi chirche sche gan to go,

there forto heren Goddis Servise,

As Everi day it was hire Gyse.

212

and then begs
a dean (?) to

And whanne Alle the Servise was I-do,

Anon to A provost sche gan to Go,

And told him Of hire A-visiown,

how pat it was, Al & sown,¹

216

And preide that provost, for Charite,

pray God to
tell her the
meaning of her
vision.

For hire to preyen to the Trenite,

‘ that he wolde senden hire som Tokeneng

Of that Avisiouns Signefieng.’

220

And thus sone sche torned Ageyn

To [the] vauasours hows In Certein,

that hire Comforteth As he Can,

For to hire he was A ful trewe man.

224

¹ For ‘ al & som ; ’ see l. 396.

thanne this ladi this vauasour In Cownseil Gan to Flegentyne tells
Carsopines her
vision,
Calle,

and him tolde how that hire it gan be-falle
In hire Avisiown this Othir Niht ;
Al him sche tolde Euene Owtriht. 228

thanne Answered this vauasour to hire Ageyn,
“ that theke Avisiown in Certein—
be the helpe of God and the holy Roode—
Scholde here torne to worschepe & goode ; 232
Neuertheles, lady, vndirstonde 3e Me,
that I wele ben Redy in Eche degre
to fulfillen 3oure Comaundement
In alle degrees, And 3oure Entent.” 236

and whanne the lady herde of his benyngnete,
In Alle things that so profred he,
For Ioye In herte sche gan to wepe,
that of hire he took so gret kepe ; 240
thanne Answerid sche, “ with herte & wille,
And myn preceptis thow wilt fulfille,
the behoveth with me forto¹ go
Into what plase that I preie 3ow to.” 244

and asks him
to go with her
whither she will.

thanne Answerid this vauasowr Ageyn
to that worschepful duchesse : “ Certein,
3e ne Connen not Seyn, ne Comaunden me,
that I nel fulfille In eche degre 248
Evere As 3owre Owne pore Bedeman.”

He promises to
do so.

And thus to hire the vauasour Seide than,
“ And what Compenye that sche wele have,
I schal 3ow gete to bringen 3ow Save.” 252

thanne Answered the lady tho,
“ that Compenye wele I no mo
but Only 3oure Owne Sengle persone ;
We tweyne to gederis to gon Alone ; 256
For I wolde kepen it So prevyle
That non lyveng man wiste but I & 3e.”

She wishes to
take no one else.

¹ MS forto to

Carbopines
counsels Flag-
entyne to take

Thanne Answerid this vauasowr :
" lady, I desire 3owre Grete honour ; 260

his eldest son
with them as
their yeoman.

I wele 3ow telle now my Cownsaille,
3if Owht to 3owre wit it May Avaylle,
Myn Eldest Sone with vs schal go,
3if 3e thinken best that it be so, 264

and stonden vs In 3omannes Servise,
In what degre that 3e welen him devise.
And wete 3e wel, that In Certeyne
he wolde Suffren As moche peyne 268

As Ony man here myhte Endure,
3ow to plesse, I 3ow Ensure ;
but, lady, take 3e this speche in non swich degre,
In Ony thing that I scholde wraththen the, 272

but that I wele ben Redy bothe Nyht & day
To don thing that 3ow plesen May,
And for 3ow to suffren peynes & Owtrage
As Ony man May don Of My Age. 276

She ought to
have a servant,

But, worschepful lady, vndirstonde 3e me,
that it Fallet nouht for 3owre degre,
With-Owten A servaunt forto gone
Into Ony plase, 3e & I Alone. 280

and 3if with-Owten Servaunt þat we go,
And Ony mysaventure Come 3ow to,
Goode lady, how scholde I 3owe be-welde,

as he, Carbopines,
is old,

that Am an Old man, & smeten Into Elde ? 284

and whanne we Comen Into Ony straunge Contre,
and Ony mys-Aventure befall to Me,

and his son can
help them both.

thanne my Sone May don vs bothe Ese,
lady, bothen 3ow & Me to plesse. 288

and how so it stonde In Ony Other degre,
3oure Man & Servaunt I wil ben sekerle ;

And my sone schal ben Owre Servaunt,
lady, 3if 3oure herte Mowe þerto grawnt ; 292

and I as non knyht ne wil not be,
but as 3oure Servaunt In Eche degre ;

For what deseisse that I Suffre may,
for 3ow I wele don Every day. 296

Now that 3e han herd myn Entent,
Of 3ow now wolde I weten present
how that 3e thinken be this Cownsaille,
3if it Ony thing to 3ow may Availle ; 300
for, lady, ful fain weten I wolde,
3if that to this Cownseil 3e wolden holde."

thanne Consented that lady ful wel
To this knyhtes Cownsail Everidel. 304

Flegentyne agrees
to take Carso-
pines's son.

'Thanne bespak this¹ lady Anon,
"Sire knyht, I wold that we weren gon ;
For In Ioye schal I neuere ben Sekerlye
tyl that my lord I se with bodily Eye, 308
therfore this viage now wele I go,
3if God his wille with me wile do ;
but I ne wolde for non worldly good
that Non Creature it vndirstood, 312
but Onliche thi self, thi sone, and I,
Of this purposeng now trewely."

She begs him to
start at once to
seek Nasciena,

"lady," Seide this vauasour thanne,
"that ther nys leveng non Erthly Manne 316
that more gladly this viage wil vndirtake
thanne I wele, for my lordis Sake ;
and this Cownseil to 3ow I wolde han seid be-fore,
but that Of on thing me dredde ful sore, 320
that me 3e wolde not haven In Compenye,
And this I dredde ful Sekerlye."

thanne preide Anon this lady so fre,
'that Anon Redy he wold be, 324

and provide
money for their
journey.

And him Silver & Gold to Ordeyne,
And what sche myhte sche wolde hire peyne,
For bothen pore & Naked was sche Mad ;
that Of Al hire good but litel sche had.' 328

Neuertheles this Olde gentyl knyht,
To his power dide Al his Miht,

¹ MS this this

Carsopines gets
money and
jewels,

and purveied him Of Gold & Of tresowr,
and of Mani A Iewel of gret valowr ; 332

For At that tyme more hadde he
Thanne Nasciens and flegentyne Certeinle.
Of this the vauasowr dide Moche thing,
be Encheson Of hire sones Norscheng.¹ 336

And On the Morwe whanne it gan dawe,
this goode lady was ful fawe ;
anon to Chirche sche gan to Gon,
As hire Olde Custom was to don ; 340

and tells his wife
that Flegentyne
is going to see
Sarracynte.

And whiles that sche At Chirche was,
this vauasour to his wif told the Cas,—
how that his lady wolde go
to visite qweene sarracynte tho,— 344

So that here Sadelys he did Owt take,
and here hors Redy forto make ;
and as sone as sche from Chirche gan gon,
to here hors they wenten Anon, 348

Flegentyne,
Carsopines, and
his son Helycaors

bothe the lady and the vauasour,
And Ek his sone In that stowr—
hos Name was Clepyd helycaors,²
A semly persone Of Membris & Cors ;— 352

and his Fadir Carsopines lyhte ;
An Awnciel Man, and A vaillaunt knyhte.

Thus this lady took leve tho
At the vauasours wif, & forth gan go ; 356

start on their
journey,
[leaf 28]

So dide hire howsbonde & hire sone In fere,
and wenten forth with Meri Chere ;
But this vauasour wolde not In non wise
to his wif discoueren his Servise, 360

and that he Scholde non ferthere Go
but to Sarras, to the qweene tho,

¹ Car nasciens et la douchoise l'auoient moult enrichi, pour l'amour de lor fil ke il nourrissoit.—A.

² Et ses fiex li aisnes, qui estoit apieles helicoras, che dist li contes. Et ses peres auoit nom corsapias.—A.

For Flegentyne hire wolde Se,
What Maner of Comfort with hire myht be ; 364

For non Othirwise ne dorste he do,
For his lady Comaunded him so.

thus sone iiij hors weren browght forth there, with 4 horses,
the 4th bearing
their luggage. 368

And Anon they thre weren horsid In fere,
and the fourthe hors the Somer bar,¹
the weche wherto was Ordeined thar,
that was Charched with diuers Mone,
With hem to have In Eche Contre. 372

And whanne Owt Of that town they paste,
Streihit to Sarras they torned Atte laste ;— They first take
the Sarras road,

and thus dide the vauasour tho,
For they scholden Sen hem toward sarras go ;— 376

and that weye helden they ful Ryht
til they weren A Mile Owt of þ^e peples Siht.

thanne bespak this vauasowr tho, and then Carro-
pines asks whither
they shall turn. 380

and seide, “ lady, how wele 3e now go
For to Seken My lord & 3oure,
Whiche that is Man Of honoure ;

For I suppose In Min Mynde,
3e ne weten in what Contre him to fynde ; 384

and Sethen that 3e knowen non Certeinte
In what Contre that he Scholde be,

So Mosten we Seken be Aventure
In what Contre to fynden him Sure.” 388

“ For sothe,” quod the lady Ageyn,
“ I n’ wot neuere Into what Contre Certain
Sikerly him forto fynde—

My worthy lord So Goode & kynde ;— 392

but In As Moche As that he tolde Me
‘ that westward Algates Scholde he be,’

(thus thowhte me In Myn Avisiown Westward, says
Flegentyne.
that he Seide Al & Som ;) 396

¹ et li quars fu vns soumes, qui tous estoit cargies de deniers mounees, et d’or et d’argent en plate, et de vaisselemente moult riche et moult biele.—A.

So they turn
westward,

Wherfore westward, I telle it the,
My herte falleth Most he Scholde be."
thanne torned they Aweye On þ^e Ryht hond,
And thus sone a water there they fond ;

400

and cross the
river Arcuse,

Anon ful sone that water they paste,
That toward Orbery Ran In gret haste,
Whiche water 'Arcuse' was Cleped tho,

that runs towards
Orbery.

that to Orbery wardis wente tho.

404

So longe they Reden til it was Eve,
For the sonne hire lyht began to leve,
thanne was sche At hire owne londis Ende,
thike gentil lady so good & hende.

408

At night they
stop at a house
next the Castle
of Emelianz,

And there here In they token Anon,¹
In a Rial plase of lym & of ston
that next the Castel of Emelianz stood,
that marched² next to þ^e dwchie On þat flood.

412

and in the
morning journey

And On the Morewe ful Erly sche Ros,
And In hire weye forth sche gos,
For that Aparceyved sche ne wolde not be,
for sche was there at Swich poverte ;

416

(on account of
the Sarracens)

³For Al that Contre there In-virown,
they weren Saradynes Everichon,
and hatede alle Cristene be On & On ;
and Ek hem Of Orberi & Of Sarras
these Saradines hatede In Every plas.

420

¹ Si prisent ostel de mult haut eure.—A.

² borderd : 'qui marchisoit a la duchee qui estoit apieles emelians.'—A.

³— Car chil de chel chastiel, et de tout le pais enuiron, estoient sarrasin ; si haoient chiaus de sarras et d'orberike pour chou qu'il s'estoient crestiene. Et quant il orent chel chastiel eslongie l'errure de .v. lieues, Si entrerent es vaus de calamine, en vne terre qui mult est plentieuse de nart et de cynamome et de basme. Tant esrerent ke il vinrent au tierch iour a vne chite mult riche, qui auoit non 'lussane.' Si estoit maistres sieges del roiaume le roi de meocide.—A. The names are 'luisance' and 'meotide' in Addit. MS 10,292, leaf 29, col. 3.

thanne past they forth owt of that contre tho,

And Into Calamyne they gonne to go.³

424 to Calamyne.

Now Of this dwchesse here leveth this storie ;

There we leave
her

And to the Messageres we Mosten hye,

that Sire Nasciens Sowghten Every where,

In Eche Contre, both fer & Nere ;

428

¹but ful longe it is, I vndirstonde,

Er that these Messengeres Sire Nasciens fonde ;

And how Nasciens fond his 3onge sone

that with him in presown was done ;

and turn to
her husband
Nasciens.

432

wherfore, of Al Erthly thing,

For his wif & him was his Morneng.¹

CHAPTER XXVII.

Of NASCIENS on the "*Yl Torneament*." How the hand bore Nasciens to a Turning Island, the name and nature of which it is the duty of the History to expound (p. 337).

[The exposition accordingly in the French MS. only. At the beginning of all things, when God separated the four elements, he set the heavens above the earth and sea as a covering (p. 337), as they were contrary to one another, the heavens being hot and light, the earth cold and heavy. And because the foul earth toucht heaven and dirtid it, God divided them, making the heavens clear and warm, and the earth cold and heavy. The dross of the elements, the rust of the earth, and the sediment of the sea, could not mix with earth and water, nor with the heavens, for they were foul, and the heavens pure (p. 338); and the flame from heaven could not return to it, as being corrupted. (So little from the air was in the mass, that it need not be noticd.) Therefore, as the mass could not go to any *one* of its element-sources, fire or heaven, earth or water, it stopt in two, earth and water. For God willd it should be in the sea ; and because one part was from heaven, it swam lightly (p. 339), and floated into the Western Sea, between Ovagrive [MS. *on a grive*] and Tiger's Harbour, where was great store of Adamant or Load-

¹ Et ne-pourquant anchois ke il die des messages, contera il coument nasciens vint el lieu ou li message le trouerent, et comment il trouerent celidone son fil, ke il auoit lalassiet en la maison calafier ; dont ses cuers estoit plus a malaise ke de nule riens viuant.

stone, which loves iron above all things, and will not leave it when it once gets hold of it, unless it is obligd to. So when this mass of shakings came to the place of the Adamant, it stopt. And its heavenly heat made the whole mass light, and the mass remaind in the sea, and was calld an island. But no herb or tree or beast or bird was on it. Also the isle turnd every time that the firmament or heaven turnd; and this is why it was calld *Yl Torneawnt* (p. 340).]

How, when Nasciens awakes from his swoon, he is much abasht, but still stedfast in his belief, like Job (p. 341). How he bears all his troubles as patiently as Job, and thanks God (p. 342). How the Turning Isle is barren and very hot, and Nasciens is weary and bruised, and so lies down to sleep, making the sign of the cross (p. 343). He sees in a vision white birds (p. 343), and two come to him, and tell him to fly. He perceiveth that he has wings. The birds come again, and ask him for his heart to eat. He giveth it them, and they rejoice (p. 344), and speak to him. On awaking, he feels the isle trembling, and hears a marvellous battle in the sea (p. 345); the Adamant and the Firmament trying which will turn the isle, and the Firmament winning (p. 346). One end of the isle turns down, and the other up, though it is eighty miles round and fifty-seven long (p. 347); which is no lie, for this Holy Story was written by Christ with his own hand (p. 348); and He never wrote anything else but the Law for Moses, and the Judgment on the Adulterous Woman (p. 348); which latter is explaiend (p. 348-9). Then "what clerk is there so hardye that dar sein . . . openlye that God sethen his uprysing . . . made ony wrytynge sauf . . . this blessid storrye of Seint Graal?" If any allege the contrary, "they lyen ful pleyn" (p. 350).

Now this Storye ginneth forth to telle,
Of Nasciens how that tho befelle,
that how the hond¹ him hadde I-bore
thens As Calafier was forlore.

4

The hand bore
Nasciens to an
Isle in the West
Sea.

thanne the hond Sire Nasciens Bar
Into A ful straunge Contre thar;
Whiche Contre was A Merveillous plas;
For An yl In the west Se it was,

8

¹ A cloud, in the French: 'Ore dist li contes chi endroit, ke quant la nue en eut porte nascien iusc'a la v calafier l'eut aconsieui—ensi com uous l'aues oi deuiser cha arriere el conte,—Et que calafier fu cheus pames pour la paour de la nue vermelle, et ke li cors qui dedens la nue estoit eut calafier signie es .ij. ioues del scing mortel, Apres che enporta la nue &c.'—A.

that xiiij Iornes it was of lengthe¹
 thens As Nasciens was In þ^e presown of strengthe.
 that yl was Of sweche a fame,
 For 'yl Torneawnt' was the name;
 For be Ryht Resown it is So,
 for Oper whiles it Torneth bothe to & fro;
 but In As moche as that the Cause why
 Of his Torneng nis not knowen verayly—
 Of Alle tho þat there of don speken, Other Rede,
 they ne knowen it not In word ne In dede,—
 therfore Resoun & scelele it were
 that this Storye Rehersed [it] here;
 for, Of Eche thing that is Of dowte,
 he it Reherseth Er he passe Owte,
 and bringeth it to Clere vndirstondlyng
 to Every Mannes wit, bothe Old & yong,
 As þe Scholen here In tyme Comeng
 how this storie declareth Every thing.

The Isle is 17
 days' journey
 from Calafere's
 prison,

12 and is callid
 'Yl Torneawnt'
 because it turns
 upside down.

16

20 The cause of the
 turning shall be
 told at once.
 [But The
 Englisher of the
 Story leaves it
 out.]

24

²Orre repaire la parole, *et* raconte la droite maniere
 del isle ou nasciens fu portes, ke li paisant, si *com* ie
 vous ai dit, apielent 'l'isle tournoiant.' Il est ucrites
 prouuee, ke au *commenchement* de toutes choses, quant
 li establissieres del monde deuise et departi .iiij.
 elemens, qui deuant estoient tout en .j. monchelement,
 et en vne masse; *et* il ot le chiel, qui li escripture
 claine le fu, deseure des autres trois, qui de toutes
 clartes est plains, *et* de toutes netetes; il l'establi el
 plus haut lieu, Car il en fist couuerture a tous les
 autres, *et* closture. Et pour chou ke li chieus, *et* li
 airs, *et* la terre, *et* l'iaue, auoient este en vne masse, Ja
 fust chou ke li vns fust contraires a l'autre, si ne pooit
 mie estre ke li vns ne fust euolepes de l'autre, *et* en-
 loes des diuerses manieres qui en chascun lieu estoient.

The history of
 the Yl Torne-
 awnt.

At the beginning
 of all things,
 when God separ-
 ated the 4
 elements,

he set the heavens

above the earth
 and sea

as a covering,

as they were
 contrary
 to one another,

¹ qui estoit bien .xiiij. iournees loins del lieu ou nasciens
 auoit este en prison.—A.

² MS XIV E iii, leaf 45, col. 2, middle.

the heavens being
hot and light,

and the earth
cold and heavy.

And because
the foul
earth toucht
heaven

and dirtid it,
(being a mass of
rust of earth
and scum of sea)

God divided
them,

making the
heaven
clear and warm,

and the earth
cold and heavy.

Having purgd
the heavens of
their dross,

the rust of the
earth and the
sediment of
the sea could
not mix with
earth and water,
nor with the
heavens,

for they were
foul

and the heavens
pure;

Car li chieus estoit *par nature* caus *et* legiers; *et la terre* estoit *par nature* froide *et* pesans. Et *par che* puet chascuns counoistre, ke en aucune maniere se sentoit li chieus de la froidour de la terre, *et* de l'iaue autresi. Et chil doi s'entresentoient en aucune guise de la grant calour del chiel. Ensi poes entendre les contrarites des vns *et* des autres qui s'entrenuisoient, *et* ne se pooient souffrir. Et de che que la terre qui pesans¹ *est*, *et* froide, *et* amassemens d'ordure, touchoit au chiel qui est legiers, *et* caus, *et* fontaine de toutes netetes; de che auint que il en quelli ordure, Si *comme* amasement de *terriene* ferrume *et* de la rieule² de l'iaue autresi. Et quant li souuerains peres, qui est fontaine de toute sapiense, eut l'un departi de l'autre, *et* desioint, si mist le chiel en sa droite hounour, *et* amena en sa droite³ honour, *et* amena en sa droite pure nete[t]e; Car il le fist cler, *et* luisant, *et* legier, de toutes calours plain; Et la terre laissa froide, *et* pesant, *et* en fist amasement de toutes choses pesans. Et quant il eut le chiel netie *et* monde de la *terriene* ferrume, *et* de la rieule de l'iaue; *et* il ot esconsse la terre, *et* leue de l'arsin du chiel; Chele ferrume *terriene* *et* chele rieule euage ne peurent mie naturellement conioindre a la terre, *et* a l'ieue, dont eles estoient issues. Ne chele celestiene ardure, *et* chil rieulemens qui de la terre *et* de l'iaue furent escous, ne peussent mie honestement repairier a si haute chose, *et* a si nete, *com* est li chieus; Car il auoient aucune take *com*cuellie de la terre *et* de l'iaue, qui sont amasement de toutes ordures; Et li chieus, che aues vous bien oi, est de toutes netetes

¹ MS pensans² "It is obvious that *rieule* here must mean either 'scum' or 'sediment.' I have no doubt that it is the latter, from *regulus*, Fr. *regule*, the chemical term for 'metals separated from other substances by fusion.'—Worcester. 'The pure metal which in the melting of ores falls to the bottom of the crucible.'—Webster. Trevoux gives *rieule* as the Fr. form of the proper name *Regulus*."—HENSLEIGH WEDGWOOD. ³ MS droise

plains. Et pour chou, par droite raison, ne deuoit nus d'aus repairier la dont il estoit issus ; Ne la terriene ferrume a la terre ; ne la rieule euage a l'iaue ; par chou ke aucune legierete, *et* aucune calour, auoient concheue del chiel. Et pour chou ke l'arsins del chiel ne peut au chiel repairier—*comme* chele qui estoit entechie des vilenies de la terre et de l'iaue,—pour chou couuint *que* ches .iiij. choses repairaissent a une masse. Et pour chou ke aucuns ne desist, 'ausi estoit li airs amoncheles com chil troi ; pour quoi n'en parole dont chis contes ?' Il est uoirs proues ke auoec ches trois escoussures ot aucune chose de l'air ; *et* a che s'acorde bien li contes. Mais il dist, ke si petit en i eut, ke ia pour chel mestier n'en deust estre parole tenue. Eusi *com* vous aues oi, repairent les .iiij. parties a vne masse qui des .iiij. elemens furent escousses. Et pour chou *que* chele masse ne puet naturellement ¹repaierier a nul de ches .iiij. elemens, par le raison ke li contes en a deuisee, si *conuint* ke ele fust en coudenchon. Et si fu ele sans faille. Car, tant *com* il i auoit de fu, che est del chiel, fu ele legiere, *et* entendi a monter en haut ; Et tant *com* il i auoit de la terre, apesanti ; Et de tant *com* ele se senti de l'iaue, si fu moiste *et* crollans, Et pau puisa. Mais de l'air i eut si petit, ke ele n'en quelli nule forche. Et pour chou ke toute la pensantume² des .iiij. elemens est en la terre et en l'iaue, *et* ke chil doi recuellent toutes les pensantes² choses, par che remest ele a ches deus, en tel maniere *com* vous ores. Il fu verites prouuee ke par la uolente *et* par le plaisir de chelui a qui toutes choses sont obeissans, chei chele masse en la mer. Et pour chou ke ele traioit en vne partie a legierete, selonc che ke ele se sentoit du chiel, qui est tres legiers, pour chou noa ele legierement, ne n'eut pooir d'aler au fons.² En chieste maniere noa ele grant pieche par la mer, ke onques en nule partie ne

and the flame from heaven could not return to it,

as being corrupted.

(So little from the air was in the mass,

that it need not be noticed.)

Therefore, as this mass,

shaken out of the four elements,

could not go to any one of its element-sources, fire or heaven, earth or water ;

it stopt in two, earth and water.

For God willed it should be in the sea ;

and because one part was from heaven it swam lightly,

¹ leaf 45, back.

² So in MS.

and floated into
the Western Sea,
between Ovagrive
[MS. *on a grive*
P for *Ovagrive*]
and Tigers'
Harbour,
where was great
store of Adamant
or Loadstone,

which
loves iron above
all things,

and will not leave
it when it once
gets hold of it

unless it is
obligd to.

So, when this
mass of shakings
came to the place
of the Adamant,
it stopt.

And its heavenly
heat made
the whole mass
light,

and the mass
remaind in the
sea,

and was calld an
island.

But no herb or
tree or beast
or bird was
on it.

Also the isle
turnd every time
that the firma-
ment,
or heaven turnd.

And this is why
it was calld *Yl*
Torneawnt.

peut prendre arestement, Tant ke ele vint en la mer d'occident, entre l'isle ouagriue *et* le port as tigres, En vne partie de chele mer qui est entre chel isle *et* chel port, a grant plente d'aimant el fons¹ aual. Et vous aues oi cha arriere, ke li contes dist ke tant *com* il ot de terre en la masse, Si estoit *terraine*¹ ferrume. Et chele pierre qui a a non aymans, si est de tel nature, ke ele aime fier sour toute riens, Et uolentiers le trait a li. Et se li fiers li est prochains, *et* ele i puet sa forche ioindre, il n'en est mie legiers a departir; anchois tire le forche de la pierre tant le fier a li, ke ele le fait a li touchier, Se grignour plente n'i a del fier ke de la pierre, ou autre ostacle par quoi la forche de l'aymant soit vaincue. Quant la masse dont ie vous ai parle vint flotant iusc'au lieu ou l'aymans estoit, si s'arestut, Car la forche del ayment le retint, pour chou ke ele estoit ferrouse, ensi *com* vous aues oi. Mais onques la forche del ayment ne seut tant tirer ke ele le peust a li faire ioindre; Non mie pour chou ke il i eust grignour plente de fier ke d'aimant, Mais tant *com* il i auoit de la celestienne calour, le tenoit plus legiere; *et* si le faisoit par sa forche tendre en haut. En cheste maniere remest chele masse en chel lieu de mer, Et fu apielee puis par les paisans "isle", pour chou ke toutes les masses de terre qui perent en mer, *et* es autres iaues, par ou ke che soit, sont apielees par chest non. Et pour chou ke ele se senti en grant partie de la nature del chiel; pour che auint il ke onques point n'i crut d'erbe, ne arbres ne beste n'i porroit durer, ne oisiaus. Et auoec cheste maniere a ele enchoire vne autre, ke ele tient en chele nature ke ele a du chiel, ke toutes les fies ke li firmamens tourne, *et* l'isle tourne ausi tout *com* li firmamens, che est li chieus. En tel maniere tournoie l'isle *com* vous aues oi: Or nous a li contes devise la raison pour quoi li paisant l'apiellent 'l'isle tournoiant.'

¹ So in MS.

Into this yl Sire Nasciens the hond bar,	
& him In Swowneng be-left thar,	28
As man that hadde lost bothe wit & Memorie,	
For ¹ þ ^e wondirful sightes that he to fore sye ;	
For he ne wiste Certeinlye	
Where he was, ne in what partye.	32
Anon the hond thens departid thanne,	
And Nasciens there lay as a ded Manne ;	
And whanne Of his Swowneng þere Awook,	
he lift vp his Eyen, and Abowtes gan to look ;	36
it Nas non nede him to Refreyne	
Whethir he were Abascht Certeine,	
but Evere his herte stedfast was	
In his Creaunce, swich was his gras.	40
For Al the drede he hadde Suffred be-fore,	
3it God him wolde Asayen wel more ;	
For him weren Comeng Many tormensse,	
3it wolde he neuere to his God Offensse,	44
Nether for Ioye neþer for ille,	
but Euere In his Creawnce belefte Stille,	
And Evere In his torment stedfast was	
As was Iob In Every plas,	48
that In his lif hadde So moche Richesse,	
So Moche welthe & worthynesse,	
and 3it suffred he with herte & Minde,—	
As A Man that was to God ful kynde,—	52
poverte, Misseise, and Ek distresse,	
Angwich, temptacions, & Siknesse,	
And in poverte vppon a dong hil lay ;	
3it herde þere neuere Man Into this day	56
that neuere with his Mowth he seide Amys,	
Ne Grochched Azens his Creatour I-wis.	
And lik In the same Manere tho	
Suffrede Nasciens bothe Angwisch & wo ;	60
With goode wille & debonowre herte	

¹ par les meruelles ke il auoit veues.—A.

Nasciens suffers,
but never
grumbles against
God,

Suffred he many Angwisches smerte,
and neuere to his God made he grochchenge,
Nethir for tormentis ne non Othir thinge.

64

only thanks Him
for the trouble He
has sent.

And thus to him Self he gan to Speke,
And to him self his herte gan breke,

And seide, "lord I thanket to the
Of alle the decesses thow sendest Me,
For moche more, worthy I am to have,
My Sowle 3if I scholde Ony wise save."

68

And whanne to this yl he was I-browht
he loked Abowtes him, & Say Ryht nowht
but the Eir, the yl, and the See ;
In ful gret Merveyl thanne was he ;
for how that thedir he was I-gon.

72

The Turning Isle
is waste,
and very hot.

In what Manere ne wiste he non ;
And Abowtes him he loked pure faste,
& Al that yl was barein & ful waste,
and so stronge passeng hete there,
that he ne myht it Endure In non Manere.

76

80

thanne wiste he neuere In what partye
Of that yl how he myht this hete drie ;
but Euere hadde In Remembraunce
Of his thedir Comeng, & Of that Chaunce,
and of Celidoine his 3ongest sone
pat with him In preson was done,

84

Which that was mochel In his Mynde,
That Gentyl Child, that was so kynde.

88

Nasciens's arms
are brused,
and his limbe
ache.

For-brosed weren his honden & Armes to ;
his legges, his feet, wrowhten him moche wo ;
his Reynes Oken, his Ribbes they gnowe,
So that Of tormentis he hadde I-nowe ;
To the Erthe Anon he leide him thanne,
As A ful wery and A-brosed Manne
that a passing lust hadde forto Slepe,
hof that to his Angwisch took kepe.

92

thanne down he him leide, As it is told,

In A partie Of the yl that was most Cold ;
 For ful hot somer it was with-Owten let,
 the Nynthe day Of þ^e kalendes of Juignet.¹ 100
 thanne his Ryht hond he left vpe there,
 and Made the signe of the Crois In good Manere, . Nasciens makes
the sign of the
Cross,
 In the Name Of the trenite,
 On God & persones thre, 104
 That it scholde ben his protectour
 In alle degrees azens the fals deceyvour,
 Whiche is the devel, In Alle wise,
 Man to descyven In dyvers Gyse, 108
 that to goddis beleve hath Ony lust,
 him forto tempten he desireth most.
 thanne thus this Nasciens to slepen be-gan,
 as for Angwichs & a wery Man, 112
 that to Slepen he hadde gret lust,
 and there him down lay As he durst ;
 and the Mone Schon bothe fair & Cler lies down to
sleep,
 vppon Nasciens that Alone lay there, 116
 that so ful wel & longe slept he tho
 as A man that gret Nede hadde therto.
 Thus slept Nasciens Al that Nyht
 Til on the Morwen it was day lyht, 120
 Where that In Avisioun him thowhte he sye and has a Vision
 Merveillous thinges ful Sekerlye :
 him thowhte he sawh gret plente
 White briddes Abowtes him to be. 124 of many White
Birds flying
about.
 And whanne that these briddes he gan beholde,
 In his herte he Merveilled Manifolde,
 for somme Of hem flowen wondir hye,
 and somme wondir lowe Certainlye, 128
 and the tothir partye Of hem tho
 From the Erthe ne myhte not go,
 ne fien nowher from the grounde ;

¹ Car ch'estoit en este au nueuisme iour des kalendes en iungnet.—A.

Where often he Merveilled that stownde. 132

Two of the White thanne Comen there tweyne of þ^e gretteſt of Alle,
Birds and down to the Erthe Gonne they falle ;
At his two feet they descendyd Adown there,
And Into the Eyr they him gonnen bere. 136

lift Nasciens into the air,
and bid him fly. thanne whanne he was In the Eir An hy,
they seiden, " Nasciens, fle forth boldly."
thanne Nasciens him self be-gan to beholde ;
tho halde he wenges that lyhtly wolde folde 140
and Aplyen to his flyht thanne therto ;
him thowhte he was ful Ioly tho ;
Al whit him thowhte his wenges were,
and flies. and that lightliche he myht fleen there. 144

thanne thus Sone him thowhte Anon
that these grete briddes weren Agon ;
tho that Maden him forto fle so liht,
from him weren past Owt Of his siht. 148

and then come back,
thanne to Nasciens Azen thei gonne Restore,
And to him these briddes Seiden thore,
And boden him 'zeven hem Som Mete,
Swiche good As he Cowde Gete.' 152

thanne Answerid this Nasciens Azen tho,
" What Mete Welen ze that I gete 3ow to,
And I Wele fulfillen it to my power
What So Evere it be, Oper fer other nere." 156

and ask him
thanne Answerid the briddis Ageyn,
" that neuere fulfilled scholen we ben Certain,
Ne Neuere Replet with non Mete
that thow myht zeven vs forto Ete, 160
but thine Owne herte Only
vs on to Fede now Certainly."

for his heart to eat.
Anon he drowgh Owt his Owne herte,
and the brid it 3af, and nold it not Asterte. 164

He pulls it out,
and one Bird flies off joyously with it,
Anon the Brid Resceyved it Ioyfully,
& therwith flew ful fer An hy
With ful gret Ioye & melodye ;¹

¹ This line in the MS has the pen drawn over it.

- And thus he Seide In his langage, 168
 As A brid for his kynde singeth In a kage :
 "Now Am I fulfild," seide this brid,
 "Of this herte As it is be-tyd ;
 For now I have browht this thing with me 172
 That non Wiht knoweth Certeinle ;
 For it is but A litel thing
 that the grete lyown hath Offe knoweng,
 Wheche alle Erthly bestes With Membre & body 176
 Vndir him ther kepeth he Certeinly.
 and Whanne he hath Ouercomen hem Everichon,
 —thus thowghte Nasciens that he gan don—
 And Alle vndir his feet put hem tho, 180
 3it him thowhte he ne hadde not do,
 but In to the hevene he wolde than fle
 With that he hadde thanne Sekerle.
 thanne him thowhte that his flyht took he, 184
 and that Abouen Alle Mownteynes gan to fle,
 Ek the wawes of the Se, and the depnesse,
 And the hevene Entred with-Owten distresse."
 And thus him thowhte thanne Nascien, 188
 That to him the Brid Seide Certein.
 Thus sone his Avisiown gan to Enden tho,
 And Al Anon wakenge he Abreide Also.
 Thanne wonderfully In his wakyng 192
 he Felte the yl Anon Tremblynge
 Aftyr the towr of the firmament ;
 thus him thowhte that tyme present.
 thanne Merveilled Nasciens full wondirfully 196
 Of Meving Of þ^e yl ful trewely ;
 and Ek Abascht Sore he was
 Of that Merveil In that plas.
 thanne gan he to listen vpe his hed, 200
 and loked Abowtes In that sted ;
 And As he gan loken bothe two and fro,
 A wondirful bataille than herde he tho ;

saying that he
is fulfild with
Nasciens's heart.

It is the little
mouse that frees
the Lion.

[leaf 23]

And yet when the
Lion has over-
come all beasts,

he thinks he has
done nothing
till he can fly to
heaven.

Wings come to
him (the Lion),
and he flies into
heaven by the
chief gate.
[From the
French.]

Nasciens wakes
from his Vision.

He feels the isle
trembling,
after the turning
of the firmament.

The Loadstone
and Air struggle
for mastery over
the Island.

As him Semed, In the botme Of the Se 204

That ilke Batayle scholde be
So wondirful & so gret it was,
that him thowhte the yl In that plas
Scholde han Sonken In to the netheres[t] pyt 208

that Evere was Ordeyned, Oþer Mad ȝit ;
For so Angwischhous was that stour,
So ful of tempest And Of doloure,
that for the grettest herted Erthly Man 212

Every bit of the
Isle trembles like
a leaf on a tree.

For there¹ nas non partie Of that yl tho,
that It ne qwakede and schok Also
As dide Ony lef vppon A tre 216

that with the wynd Mevede sekerle :
be the depthe of the see and strenkthe it was,
And be strengthe of þ^e Ademawnt In þat plas ;
For be Comanding Of the firmament 220

that yl thanne turnede it verament,
Of wheche One partye he was witholde,²
it vnknowenge to alle men vndyr molde ;

The Loadstone

but the Ademawnt hadde but litel degre 224
Azens the Eyr, ful Sekerle ;

has no power
against the Air

For the Ademaunt hath no More strengthe
Azens the Eyr, In brede ne lengthe,
Thanne A lytel praty fownteyne 228
Azens Al the grete See In Certeyne.

to keep the Isle
from turning ;

So that be strengthe of þ^e Ademaunt Certeinle
Restreyneng of Mevyng of the yl ne Miht not be ;
but of the firmament it hadde Alle his Myht, 232
The Mevyng Of the yl, I sey ȝow Ryht.

so it dips into
the sea.

Now So gret was this Melle
betwene the Ademaunt & þ^e Eir sekerle,
that there the yl Into the Se gan lawnce, 236

¹ MS they

² Et il conuenoit par estouoir que l'isle tornoiaſt al commandement del firmament, de qui ele auoit la nature retenue en vne partie.—A.

Whiche thowhte hym thanne A wondir Chaunse,
 So that the water Encresid so hye
 Into the heyghthe of the yl Sekerlye,
 So that him thowhte he hadde grettere Cold 240
 thanne hete before tymes, be Manifold.

The water gets
 higher,

and whanne the yl thus Remeved was
 Ferre Into the See be this Cas,
 Ful litel and litel it with-drowgh tho 244

Tyl the strengthe of the Ademant was Ago,
 And til he was In his Owne stede Ageyn
 bothe of heyghthe & brede In Certein.

till at last the
 Isle is length-
 wise on the water
 [French].

Whanne Nasciens Felt & Sy al this thing, 248
 Ful Mochel he hadde ther-off Merveillyng ;
 But he ne Cowde Aperceyven why
 that the yl So mevede tho trewly.

thanne Anon Nasciens vp-dressed him tho, 252
 And the yl Azen gan tremblen Also ;

Then the Isle
 trembles.

Anon he beheld A-bowtes wel faste,
 & þ^e ton hed of the yl down bowed Atte laste,
 and the toþer hed gan to Rysen þere An hy ; 256
 thus thowhte him to his sihte Certainly.

Its one end turns
 down,
 and the other
 turns up.

and 3it this yl not ful litel it was,
 For with-Inne it Self it hadde A gret spas,
 For foureskore Miles it was Abowte, 260
 and Sevene & fyfty in length with-Owten dowte ;

And yet the Isle
 was 80 miles [Fr.
lieues] round,
 and 57 long.

but Rathere More that yl was there
 thanne lasse In Ony other Manere ;
 For it is the Gyse Of this Storye, 264
 In non Manere Of wyse forto lye.

Ful plein this Storye putteth In Mynde,
 that Al the Certeinte of Sank Ryal is hard to fynde
 for ony Man that Evere of womman was born, 268

As I haue 3ow Often Rehersed beforn ;
 For that holy storye that to therthe Anexed was,
 as Scheweth the Mowth Of trowþ^e In this plas,

The Story of the
 Holy Graal sent
 down on earth

Which is Jesus Crist, Goddis sone, 272

that for vs on the Roode was done ;
 For In him Neuere falsnesse was fownde,
 Ne neuere non Errour In non stownde.
 For ther Neuere was Creature so hardy 276
 that dorste with-sein this holy story,
 Whiche Crist him self with his Owne hond
 It wrot vs forto don to vndirstond.

was written by
 Christ himself
 with his own
 hand.

And therfore to more worschepe it scholde be take
 thanne for Ony Othir Mannes Sake, 281
 For we ne Radden neuere In non storiye
 that Crist him Self wrot Sekerly
 to forn his passiown In Ony stede 284
 but In two, As we don Rede,

Before His
 passion he wrote
 only twice :

1. The Old Law
 for Moses ;

Whanne to Moises he wrot the lawe,¹
 and him it be-took be þ^e Olde dawe.

2. His judgment
 on the Woman
 taken in Adultery,

the Secund was whanne þ^e Jewes certainly 288
 a womman hadden take In Avowtry ;
 For to proven On hire his dom Anon,
 With hire to-fore Jesus Gonne they gon ;
 him forto tempten In this wise, 292
 to him they hire browhte to haven I-wise.

written on the
 ground with his
 finger.

thanne Crist to the Erthe Enclyned presente,
 and wrot In the Erthe Er he furtherere wente
 With his fynger Evene Ryht there, 296
 As Recordeth the Story thus here ;
 For Crist that tyme ful wel it wiste,
 al here Entent, and Al here liste ;
 Only to Asayen what he wolde do, 300
 the Iewes this womman browht him vnto.
 thanne Crist to hem tho seide Ageyn,

'Let him who
 is guiltless,
 throw the first
 stone at her.'

"be-holdeth now here what this doth seyn ;
 Whiche that is Giltles Of ȝow Alle, 304
 the Ferste ston on hire let falle."

¹ Li premiers escriis ke il fesist, si fu la haute orisons qui
 l'escripture clame l'orison notre signour, Ch'est le patre noster.
 Cheli escrist il de son pauch en la pierre, quant il enseigna a
 ses disciples comment il deuoient orer.—A.

and In this Manere Crist told hem here Sawe
 Forto fulfillen here Olde lawe
 that Moises hem tawhte be tho dayes,— 308
 As this holy Storye to vs here Seyes,—
 ‘zif that a womman do Ony Avowtrye
 And with Ony Other man ligge Onlye
 thanne be hire Owne husbonde,— 312
 thus was the lawe In that londe,—
 that Anon I-stoned scholde sche be,
 Alle swiche that weren taken In Avowtre.
 perfore Crist wiste thanne ful wel 316
 Alle here thowhtes Every del,
 That to hym Comen they For tempteng,
 and Elles Seker for non Other thing ;
 Therfore Schewed Crist hem In that degre 320
 Alle here Owne Siynnes there Openle,
 And Ek Schewed hem there In that Scripture
 Alle the lignage Of man, I the Ensure ;
 how that of so gret fowlnesse & vilete 324
 that Man was of Mad, there gonnen they se ;
 For tho wordis hadden this Mevyng
 holiche as heire to Owre vndirstondynge.
 For thus be-began this Scripture to Seye 328
 Al Openly there to the Jewes Eye,
 “ har, Erthe ! why Art thou so hardye & so fre
 The Erthe to Acvsen In Ony degre ? ”¹
 this is so mochel here forto seyne, 332
 ‘ O thou Man that of filthe art Mad Certeine,
 As of so foul dong & Slym of Clay,
 that darst Owther be nyht Oper day ;
 Why darst thou ben of sweche mevyng— 336
 Whanne thi self hast forfeited in Alle thinge—
 For to susteyne & to holde these dedis ille
 Wheche In alle degrees thou dost fulfille ? ’

Thus Christ bade
them fulfil the
Old Law,

to stone a woman
taken in adultery,

and showd them
their own sins.

His writing said
to the Jews,

‘ Earth, why
darst thou accuse
Earth ;

sinful man,

how darst thou
call ill in others
those deeds that
thou doest
thyself ? ’

¹ “ He, terre ! pour quoi ies tu si hardie ke tu accuses, ou oses accuser, la terre ? ”—A.

lo, in these two places ful sekerlye 340
 We fynden that the sone of Marye—
 To forn that he wente to his passion,
 and that he vppon the Crois was don—
 thus Wrot Al this storie doth Rede, 344
 and now here In non Other stede.

If any man dares
 say that Christ,

siuce his rising,

wrote anything
 save this blessed
Seint-Graal
 story (or *Sank*
Ryal)

¹but what Clerk is there So hardye,
 that dar sein, Other proven Openlye,
 That God, Sethen his vp-Rysinge, 348
 In Ony plase Made Ony wrytynge
 Sauf Only this blessid Storye
 Of Seint Graal ful Sekerlye,
 Whiche that is Clepid 'the Sank Ryal' 352
 Of kyng, lord, bacheler, boþ^e gret & small ;
 ho dar Sein the Contrarie Of this ?—
 Non Erthly man forsothe I-wis,—
 Nethir be non devyn Awtorite 356
 the Contrarie proven In non degre.

he lies.

And 3if he Conne Aleggen Ony Oper wyse
 In Ony degre As for his Repryse,
 For A leseng it moste be taken Certeine, 360
 Of Alle Swich that it don Sosteyne.

All who believe
 otherwise,
 lie too.

thanne thus May I ful boldly Seyn :
 that Operwise beleven, they lyen ful pleyn,
 but that God with his Owne hond 364
 this Storye doth vs forto vndirstond,
 Sethen that he lefte the dedlich flesch here,
 and In hevenly Maieste was Clothed withowten pere.¹

¹—¹ Mais comment ke il exploitast endementiers que il estoit enuolepes de la mortel char. ia ne troueres si hardi clerc qui die ke il onques fesist escripture puis la resurrection ne mais ke seulement la haut escripture del saint graal ; Et que vauroit dire que il, puis la resurrection, eust autre escripture faite de sa propre main, il n'en porroit auant traire nule deuine auctorite, Et pour chou seroit il tenus a menteour. Donques di iou bien que chil seroit de trop fol hardement espris. qui menchoigne oseroit a croistre a si tres haut chose comme est cheste estoire, que li urais fiex dieu escrist de la soie main propre, puis ke il l'ot ius mis le mortel cors et reuestue la celestiene maieste.—A.

CHAPTER XXVIII.

Still of Nasciens on the *Yl Tornearnnt*. He prays to God for comfort (p. 352). The day dawns, and he sees on the sea a little thing like a swan. It proves to be a Ship, which comes to the island (p. 353); he walks to it as fast as, in his disabled state, he can (p. 354); and is going on board of it, but sees words warning him not to enter unless he is full of faith (p. 355). He hesitates, but prays to God, makes the sign of the cross, and enters the ship (p. 356). He looks about every where, and in the hold sees a white cloth, which he lifts up, and finds a Bed, with a Crown of Gold at its head, and a Sword at its feet (p. 357); a wonderful Sword, with two beasts' scales in its handle, 1. of the Serpent *Papagast*, a bone of which will always keep a man warm (p. 358); 2. of the Fish *Tortenaus*, whose bones are so strong, that if a man holds them, he forgets every thing but the bone, till he lays it down again (p. 358). The handle and scales are covered with a red cloth, and on it is declared that no one shall draw the sword but the one worthiest of all men (p. 359). The letters on the sword-blade say it is only to be drawn by the boldest of men; any other will be killed by it. Nasciens then looks at the scabbard, which is rose-red (p. 360), with gold and azure letters on it; and out of it issue a thousand filthy branches, or hangings. The letters say that he who bears the sword, and is girt with the branches, shall ever be safe (p. 361). Nasciens turns the sword; the bed quakes (p. 362); the other side of the sword (l. 392) is blood-red, with coal-black letters, saying that he who praises it most here will blame it most in his need, &c. (p. 362-3). Nasciens cannot make out what the scabbard is made of (p. 363), nor does the Story here tell us; but 'al this schal ben declared sauns delay' when the right time and place come (p. 364). Now for another mystery:—How, from the bed where the Sword and Sheath were, Three Spindles came, joind together (p. 364-5); of which one was white as snow, the second blood-red, and the third emerald-green (p. 365). And because these things must be explaiend, therefore the Story proceeds to expound them (p. 365), beginning with Eve and Adam in Paradise, and going on with the Fall, the death of Abel, the building of this Ship by carpenters for Solomon and his wife, who look on, and then put the Sword, &c. on board the Ship. (*See Chapters 29 and 30.*)

Now bothe Resown & Ryht it is

A3en to the Storye to tornen with-Owten Mis,

And to this yl to tornen Anon Agein,

That so brood & so longe Is In Certein ;

And 3it it to vs Scheweth Apressly,
 the declarenge Of this holy Storye,
 That Nasciens was In the laste Ende,
 that Gentyl dwk so good & kende. 8
 Towardis the west partye of the see
 This ful trewe dwk thanne was he ;
 but 3it the see not So nygh he was,
 that be-twene hem was a ful gret spas, 12
 the Mowntawnce Of Sevene Miles bedene,
 and An half Mile, with-Owten wene.
 Whanne Nasciens the day Gan to dawe,¹
 thanne Of that Sihte he was ful fawe, 16
 And that he myhte haven Ony knowenge
 Of what partie of the see he was, with-Owten varienge ;
 And for As Mochel as the day is more Comfortable
 thanne is the Nyht, with-Owten Ony fable, 20
 For Evere hadde he In ful hopinge,
 Be the day to hauen had som Comfortyng.
 and with this, Nasciens, In-to the Est he knelid
 adown,
 and there Anon to God Made his Orisown, 24
 Preyeng to Jesus that was Maryes sone,
 (As Other God than him ne knew he none)
 ‘ that he Wolde of his gret Mercye,—
 —lik As he was On Only god verraylye, 28
 And that non Other god neuere Nas but he,
 Most Myhtful god In Maieste,
 In whiche On Only god beleved he,
 thre persones, but on God in vnite,— 32
 that Swich Counseil he wolde him sende,
 helthe to his Sowle, his lif to Amende.’
 And whanne thus his preyere he hadde I-do,
 The Signe Of the holy Cros On him made he tho, 36
 and Also he Made it In his face,
 the strengere to be thorwh goddis grace.

Nasciens is on the
Isle,

about 7½ miles
from the sea.

He kneels to the
East,

and prays to
Jesus

to send him
counsel to amend
his life.

¹ Et quant il vit au matin aiourner.—A.

and whanne he hadde thus I-do,
 to the nexte party of þ^e Se wente he tho ; 40 Nasciens walks
 & whanne he hadde gon the spas of half a Myle, towards the sea ;
 Into the See he gan loken with-Inne A while ;
 A lytel thing him thowhte he say Comen there, and sees coming
 No More thanne A swan As thowh it were, 44
 That streyht to the yl it gan Aplye—
 As this Storye vs scheweth ful sekerlye ;—
 to the same Ende that he Inne was,
 thedir it Appliede, As happed be Cas. 48
 and whanne he Saw it So faste Comenge, fast towards him
 Euere the grettere it wax, to his semenge ;
 but thanne mihte he not ful wel go ;
 For so forbrosed his feet weren tho 52
 with the Chenes Of his presownenge,
 that to Walken hadde he non likynge :
 and Anothir Skele there was also,
 that he nas neuere Mochel wont forto go. 56
 3it wente he forth with ful gret peyne,
 And Aftir that thing he loked A-geyne
 Wheche that he beheld In the Morwenyng,
 that to-ward the yl Cam floteriŋ ; 60
 and thanne parceyved he Sone In haste,
 That A fair Schipe it was Atte laste, a Ship,
 the wheche was [so] wondirly fair & Riche, richer than any
 That In Al this world him thowhte non swiche. 64 other in the
 world.
 And whanne this Schipe he gan be-holde,
 In his herte he Ioyede ful Manyfolde,
 And peyned him faste thanne forto go He walks,
 To wardis the See, As he myhte tho ; 68 with great pain,
 So that With gret peyne & Angwisch Also
 Atte laste to this Schipe Cam he to. to this Ship.
 And whanne thedir he was Comen ful Ryht,
 Ful wery he was, and hadde non Myht. 72
 Thanne sawh he that bothe his feet In fere,
 Alle for hete for-sckorchid were,

and Ek for-Rent they weren Also,
 For the lytel weye that he hadde go ; 76
 So that Er thike vij miles hadde he gon,
 It was Of the day the tyde Of Noon ;
 thanne was he bothe feynt, wery, & fastynge,
 and Al distrowbled for his Travailynge. 80

 Anon thanne loked he A lytel beside
 Vppon the Ryht half of him In that tyde,
Nasciens sees the thanne Sawh he A Schipe A-Ryde
Ship close to him. Evenne fast by him Also blyve ; 84
 thanne thowhte him it was the same thing
 that Al day hadde he Sein to his Supposing ;
 So to-wardis that Schipe he torned Anon
 Also faste As that he Cowde Gon. 88

It is so rich that the Schipe, So Riche & So fair it was,
he marvels. And Merveilled how that It Cam In to pat plas.
 And whanne he be-gan thus it longe to beholde,
 In his herte he Merveilled Many folde ; 92

[leaf 80] And Mochel More Merveil thanne hadde he,
 For Nethir Man ne womman ne cowde he se
 that Schip with-Inne to warde Oper Gye :
 thus telleth this Storie ful Openlye. 96

 thanne gan he him drawen Neer & Neere,
 Til that to the Schipe he was Come there ;
 and In han Entred ful fayn wold he,
He can see no one 3if Ony Mon there-Inne mihte he Se, 100
in it. and forto proven the trewthe there
 Of that Bewte In Alle Manere,
 3if with-Inne it were As fayre Owt Ryht,
 As with-Owten it was there to his syht. 104

 Anon As In-to the Schip Entren Wold he,
But in the fore- In that for-schip he Sawh ful Sekerle
ship he sees lettres Of Gold, I vndirstonde,
Chaldean letters that As Writeng it was of Caldee londe, 108
in gold. that As pitous word they gonne to Speke.
 thanne Nasciens Ner to the Schip gan Reke ;

For that Word there so dowtable was
 To Ony man that Entren wolde Into þat plas. 112
 Lo, these wordis seide the Scripture These letters say:
 as I the schal Schewe, I the Ensure,
 "thow that wilt with-Inne me¹ Entren here, "Thou that wilt
enter this Ship,
 loke thou be stedfast In alle manere, 116
 And that thou ful of feyth algates be ; be full of faith,
 For with-Innes me nis thing non but feith sekerle ;
 therfore I Rede, devise the ful wel
 that thou be Clene Everydol, 120 pure, and stedfast
in belief.
 and stedfast In feith & In Creaunce,
 Oper elles the be-happeth Som Meschaunce.
 For stedfast feith, Creaunce it is ;
 and Anon As thow thy Creaunce dost mis 124 If thou failest in
one point,
 In Ony partie Or In Ony degre,
 I the forsaken Schal ful Sekerle,
 that Of me Sostenaunce shalt þou non have,
 Neþer non helpe, thowh thou Crye and Crave, 128
 but I schal the faillen In thyn most nede,
 and leten the fallen with-Owten drede,
 So that thou schalt I-lost thanne be
 For fawt of beleve, And thow it fle." 132 I will fail thee in
thy most need,

and thou shalt
be lost."
 thanne with-stood this Nasciens In that stede,
 and these lettres of gold he gan forto Rede ;
 and whanne he hadde longe him bethowht
 how that Schipe thedir was I-browht, 136
 Into the Schipe he wolde han gon,
 but that word him Stoned Anon
 that was so dowtful & Charchable,
 For they Weren Wordis Of non fable. 140
 and whanne In this thowht he hadde longe I-be,
 Other wyse he gan tho him be-se,
 and him bethowht In Other Manere
 How that he Scholde Governe him there. 144

Thanne In this manere thus gan he Seyn :

¹ MS with Inne ne

<p>Nasciens says, "Lord God,</p>	<p>" O goode lord God, of Alle thinges Sovereign, the wordis Of this Schipe Seith here, that but feyth nys there-Inne in non manere ; 148 and 3if these lettres now trewe here be,</p>
<p>I know this Ship is sent by Thee.</p>	<p>thanne wot I wel ful certeinle that this Schipe be 3ow hedir Is I-sent ; this knowe I wel thanne verament. 152 And 3if only it be Comen from 3ow, thanne In My Creauce knowe I now that non Evel thing there-Inne May be, Ne Contrariowsness In non degre 156 that scholde Azens 3oure glorious Name</p>
<p>I believe in Thee,</p>	<p>ben Reprof, velenie, O^{per} elles schame. but, lord, I beleve In 3ow ful feithfully ; wheche Creawnce I took ful devoutly 160 Of thin One Seriaw[n]t so dere, That pou wost ben worschepid & beleved In alle manere ;</p>
<p>and in stedfast belief I shall enter the Ship."</p>	<p>And In Stedfast beleve, the Ay worschepinge, I schal In Entren for Ony thinge. 164 For who that Is In thi stedfast beleve, From Alle Misaventures it doth him Meve, and Saueth him, and Ek Alle tho that In thy beleve stedfast go ; 168 In what Maner peryl that so he be, thi beleve him saveth Sekerle."</p>
<p>Nasciens crosses himself,</p>	<p>thus sone Sire Nasciens left vp his hond, and made the signe of Holy Cros, I vndirstond, 172</p>
<p>and goes on board the Ship.</p>	<p>And Entred In to the Schip Anon Also Faste As he myhte Gon. And whanne that Entred he was with-Inne, Fast loked he Abowtes, and nolde not blynne ; 176 In Alle parties loked he ful faste ; And so faste he loked Atte laste, So that him thowhte In non Maner of Se A fairere Schipe ne Myhte be ; 180</p>

And thus to him Selve he gan to seyn,
 'That So fair a schip he Sawh neuere Certain,'
 Ne so ful of Bewte neþer of Richesse
 Sawh he neuere to fore As that, I Gesse, 184
 As that Same was to his Avis,
 for of Alle Schepis it bar the pris.

And whanne Alle the Corners he hadde Serched Nasciens pokes
about the Ship,
 Abowte,
 Aboven and benethen, with-Owten dowte, 188
 thanne to þe bowk of þ^e schipe gan he gon,
 and there atte laste he fond Anon ; goes into the
hulk,
 he beheld Where heng A Cloth of Whit ; sees a white cloth
 it was ful plesaunt to his delyt ; 192
 and lik A Cowrtyn him thowhte it was, like a curtain,
 that was hanged In that plas.

thanne Anon lefte he vp this Courtyn In haste ;
 there-vndir, a faire bed he fond atte laste, 196 and finds under
it the richest Bed
he ever saw,
 the Wheche the fairest & þ^e Richest bed it was
 that euere to fore he Saw In Ony plas ;
 and at the hed of the Same bed
 was A Crowne of gold In that sted ; 200 with a Crown of
gold at its head,
 and at the beddis feet Sekerliche
 A swerd there was, bothe faire & Riche, and a Sword at
its foot,
 Wheche vpon the bed it lay Ouerthwert,
 Al this, Sire Nasciens, it Sawh Apert— 204
 Whiche that Owt of þ^e Skawberk was drawe
 half A fote & an handful, thus seith this Sawe. drawn 10 inches
out of the
scabbard.
 this swerd was of diuers facioun Sekerlye,
 as here Witnesseth this holy Storye, 208
 For the pomel was of swich A ston
 That Colours it hadde Manyon, The pomel of the
Sword is a stone
of many colour.
 As Manye As on the Erthe myhte be
 To his Sihte there weren vpon, sikerle ; 212
 and Ech Of the Colours hadde a Clerte,
 and Ech Clerte A vertu, as þat storie scheweth me,
 Where As this Storie doth declare

Of Mani mo¹ thinges whanne he Cometh thare. 216

The handle of the
Sword is made
of two scales,
thanne to the handyl Of this swerd,
there nas non swich In Middillerd ;
For tweyne Skales it hadde, with-Inne the hond,
Of two diuers bestes, as I vndirstond ; 220

the 1st of a Ser-
pent of Chaldæa
the ton sckale was In Maner of A Serpent,
that In Caldiens lond was most present
thanne In Ony Oper lond Certein ;
there was his hawntyng I telle 3ow pleyn. 224

calld Papagast,—
and ‘papagast’ was this Serpentis Name,
Whiche was a Serpent of A wondirful fame.
For this is the kynde of that Serpent,
a bone of which
What man that A bone of his hath verament, 228
him Nedeth neuere non Other hete,
Nethir of sonne, ne of travaille, to don him swete ;
will keep a man
always in moder-
ate heat,—
but that Evere In Mesurable hete he schal be ;
this vertw hath his bon ful Sekerle, 232
Whereoffen the ton sckale of the handele it is,
As I haue 3ow told with-Owten Mys.²

the 2nd of a fish
of the Euphrates
The tothir Skale is Of A fysch of the Se,
That In Ewfrate most wont is forto be ; 236
And In Othir water Is it non,
but only In Ewfrate Al Alon.

calld Tortenaus,
‘Tortenavs’³ is the Name Of this fysch,
As we it Mown Sownen In Englysch. 240

a bone of which
when held in the
hand suspends a
man’s memory.
And his bones of these strengthe ben,
As Me declaren here schole 3e sen ;
For As long As Ony man it hath On honde—
I do 3ow ful wel forto vndirstonde— 244
that nethir of ioye ne of sorwe schal he have In Mende,
but onlich Of that bon, swich is the kende ;
and whanne Owt his hond it is I-don,
To his kende Memorie Cometh he Anon 248
As Owhte forto ben In A kendly man.
Lo, swich A vertu this bon hath than !

¹ MS no ² MS Nys ³ Cortnaus—A. Ortenax—B.

behold what vertw Is In these bones tweyne,
Where often the handele is Mad In Certeine ! 252

Wheche handele & sckales, I-keuered it was
With A Riche Red Cloth In that plas,
I-set wel ful of lettres Of Gold,

The handle and
scales are coverd
with a red cloth
whereon is written

(As he myhte there pleynty behold,) 256

Wheche that Spoken In this degre
ful Openly, As he myht wel Se ;

“ I am Merveillous to beholde On A rowe,
And 3it moche more Merveillous I Am to knowe ; 260

For me Schal neuere man taken On honde—

‘ No man shall

As I do the Forto vndirstonde,—

be his hand neuere So large & gret,

Me schal he not drawen, I the behet ;

264 ever draw me

Ne non Man that is Erthly levenge,

but Onlich On Man with-Ovten varienge.

And he Schal ben the most worthiest,

the Most Able, & the Most best,

268 except the ablest
and best that
ever livd.’

that Euere was him before,

And schal passen Alle þat is bore,

Of prowess and of konnenge,

Of alle tho that to-forn him weren levenge, 272

Oþer Evere¹ Scholen ben In tyme Comenge ;

[MS Eveuere]

Swich Schal his strengthe ben & his konnenge.”

and thus the lettres of the handelyng spak

To this Sire Nasciens with-Owten lak.

276

and whanne Sire Nasciens beheld al this,

Ful Sore he was Astoned with-Owten Mis ;

and Merveilled ful Mochel In his thowht

In what Manere these lettres weren wrowht ; 280

And what they weren forto Mene,

In his herte he Merveilled be-dene.

thanne beheld he the blad of þ^e sword

that so drawen lay, As to-fore 3e han herd ;

284 He looks at the
partly-drawn
blade of the
Sword.

And there-vppon loked he wonder faste,

And Rede lettre he Aspide þat Onne atte laste,

Wheche weren As Red as Any Blood ;
thus him thowhte þere As he stood. 288

Nasciens reads on
the Sword-blade,

thanne took¹ he this swerd A lytel Ner,
And gan to Reden tho lettres In this Maner ;
thanne Rad he how this Resown Mente
As I schal 3ow declaren here presente : 292

'Let no man
draw me but the
boldest of all,
or he shall die.'

It seide that "Neuere man Scholde ben hardy
Me Owt forto drawen ful Sekerly,
but better thanne Anothir he Mowe fyhte,
and more hardiere, & more Of mihte ; 296
And hos Otherwise drawe it In ony sted,
he schal ben the ferst that schal be ded."

(and this proved wel Schal ben,
As aftir In this Storie here scholen 3e sen.) 300

and whanne Nasciens these lettres hadde Red,
he Merveilled him Mochel In that Sted,
Most Of Ony Othir thinge
that he Sawh sethen the begynneng. 304

²And It was on of þ^e thinges most In his talent,
that Swerd owt to drawen verament,
and Owt of the Sckavberk it forto se,
to knowen what Meneng It Myhte be ; 308
For the lettres that it seide with-Owte,
3af Nasciens Most Talent with-Owten dowte.²

Then he looks at
the Scabbard,

thanne Nasciens beheld the Sckawberk tho,
that for Merveille he Niste what to do ; 312
And for Al that he Cowde be-holde,
Benethen, Oper Aboven, In Ony folde,
and 3it Nethir In herte, Mynde, ne thowht,
he ne Cowde not weten where-offen it was wrowht ; 316

which is as red
as a rose.

but wel he wiste it was Al so Red,
and As Ony Red Rose In that sted ;

¹ Lors se traist vn peu auant, si les commencha a lire.—A.

^{2—2} Car ch'estoit vne chose dont il auoit trop grant talent, ke de l'espee traire hors del fuerre, et de ueoir quele ele estoit. Car les meruelles ke les letres disoient de dehors, l'en faisoient plus entalente.—A.

Where-aboven weren lettres of gold,
As he gan there to be-hold ; 320

Euere On Of Gold, Anothir Of Asure ;
thus weren they set, I the Ensure.

And A thowsend braunches¹ on this schawberk were, The Scabbard has
1000 hangings,
(Whiche was so Riche, As I Rehersed 3ow Ere,) 324

that issweden Owt from that Onle,
that Most Merveillous thing it was to se ;

For Of so fowl Mater they were, but of foul and
poor stuff.
and therto So powre In þat plase there, 328

And as of spittynges and Caytyvetes,
Of febelnesses, of filthes, in many degres,
that bothe be Semblaunt & Countenaunce

It was to hym gret dowaunce : 332

For An Our the swerd it myhte not Sosteine,
So feble it was, him thowhte Certeine.

And the lettres that On sckawberke were,
In this Maner Seiden they there ; 336 On the Scabbard
is written,

“ hos that Me vppon him doth bere,
Ful Sewr he Schal ben Euery where ; ‘ Whoso bears me
on him shall be
safe,

And more hardy therto schal he be
thanne Ony Oper man In his degre. 340

3if he bere me In that Manere
as the lettres Of þ^e swerd Rehersed Ere.

For what man that Abowtes him bereth Me,
he ne schal neuere ben schamed In non degre 344 and never sham'd
as long as he's
girt with these
hangings,
as longe as with these braw[n]ches he is gert,
and that On his body I hange Ouertwert.

but that neuere non be so hardy
that the Raunges that here ben to don Away ; 348 which no man
must ever take
off.
for him schal happen Manie Misaventure

And Manye Evel dedes, I the Ensure,
that he, ne non Man levenge,
Of him schal tellen non Amendynge ; 352

¹ Et si n'i auoit nules renges ki auenissent a si riche
fuerre com chil estoit. —A.

¹Ne behoten neuere schal be to Man
 So hard as to him Schal be than
 that now Is, ne that Neuere schal be,
 but ȝif In sauf Ostag he be Sekerle ; 356

But the hangings
 shall be taken off
 by the daughter
 of a King and
 Queen.

In the Manere as here Is seide,
 Wheche sholde ben be A wommannes hond,
 bothe kynges dowhter & qweene, I vndirstond.¹ 360
 this womman be þ^e Riht name schal clepen this sword,
 and Me by my Name Openly & Apert ;
 For neuere to-foren In-to that day
 Non Creature be oure riht name Clepen ne may." 364

Ful longe this Nasciens this Skawberk gan beholde,
 and in his herte he Merveilled ful Manifolde.

Nasciens turns
 the Sword,

the Bed quakes.

& whanne thus In the Schip he hadde loked Abowte
 On Alle partyes with-Inne & with-Owte ; 368
 but neuere so soft ne Cowde he gon,
 that Al the bed be-gan to qwaken Anon
 from the ton Ende to þ^e toper, In that plas ;
 In this Manere this bed So qwakyng it was. 372
 And whanne he tornede, & it be-held,

[leaf 31]
 The other side of
 the Sword is
 blood-red,

with coal-black
 letters on it,

saying,

'Who praises me
 most,

shall blame me
 most in his need.

For discomfort he ne Myhte hym weld ;
 For to him it semede tho As Red As blood ;
 and þervvpon wondirful lettres there stood, 376
 that As Ony Cole so blak they were,
 the Resoun that was I-weten there ;
 Wheche lettres Seiden In that Stede,
 As that tyme I Cowde hem Rede : 380
 " hos that Me preiseth most here,
 Most Schal I him fynde In Oper Manere,
 So that In gret Nede blamed schal he not be
 In non wise, As I telle it the. 384

¹—¹ Ne il n'est otroie a nul home qui ore soit, ne auenir soit,
 ke il en soit osteres. Anchois en doiuent estre ostes par main
 de feme, fille de roi et de roine. Et si i metera tel escange
 pour ches, ke ele en fera vnes autres de la chose qui sour li
 soit ke ele ara plus chiere, et si le metra en lieu de ches.—A.

and to hym to whom I scholde ben Most debonayre,
To him with most Anger I wele Repeire :

And to him I
should be most
gentle,
I will be most
cruel.

Which schal be-happe but Ony[s], Sekerly,¹

As I the telle here now Openly :

388 But only once.'

For with-Owten faille so moste it be

At that tyme Onys ful Sikerle."

Swiche wordis seide the lettrure there

that on þ^e swerd weren wreten In that manere.

392

and the Skavberk he be-held Agein :

The other side of
the Scabbard is

than merveilled he gretly In Certein,

For that partye was non Othir I-liche,

but to his Sihte As blak As Ony pich ;

396 as black as pitch.

thanne Abasched he was ful Sore,

that he ne wiste what to sein no More,

For he ne Cowde demen of what kynde,

Ne nether to purposen In his Mynde ;

400

Nasciens can't
think whether it's

but As him thowhte there be Resoun,

Aftir A maner of tre was the facioun ;

made of wood,

and Oper whille him thowhte þat it was

Of lether I-mad In that plas,

404 leather,

but he ne Cowde devise In non degre

Of what Maner Of Beste it Myhte be ;

Anothir tyme him thouhte Of yrne it was,

iron, or metal :

Owthir of sum Oper Metal In that plas :

408

Thus wolde he han declared it be him selve ;

but ȝit Cowde he not putten the Ex In þ^e helve.

but he can't put
the axe in the
helve.

²Thus doth Nasciens with gret Entencioun ;

but Ay he is In ful gret Trebulacioun,

412

For the Skawberk to haven Offe knowenge,

but he ne Cowde for non manere thinge,

Oper Whille to On thing In Certeinte,

And Operwhille to Anothir ; but it wolde not be.³ 416

¹ Et che n'auenra c'une fois.—A.

²⁻³ Ensi estoit nasciens en tenchon pour le feurre vers soi meisme ; Si ke il en affermoit a le fie vne chose, et a le fie desdisoit, ke a nule chertaine parole ne sauoit asener a quoi il se peust tenir.—A.

thus nethir the swerd hondel, ne pomel,
 Ne Cowde he declaren Neuere A del ;
 Where-Offen the swerd I-forged was,
 And whens it Cam, & from what plas, 420
 Ne ho that the Swerd schold thedir bringe,
 he ne cowde not weten for non thinge ;
 Nether the strengthe of that schethe pere
 he ne Cowde declaren it In non Manere, 424
 Ne not devisen of what kynd it was
 he ne Cowde for non Maner of Cas,
 Neper of the grete Merveilles that ben comenge
 In diuers Reawmes with-Owten varyenge ; 428
 And of the grete Breteyne Also,
 What Merveilles that schal Comen hire to :
 Of Alle these thinges that to forn Rehersed be,
 this Storye 3it declareth not Sekerle. 432

but whanne that tyme Cometh therto,
 That declareng of þ^e swerd we scholen gon to ;
 Thanne schal that swerd be knowen ful wel,
 And the propre Name there Offen Everidel, 436
 And the lettres that vppon the schethe be,
 thanne scholen they ben knowen Openle.
 For whanne that Cometh bothe tyme & day,
 Al this schal ben declared sauus delay, 440
 the kynde of the Swerd, and schethe also,
 And Alle the vertwes that longen therto.
 thanne Openly I-schewed scholen they be,
 Lik as this holy Storie telleth Certeinle.¹ 444

Now beleveth this Storye here
 Of the Swerd and the schethe, In this Manere ;
 and Speketh here of Anothir Entent
 that Oppon the Bed was verament : 448

A spynde was there schoten forth Ryht
 thorwh the bordis Of the bed, I the plyht ;

¹ End of a chapter in the English MS. The French runs on.

and Anothir Spyndeles Ouertwert was þere do,
that bothen to-Gederis metten they tho ; 452

a second Spindle
runs across it ;

and bothe Spindelīs, As long they were
As lengthe & brede of þ^e bed Everywhere.

And to the hed Of the two spyndelis certein
Anoþer spyndeles was Ioyned, I sey ȝow pleyn ; 456

and a third's
joind to the top
of the other two.

Of these thre, ful Mochel there is to schewe,
Of manie diuers poyntes vppon A Rewe.

but now this Storye telleth here,
that the ferste spyndle was In Alle Manere, 460

The 1st Spindle
is white ;

was Also whit As ony snow snewenge ;

And the laste was as Red as blood bledenge ;

the 3rd red ;

And the ouertwert that Aboven was,

lik to An Emerawde In that plas ; 464

the 2nd emerald-
green.

As Grene As An Emeraude it was there

To his Syhte In Al Manere :

Of these thre Colowres Sekerlye

Weren these iij spindelīs trewelye, 468

that with-owten Naturel peyntyng were,

but Offe here Owne kynde Alle there ;

For nether be Erthly man ne wommane

thedyr ne weren they now browht thanne. 472

And for As mochel as to the peple it is dowtaunce,
but declareng þere-onne be with-owten variaunce,

And because folk
would think all
this nonsense
unless more were
said about it,

And but þere-offen they knewen more vndirstondeng,
Elles wolden they holden it for A gabbyng, 476

There-fore here turneth this Storye,

and of Anothir thing Maketh Memorye

that is ful swete forto here,

bothe forto lestene & ek to lere ; 480

And In tyme Comeng, this Storye

the thre spyndelis schal declaren Openlye,

this Story 'll tell
'em all about the
Ship, Spindles,
&c.

And Of the Schipe Al the knowlechinge,

Alle this Scholen ȝe knowen In tyme Comenge.¹ 484

¹ Sir Thomas Maleor's account of Galahad's finding the Ship,
and of the Mysteries and their history, is in Chapters 83—88,

CHAPTER XXIX.

The Episode of Adam and Eve in Paradise, the Tree of Life, the Death of Abel, and the building of a Ship for Solomon and his wife. How Eve, the first sinner, is tempted by the Devil to eat of the forbidden Tree, and pulls off a branch of it (p. 368), and gets Adam to eat an apple too (p. 368). How they know that they are naked, and are ashamed 'each of others members' (p. 369). God comes to them and pronounces their doom (p. 369), and turns them out of Paradise, Eve carrying the branch of the Forbidden Tree in her hand (p. 370). She thinks she will always keep the branch in sight, to remind her of her sin; but, as she has no hutch to put it in, 'for at that tyme was no swich in makynge,' she plants it (p. 370), and by God's grace it takes root, and signifies much gladness (p. 370); for, as by woman Paradise was lost, so by woman (the blessed virgine Maree) it shall be restored to man (p. 371). How the branch grows into a great tree, which is wholly white, signifying Virginity (p. 371). Of the difference between maidenhood, purity of body, and virginity, purity of soul and body (p. 372). How Eve is a Virgin when she plants the branch of the Tree of Life, and till Adam lies with her at Christ's command (p. 372). She and Adam sit grieving under the Tree; and Eve says it is the cause of their grief, and may

pp. 293—304, vol. ii. of the 1816 reprint of the 1634 edition of 'The History of the renowned Prince Arthur, King of Britain.'

Chapter

- LXXXIII. *How Sir Galahad rode with a Damsel, and came into a Ship whereas Sir Bors and Sir Percivale were in.*
- LXXXIV. *How Sir Galahad entered into the Ship, and of a fair Bed that was therein, with other marvellous things [the Serpent and fish Ortnuar]. and of a Sword.*
- LXXXV. *Of the Marvels of the Sword, and of the Scabbard [and of Nacien on the Isle of Turnance, &c.].*
- LXXXVI. *How King Pelles was smitten through both the Thighs, because he drew the Sword, and of marvellous Histories [namely, the Three Spindles: Erc's planting the white tree, its change to green; Abel's death; Solomon and his wife].*
- LXXXVII. *How Solomon took David's Sword by the Counsel of his Wife, and of other marvellous matters [making the Bed, Ship, and Girdles for the Sword].*
- LXXXVIII. *Of the wonderful Tale of King Solomon and his Wife [and how Sir Percivale's sister put a new girdle of her own hair to the sword, and girded Sir Galahad with it; and how they came on the morrow to a castle that men called Cartelwise, that was in the marshes of Scotland].*

be called the Tree of Death (p. 373). A voice tells them to comfort one another, as Life is much nearer them than Death. They do this, and call the tree The Tree of Life (p. 373), and plant branches of it (p. 374). One Friday, as they sit under it, a voice commands Adam to know his wife fleshly (p. 374). They are greatly ashamed. So Christ pities them (p. 374), and ordains that men shall restore the Tenth Legion of Angels that were cast into Hell, and sends Adam and Eve darkness, in which they copulate, and beget Abel the Just. The darkness disappears (p. 375), and, in consequence of the copulation, the white Tree of Life, and all other trees, turn from white to green (p. 376); and the Tree of Life, which before was barren, bears flowers and fruit (p. 376): signifying Abel's good life. How Abel gives tithes and his best things to God (p. 376), but Cain gives his worst (p. 377). And when they sacrifice, the sweet smoke of Abel's offering goes straight to heaven, but the stinking smoke of Cain's spreads over the fields; on which Cain resolves to kill Abel (p. 377). One day Abel goes after his sheep, and lies down and sleeps under the Tree of Life (p. 378). Cain follows him, thinking to kill him unperceivd, but Abel sees him and welcomes him. Cain runs at him with an 'op-courbed knyfe,' smites him 'vndir the pappe' (p. 378), and,—'vntrewe brother,'—kills him (p. 379), on a Friday, under the tree under which he was begotten (p. 379). How Abel's death signifies Christ's, and Cain typifies Judas; 'for it is the condisciown of a cursed man to haten a good man what that he can' (p. 379). How Christ condemns Cain 'be kyng Davy in the Sawter book' (p. 380). God asks Cain where Abel is. Cain covers the body up with leaves, and says 'with him have I not for to done'. God curses Cain and the earth (p. 380), but not the Tree of Life, which turns from green to red directly after Abel's death; and grows very large, but bears no flower or fruit (p. 381). How the tree is held in great reverence by Eve's descendants (p. 381); and how they come to it in times of trouble, and call it the Tree of Counsel and of Comfort (p. 382). How it and its saplings continue beautiful till, and after, the Deluge, and are calld 'Trees of Life' by all who see them (p. 382-3).¹

Thus be Aventure As gan be-falle,
 that Eve the ferst woman of Alle,
 that the ferst Synne Evere wrowhte,
 wherthorwh mankynde was browht to Nowhte 4

¹ The Additional MS 10,292, lf. 31, b. 3, heads this chapter, "Ensi que eue et adam sunt pardevant l'arbre, et adam se prent par le geule."

be the Cownseyl Of the moste dedly Enemy,
 wheche was the devel, ful Sekerly,
 that Envie hadde to Mankynde Anon
 For he In paradis was So I-don.

8

The Devil resolves

Thanne bethowhte him the devel In haste
 how he myhte hem of paradis Owt Caste,
 that dide he Al hys fowl konnenge,
 Adam & Eve Owt of paradis to bringe,

12

to tempt Eve to
eat of the
Forbidden Tree.

And fondede to Eve there forto gon,
 To Maken here to Eten of that tre Anon
 which sche was forboden Ouer all¹ thing
 Only of that tre the Neygheng,

16

Wheche sche was forboden of hire Creatoure,
 that tre forto Neyghen In non Oure.

to wheche tre the devel hire tempted faste,

He gets her to
pull off a branch,
to pluck an Apple,

tyl that Eve A branch kawhte Attelaste,
 and there-Offen An Apelle Anon sche took,
 and there-Onne sche gan ful faste to look ;

20

bite it,

thanne there Offen sche bot anon,

and faste to hire spowse ward sche gan to gon,

24

give it to Adam,

and Conceilled him there-Offen to Ete,
 & that for non thing he scholde it lete.

and he eats of
it too.

So Adam Ete that Appel Anon,

To his grete peyne, and Owre distroccioun.

28

Whanne Eve had him taken this appel, I vndirstond,
 3it lefte² the braunch Stille In hire hond ;

but it was Azens hire knowenge

that the braunch In hire hond was Abydinge.

32

When they've
eaten,
they become
mortal,

thanne whanne they hadden Eten of this tre—

Wheche dedly froyt wel clepid May be,

For there thorwgh dedlich becam he tho,

and alle that Euere Aftir from him gonnen go ;—

36

¹ MS Ouerth² Si auint vne chose ke li rainsiaus remest en la main sa feme. Si com il auient asses souuent ke on tient aucune chose en sa main, et si n'i quide on riens tenir.—A.

thanne knew they wel that Naked they were ;
 to-forn hem thowhte Spiritwel In Alle Manere,
 For they weren formed to Everelasting lif ;
 but that fowle Synne browhte vs Alle In Strif. 40

and know that
they are naked.

And whanne hem Self they gonne beholde,
 Aschamed they weren ful Many folde ;
 For Al Naked knewen they þat they were,
 And Aschamed Ech Of Oper Membres was there ; 44
 & with here hondis they kouerided hem tho ;
 So dyde there Eve thanne Also,
 And the braunch Euere stille In hire hond,
 but that Cowde sche not tho vndirstond. 48

They cover their
privy members
with their hands.

Thanne he whiche Alle thowhtes doth knowe,
 To hem Cam there In A throwe,
 and knew here Synneng Everydel,
 Wheche was to hem A sory Mel. 52

Then God

There ferst Adam he gan to Calle,
 that him thowhte most Resoun of Alle¹
 that Ferst Chalanged that he were,
 thanne the womman In Ony Manere ; 56
 For the womman is of so feble Complexioun
 that of Mannes Rib was mad, As Axeth Resoun,
 and that Obeischawnt scholde be to Man ;
 Wherefore Crist ferst clepid Adam than. 60

calls Adam,

And whanne god hadde Reproved him of his synne,
 thanne to him he seide, & nolde not blynne,

reproves him,

“thy bred In Swetyng shalt thou Ete ;
 thy liflode with travaille shalt thou gete ; 64

and says he shall
get his living by
work and sweat.

And for thi wif In feleschepe with the was tho,
 With the, compenie to be, schal she go ;”

and Seide to hire, “that In Sorwe & gret drede
 hire lif in Erthe Scholde sche lede,

Christ tells Eve
she shall bear
children with
great pain.

And In gret peyne to beren hire pariture ;²

68

¹ Et il estoit bien raisons ke il en fust plus occoisouneus
que la feme.—A.

² et en doulour enfanteras ta porteure.—A.

Of this Eve thow schalt ben Seure."

Adam and Eve
are driven out
of Paradise,

thanne Owt of paradys weren they bothe Caste,
And be An Aungel owt dreven Atte laste, 72

Wheche is clepid 'paradys of delyt,'
there-offen weren they sone bothe qwyte;
And Evere, As þat I vnderstond,
held stille Eve þe braunch In hire hond, 76
and ne left it neuere for non thing;
And ȝit was it not be hire wetyng.

Eve holding the
branch of the
Tree of Life,

thanne Atte laste sche gan beholde
Vpon this Braunch ful Manifold, 80

which is as green
as when it was
first pulld off.

and Evere lich Grene it was,
As ferst sche it polde Owt of þe plas.
Anon wiste sche thanne certainly
that they hadden Synned tho dedly, 84
and that it was cause of here disheritaunce;

Wherefore that braunch kept sche In remembraunce,
and that she wolde it putten In swich A plase
Often tymes to sen it, In hire fase, 88
there-offen forto haven ful Remembryng
that sche was Cause of here disherytyng.

thanne bethowhte sche hire on this Manere,
that nothing had sche to putten it In there, 92
Nethir huchche ne non Oþer thing,

Eve then plants
this branch;

For that tyme was non swich In Makyng;
So thanne this braunch took sche Anon Ryhte,
And there In the Erthe Anon sche it pyhte. 96
thanne seide sche 'þat often scholde sche it sen,
For In hire face Ay scholde it ben.'

and it takes root
and grows.

And whanne this Braunch In the Erthe don was,
Anon it wax, & Roted be goddis gras. 100

This brawnych that Eve the ferste Synnere
Owt of paradys browht with here there,
Signefied ful Mochel gladnesse
In tyme Comeng, And Ek lyhtnesse. 104
And ȝit al this tyme was Eve

A Clene Maide, As this storie doth preve ;
 And thanne sche seide "dismaie 3ow nouht ;
 for they out of Oure Eritage we ben browht, 108
 3it for Evere han we it not lost,
 but therto A3en Restoren we most."

Eve is a virgin
 all this time.

And 3if 3e welen E[n]qweren of this storie
 What the Cause was, & the Skele 'whye 112
 that Man the Braunche Owt of paradis not bar,
 As wel as the womman dide tho thar,
 Sethen that man is Of heighere degre
 than is the Woman ful Sekerle ;' 116

To this answerith this Storye,
 and seith 'that to þ^e Man It¹ belongeth not trewlye,
 but Al only to the womman

that Owt of paradis brouht it than : 120

It signefieth that þ^e womman Owt it browhte,
 that be womman the world was brouht to nowhte ;
 and be A womman Restored schal it be ;

Her bringing the
 branch out of
 Paradise,

means that the
 world shall be
 restored by
 a woman,

wheche signefiet be þ^e blessed virgine Māree.² 124 the Virgin Mary.

[leaf 33]

Lo Now torneth the Storye here ful pleyn
 to groweng of this braunch Anon here ageyn ;
 and how it Molteplyed So hugely
 that a gret tre it wax trewly,
 and gan to brawnchen & schadwen ful fere ;
 and this was with-Inne riht fewe 3ere.

128 The branch grows
 a great tree,

bothe braunches, leves, and bark, as I telle 3ow,
 Was Also whit As ony snow ;

with white bark,
 leaves, &c.,

132

Whiche that signefyeth virgenite,
 that this vertu hath ful Sekerle,
 a mannes body it kepeth Clene,
 and the sowle whit al be-dene. 136.

For In as moche as that þ^e tre whit was,
 It signefieth virginite in that plas ;

signifying
 Virginity.

¹ ke li porters de che raim n'apartenoit de noient a
 home.—A.

² End of a chapter in the English MS. The French
 runs on.

Eve was a virgin when she planted the Tree of Life.	For virgine sche was whanne sche it sette ; thus Recordeth the Storye with-Owten lette ; for 3it At that tyme clene virgine sche was from Alle thowhtes of lecherie In that plas.	140
Maidenhood differs from	but Maydenhod and virginite Ne ben not bothe In on degre ; but gret defferense betwene hem Is, as 3e scholen heren with-Owten Mis. For Maydenhod In non degre	144
Virginity	Nis not lik to virginite ; and I schal 3ow telle the Resown why ;	148
In being bodily purity,	For Maydenhod is In this maner trewly, that felte neuere man fleschly,	
or freedom from copulation,	neþer In weye of lecherie lay hire by. ¹ but virginite is An heighere thing,	152
whereas Virginity belongs to both sexes, those who've never thought of lechery.	And More vertwos to thin vndirstondyng : For bothe Man & Womman that virgines be, Ne thowhte neuere Amys In non degre of Bodily lust to ony luxure : this is virginite bothe good & pure.	156
	and thus was Eve In Clene virginite Whanne Owt Of paradis Cast was sche ; and 3it the same Our sche plaunted this braunch, Virginite with-Inne here was ful staunch.	160
Christ bids Adam 'know' his wife.	but Aftir Crist Comanded to Adam Anon that 'to his wif there scholde he gon, and here to knowen there fleschly, As Man And Womman Scholde trewely' ; thanne loste sche Anon virginite thorw desireng of lust, sekerle.	164 168
He does so, and they mourn under	and whanne Adam & Eve thus hadden I-do, and fleschly to-Gederis knewen they tho, thenne Maden they bothe ful Mochel Mornenge	

¹ Puchelages est vne virtus ki tout chil et toutes cheles ont en aus, qui onques n'orent compaignie ne atouchement de carnelle luxure.—A.

Vndir this tre, bothe lementacion & wepinge. 172 the Tree of Life.

and whanne that Adam In his herte gan devise
his Exyleng Owt of paradise,

Ful hevy Chere Ech other gan to Make,

And Eche was Sory for Otheris Sake.

Adam and Eve
grieveth under the
Tree. 176

thanne Seide Eve to Adam tho,

"Sire, ne merveille 3e not so gretly so ;

For non wondir it nys In non Manere

thowh Owre trespas [we] Remembren here ; 180

For ther may non Abiden vndir this tre—

thowh glad & Joyful that he be,—

but 3if In Moroneng he parte Away ;—

Sire, it were wondir, I 3ow Say ;— 184

For the tre of deth this May wel be,

as Myn herte Remembreth now me,

She says it may
be calld the Tree
of Death.

whiche tre that we resten vndir,

Vs Maketh so hevy, it nis non wondire." 188

Anon As sche hadde this word I-spoke,

Abowtes hem faste they gonne to loke ;

A vois than herden they with here Ere,

A voice bids them

That In this Manere to hem Seide there ; 192

"Sey, 3e Caytives, why demen 3e so

Ech Otheris deth, as 3e now do ?

Ne deme 3e no more in swich degre

Of disperauce, I warne 3ow Certainle ; 196

but Comforte 3ow In All wise

comfort one
another,

Ech oþer, As 3e best Connen devise ;

For the lif Is to 3ow moche Nerre Iustly

thanne Ony deth Certainly." 200

for Life is much
nearer them than
Death.

Thus Spak the vois to hem riht tho ;

thanne mochel Comfort they token hem to.

thanne Aftirward Clepid they that tre

'the tre of lyf,' ful Sikerle ;

They call the
tree 'The Tree
of Life.' 204

For the goode Comforte þat þere-ondir hadden they there,

'the tre of lif' they clepid it Every where.

and for the Ioye they halden of this tre,

They plant
branches of the
Tree of Life,
which take root.

Many brawnches they plauntid þere-offen Sekerlye ;
and As sone As it was Set In the grownde, 209
bothe it took & Roted with-Inne A stownde ;

and In Alle degre it kepte the Colowr,
As it was the wyl Of Oure Savyowr. 212

than¹ often tymes it be-happed So,
that vndir theke tre gonnen they go,
hem forto Resten ful often Sithe,
whiche Mad hem bothe glad & blythe. 216

Adam and Eve,

So that it happid vppon a day,
that Adam with Eve with-Owten delay
Seten to-gederis bothe tweyne,—
thus þis holy Storie Reporteth Certeine, 220

one Friday,

are resting under
the Tree,

that vppon A fryday it happede so
that vndir theke tre bothe gonnen they go,—
and longe there gonne they hem Reste
til A vois there Cam þat Sowned be Este, 224

and a voice bids
Adam know
his wife.

Whiche vois Seide to hem verrailly,
'that Adam his wif Scholde knowen fleschly.'

They're both
ashamed to do
it there.

thanne So Achamed bothe they were,
Swich Manere of thing forto don there, 228

that Nethir of hem On Othir dorst loke
that dede to don, so seith this boke ;
For as sore Aschamed þ^e Man was there
As the womman In Alle Manere, 232

For they Nesten thanne In non degre
how here Lordis Comaundement sckapen scholden hee ;
and for be encheson of þ^e ferst trespas,
they dradden hem of here lordis Gras ; 236

and so Rewfully Ech on Oþer loked than
For gret schame, bothe man & womman.

So Jesus pitties
'em,

thanne beheld Iesus, Owre worthy lord,
here Schamefullest² & drede be here Owun Acord, 240
that God In hem Anon hadde gret pite
For here Schamfastnesse In that degre ;

¹ MS that

² For 'Schamfastnesse,' see l. 242.

And, for his wille distorbeled ne schold not be,
 For hem he disposede ful worthile, 244 and arranges
 that be hem two the lygne of Man that they shall
 the tenthe Order of Awngelis Restore scholde than, restore the 10th
 that Owt of hevene weren Cast Adown Legion of Ange's.

for pride Into helle, that lowe doniown. 248

And therefore Azens here schame Comfort he¹ sent
 to hem bothe there Anon presente ;

and, Al here Schame-fastnesse forto hyde, He also sends
 In Maner of A Nyht God sent hem that tyde, 252 darkness to hide
 that So Mirk it was with hem there their shame.

that non myhte Other sen In non Manere.

thanne Abasched werex they wondir Sore
 how þat so sodeinly that dirknesse Cam thore. 256

thus sone the ton the tother gan to Callen tho,
 and to-Gyderis they felten thanne bothe two
 there with-Owten sighte Of Ony day,
 thus to-gederis knewen they with-owten delay. 260 Under its cover
 they copulate,

For it behoveth that Alle thing be do

Aftir goddis wille ; he wele þat it be So ;
 and that tyme Ech Other fleschly gan to knowe,
 Only goddys Comandement forto Avowe ; 264 .

So that there, thorwh here Comowuenge,

Seed forth browhte to here Synnes Aleggyng.

For there thoruhe hem bothe was conceyved than and beget Abel

Whiche that me Clepid Abel, that Rihtwis man, 268

and the ferste man that to his god dide worthy Servise,
 him to worschepen & plesen In Alle wyse.

In this Manere was Abel vnder the tre of lyf
 be-geten of Adam, Conceyved of his wif ; 272 under the Tree
 of Life.

Wheche was don vppon a fryday,

As this Storye thus doth here Say.

thanne there behelden they bothe Anon

that thus sone this dirknesse was gon ; 276 The darkness
 thanne knewen they wel ful verraylly, then goes.

	that God it dyde ful specyaly Forto hyden here Schame-fastnesse, Where-thorwgh they weren bothe In distresse.	280
After the copulation,	and Anon A gret Merveille to hem þere was, that God there schewede In that plas ;	
the Tree of Life	For As grene be-Cam þ ^e tre In that stede As Evere dyde Gras In ony Mede ;	284
and all its scions	And so diden Alle that Out of þat tre gonne gon, Aftyr that Adam and Eve so hadden I-don ; bothen bark, bowh, Ek lef, and tre,	
turn from white to green,	From whit to Grene I-torned they be.	288
and bear flowers and fruit,	thanne Anon Aftyr Evene Ryht There This tre flowres & froyt began to bere ; and whiles þat Tre & braunches weren white Echon, thanne nethir flowres ne froyt ne bar it non ;	292
	but Aftir that it was woxen Grene, It bar bothe flowres & froyt Alle be-dene. For the whitnesse of theke tre Only betokeneth virginite ;	296
signifying that	but whanne Virginite was Agon, thanne be-Cam þ ⁱ s tre Grene Anon ; Wheche that signefieth þ ^e seed of Manne that vnder thike tre was Conserved thanne,	300
Abel was chaste,	that Chast and trewe was to his Creatour, and In Alle tymes dyde him honour ; and the froyt of that tre doth Signefie	
and religious.	that Evere he was Religious Sothfastlye.	304
	Thus Continued ful longe this Tre there, So that Evere was grene, & In on Manere,	
Abel grows,	tyl that Abel was woxen wel of Age, and to his god did moche Servage ;	308
	And Euere deboneure to his Creatour he was, zeldenge him that his was In Every plas, As wel of tithes, As of Offrenge ;	
and worships God with his best.	thus to his god dide he worschepinge ; and of the best thing that his were,	312

he offrede to God In Ech Manere.

but Cayn his brothir ne dide not so ;

For Evere of his werste took he tho ;

and to God there-Offen made his Offring,

Swich as that to Cayn was fowlest thing.

Lo, and God to hym sente As gret plente

As to his brother Abel ; thus þ^e storie scheweth me.

So whanne they comen bothe In-to the plase 321

that for Sacrefyenge be God Ordeyned was ;

and for to maken there here offrenge,

bothe Cayn & Abel weren thedyr Comenge, 324

lyk as it was be Goddis Comandement

Thedir Comen they bothe verament.

and whanne Abel his Sacrefyse gan to do,

Streyht vp-ward to hevene thanne gan it go ;

but Caynes Offreng In that Stede,

the fwme spred Abowtes al the Mede,

Which was bothe blak, fowl, & stynkkenge ;

thus was the Maner of Caynes Offreng. 332

and thike that of abelis offring was,

was Cler & swete smellyng In that plas.

and whanne Cayin beheld this Manere,

that abelis Offreng Resceived was so there 336

passinge his In alle degre,

therto gret Envye Anon had he,

and gret wraththe Azens his brothir took,

that God Abelis Resceyvede, and his forsook.

thanne Cayin bethouhte him sone Anon

In what wyse Abel he myht vengen him on :

thanne to him Self he seide tho,

' that Sekerly his brothir wolde he slo,

So best on Abel avenged Myhte he be ;'

thus thowhte Cayin In his Memore.

Thus bar longe Cayin this fowl Envye

to his brothir abel Gyltleslye ;

3it perceyved abel neuere Chere ne Contenance 348

Cain offers

316

his worst things
to God.

324

328

Abel's sacrifice
goes up to
heaven,

but the stinking
smoke of Cain's
spreads over the
mead.

332

336

Cain is angry,

340

that God receives
Abel's sacrifice
and refuses his.

344

He resolves to
slay Abel.

- that Cayin him thouhte Ony Grevauce.
 So longe Cayin heledē this haterede
 In his herte, that ilke fowle stede, 352
- One day,
 Abel
 tyl that it happed vppon a day
 that Abel gan to walken, as I ȝow say ;
 For Owt of his fadris Syhte tho
 Gan this abel thanne forto go, 356
- goes to the Tree
 of Life, to his
 sheep,
 tyl that he Cam to the tre of lif,
 For there wenten his schepe with-owten strif.
 the day gan wexen hot ful faste,
 and of the sonne strong hete In haste, 360
- So that strong [hete] not suffren myhte he,
 but wente to schadwen him vndir that tre ;
 So that gret lust Cam him þere vppon
 that Nedis moste he Slepen anon, 364
- lies down
 under it,
 and so vndir this tre he gan him leye—
 as now that me ȝe heren Seye,—
 and to slomberen he gan there Anon.
- thanne Gan Cayin forth to gon, 368
 that longe hadde thowht þis felonye :
 there abel his brothir he gan aspye.
- Cain sees Abel,
 and goes to kill
 him.
 thanne beheld Cayin þat selve day
 Where abel his broþer vndir þ^e tre lay, 372
 and faste hin hyede forto sle,
 & wende Aparceyved it schold not han be.
 but Abel ful wel sawh him comen tho,
 & vp him dressed, and Azens him gan go,— 376
- For he him lovede wondirly wel
 as it was þere sene Everidel ;—
- Abel welcomes
 him, but
 and seide, “ welcome, my brother dere,
 I am ful glad we ben In fere : ” 380
- and Evene In this manere of gretynge
 spak Abel to Cayin At here Metyng.
- Cain stabs him
 with an upcurvd
 knyf.
 Anon this Cayin there to him Ran,
 and A op-Courbed knyfe he drowh out than, 384
 & the pappe smot him Anon

Also fer as the knyf wolde gon.

and thus abel Anon ded was there
Of his vntrewe brotheris hond In þis manere.

388

Thus Abel is
slain by Cain

lo, In the same stede that he Conceyved was
Of his Modir, In that plas

in the
same place
that he was
conceivd in,

Suffrede he his deth with vnriht,

As was be the Suffraunce of god Almyht.

392

And Evene lik In the same Manere

as on the Fryday he was begeten there,

and on the like
day, Friday.

Lik So vppon a fryday be Cayin was he ded,
as this holy storye Recordith In this sted.

396

Lo, whanne þat abel suffrede deth be trasown,
In Al thys World ne weren but thre men In-virown !

[leaf 33]

behold how that the deth of Rihtwas Abel
Is likned to Cristes deth Everydel !

400

Abel's death
typifies Christ's ;
and Cain typifies
Judas.

Be Cayin signefyed was Iwdas,

the falsest Tretour that Evere was.

For lik As Cayin his brothir gan to heylle,

So dide Iudas to Crist Sawn faille ;

404

So that these tweyne dethes Acorden wel

As be fals tresown Everydel ;

and As Abel vppon A fryday was slayn,

So be tresown was Iesus In Certayn.

408

Both Abel and
Christ were slain
on a Friday.

So that Iudas In alle Manere

To Cayin Is likned Everywhere ;

For Iudas hadde non Maner Enchesown

To don his lord to þat distroctiown,

412

For to him myhte he han non haterede

For Owht that Iesus dyde In Ony dede ;

and for he say neuere In him but goodnesse,

therfore was he ful Of Irfulnesse ;

416

For it is þ^e Condisciown Of A cursed Man

To haten A good Man, what that he Can.

A cursed man 'll
always hate a
good one.

and Of the tresown þat Cayin to his brothir hath do,

Spekith Iesus Crist, and of Many Mo,

420

be kyng davy In the Sawter book—

- ho that there-after wile there-Inne look ;—
 That A dredful word now speketh there
 that thus Seith, and In this Manere, 424
- Cain's treachery
 is spoken of in
 David's Psalms.
 'thow purposist, & seist fals felonye
 to thy brothir, & seist al trechorye ;
 and to thin Owne Modris sone
 swich tretories thou dost As is thy wone ; 428
 Wherfore I schal the Chastise,
 and the pvnschen In hard wise.'
 and thus In the Sawter schole 3e it fynde
 of dauid his enditenge, kyng good & kynde. 432
- thanne oure lord, Cayin gan to Calle
 Aftir this dede thus was befalle,
 and seide, "Kayin, where is thy brother Abel,
 that to the trespassed neuere A del?" 436
- Whanne that kayin vndirstood Al this,
 that he hadde So fowle don Amys,
 and that so gret tresoun he hadde I-wrowht,
 Anon it tornede than In his thowht, 440
- Cain covers the
 corpes with
 leaves,
 and kouered Abel with the leues of þ^e tre
 That Aspyd ne schold not than be.
 thanne Axede him Owre lord Ageyn,
 "Cayin, where is thy brothir, sey me pleyn." 444
- thanne Kayin Answerid A3en Anone,
 "With him have I not for to done ;
 For I ne haue hym not In kepinge,
 Neþer of him I ne Can tellen non tydyng." 448
- and says,
 'I don't know.'
 thanne Answerid Oure lord to hym ful sone,
 "that fowle dede that thow hast done,
 and slayn thyn Brothir So falslye,
 Aforne Me veniaunce his blood doth Crye. 452
- God curses Cain,
 therefore Acursed schalt thow be
 thorwh-Owt Alle the Erthe ful sikerle,
 and the Erthe, A-corsed I wel it be do,
 that thy brotheris blood hath Resceyved so." 456
- thus Crist the Erthe Cursed there ;

- the tre In non Manere
 that Abel was ded,
 Cursed In non sted. 460
 A wondir Merveille of that tre
 befel, hos myhte it se :
 As Abel there-vndir was Slayn,
 the Colour it torned Anon Certayn, 464
 As Red as ony blood,
 the tre, there as it stood,
 remembrance Of hym that ded was there,
 Abel In swich A Manere. 468
 He his plawntes that Abowtes him were,
 Anon In Schort Manere ;
 that tre Grew so Merveillously,
 the fayrest tre it be-Cam trewly 472
 Evere man Myhte beholde with Eye ;
 ful of Bewte this tre was Sekerlye,
 Neuere chonged ne peyred nowht there
 then Abel was per-vndir ded, In non Manere, 476
 cause that flowr ne froyt ne bar it neuere non
 when there-vndir that fowle dede was don.
 but tho that of him weren I-set to-forn,
 bothe flowres and froit of hem ben born ; 480
 and so these Trees gonnen to Multiplie,
 and the world Encresid ful plentevoualye,
 So alle that of Adam & Eve Comen tho,
 To that tre ful Moche Reuerence they do ;
 and Eche of hem Other doth telle
 In what Manere that it befelle,
 'That how here ferste Modir it plaw[n]ted there,
 and how thedir it cam, & In what Manere ; 488
 and they Scholden Restoren agayn
 here ferste Eritage In Certeyn,
 Where-Owt here ferste Modir was Cast,
 but Aȝen we scholen it haven Atte laste.' 492
 and whanne they weren In Ony disseise,

After Abel's
death,

the Tree of Life
turns from green
to red,

and its actions too,

but it never more
bears flower or
fruit,

tho' its actions do.

Adam and Eve's
descendants
revere the
Tree much.

	ho that there-after wile there Inne look ;— That A dredful word now speketh there that thus Seith, and In this Manere,	424
Cain's treachery is spoken of in David's Psalms.	'thow purposist, & seist fals felonye to thy brothir, & seist al trechorye ; and to thin Owne Modus sone swich tretories thou dost As is thy wone ;	428
	Wherefore I schal the Chastise, and the pynschen In hard wise, and thus In the Sawter schole 3e it fynde of dauid his enditenge, kyng good & kynde.	432
	thanne oure lord, Cayn gan to Calle Aftir this dede thus was befallē, and seide, " Kayin, where is thy brother Abel, that to the trespassed neuere A deli ?"	436
	Whanne that kayin vnderstood Al this, that he hadde So fowle don Amys, and that so gret tresoun he hadde I-wrowht, Anon it tornede than In his thowht,	440
Cain covers the corpe with leaves,	and koured Abel with the leues of þ ^e tre That Aspyd ne schold not than be. thanne Axede him Owre lord Ageyn, " Cayin, where is thy brothir, sey me pleyn."	444
	thanne Kayn Answerid Aȝen Anone, " With him have I not for to done ; For I ne haue hym not In k ^e . . . Neþer of him I ne Can tell ^e . . . dydyngē."	448
and saye, 'I don't know.'	thanne Answerid Oure lord . . . ful sone, " that fowle dede that thou hast done, and slayn thyn Brothir . . . Afor Me veniaunce . . . th Crye.	452
God curses Cain,	therefore Acursed se ⁿ . . . thorwh-Owt Alle . . . erle,	
and the earth, for his sake.	and the Erthe, . . . that thy brothir . . . thus Crist th	

	That Ony thing here hertes dide Mispleso, and Anon to þat blessed tre they wente, here Conceil to taken veramente ;	496
They call it 'The Tree of Counsel and of Comfort.'	whanne that to theke tre they Comen Anon, Comforted they weren thanne Everichon ; and Sethen they Clepeden it ' þ ^e tre of Consaile And the Tre of Comfort ' with-Owten faile.	500
	This tre Grew & wex ful faste, and alle that Euere of him Comen Atte laste, bothe that weren of þ ^e Grene tre, and Also of the white Certeinle,	504
Its scions keep their beauty till Noah's flood ;	So that the peple Sore Merveilleden tho how that they Endured & woxen so ; and Evere kepten they that Same Bewte Tyl that God sente the flood of Noe, Where-thorwgh Alle wikkyd peple than Weren distroied, As I tellen 3ow kan, So that on lyve lefte non sikerle but Noe & his wif & here Compene.	508
	For it was Goddis wille tho that the world distroyed scholde be so, Sauf only hem that god trewe fond Aforne Alle Othere, I vndirstond ;	516
	and be hem the world Restored Schold be, that to-forn tyme was lost In swiche degre. but wete 3e wel for Certeyn, thowh tho trees to here kynde comen Ageyn,	520
after which they	3it boren they neuere Aftyr so kendly As to fore tymes they dyden vtterly, that they ne losten Clene þ ^e Savoure Of here ferst froit, & the Odowre,	524
lose their savour and smell, thro' the bitter water that covered the world.	thorwh the water that so bitter was, that ouerkeuered the world In Every plas ; Sauf Only thike Selve tre of lyf and þ ^e braunches þat þere-of comen, whiche sette Adams wif,	528
But the Tree of Life, and its branches planted by Eve,		

of Bewte, froit, ne of Colour,
 ne weren not Chonged In non Oure ;
 For witnesseth they that hem Sye—
 these trees ful openly to here Eye,— 532
 For trees of lif I-cleped they were
 of hem that hem Sien In all Manere ;¹
 For of deth dredden they In non degre
 whiles there-offen they hadden In here compene. 536

never change their
 fruit or colour.

CHAPTER XXX.

The Episode of [the Fall, Abel's death, and] Solomon's building the Ship, continued. How the Tree of Life continues till the time of Solomon, who is wonderfully wise (p. 384), but is deceived by a woman, and, when much troubled by her, speaks his Book of Parables (p. 385), and says that not one good woman can be found in the world (p. 386). One night he declaims against women (p. 386), and a voice reproaches him, and says that a woman of his race shall bring men to greater joy than Eve lost (p. 386-7). Solomon thinks that he was a fool to blame women so, and searches the Scriptures till he knows of the Virgin Mary and her Son (p. 387). A voice tells him that this Son shall come of his line, and be a knight passing all others (p. 388). He is greatly rejoiced, though the Son is not to come for 2,000 years (p. 389). His wife asks him to tell her what he has been thinking of (p. 389). He tells her ; and on the third night she says she can certify him of the Coming Knight of his line (p. 390). She bids him send for all the carpenters in his realm, and order them to make a Ship that will last for 4,000 years, which she will fit up (p. 390). Solomon sends for the carpenters, and orders them to make the Ship (p. 391). They say they will do their best, and then they set to work and finish it in half a year (p. 391). Solomon's Queen then tells him that he ought to provide a precious piece of armour for his descendant, namely, King David's Sword (p. 392), to which he is to make a point of precious stones, and then a pomel and a sheath ; and she will add the hangings (p. 393). Solomon does as his wife tells him, and makes the point, handle, and sheath (p. 394). He then looks at them, and wishes that no one but the man the sword was made for may draw it

¹ par quoi chil qui che uirent, disent, 'que noirement estoit chil arbres de vie et non de mort.' — A.

without repenting for his deed. A voice promises him that it shall be so (p. 385). He writes letters on the scabbard, and makes fine hangings for it: but his wife will not have them, and puts foul and weak hangings instead (p. 387), which she says a fair maiden (like her who will undo Eve's work) will change into glorious ones (p. 386). A Bed is made in the ship, and the Sword put at its foot, and David's crown at its head (p. 396). Solomon's wife makes carpenters to the Tree of Life and its seedlings, and orders them to cut off three sprigs, red, white, and green (p. 397). Blood springs out of the Tree of Life, and the workmen leave their work, but the Queen makes them finish it. She puts the Branches on the Bed (p. 398), and tells Solomon that no one shall see the Bed unless he thinks of Abel's death (p. 399). Solomon writes a letter to the Knight of his line who is to draw the Sword, warning him against the wiles of women. This he puts into the Ship (p. 399). Then he writes an account of the building of the Ship, of the Bed, Spindles, &c., and puts it at the bed's head, under the crown; and then launches the Ship (p. 400). His wife tells him to have his pavilions set up on the sea-shore, that he and she may stay there and see what becomes of the Ship (p. 401). This is done, and one night in a dream Solomon sees a man and angels sprinkle the Ship with water, and say that it is a type of God's "New House" (p. 402). The man has a warning written to faithless people not to enter the Ship (p. 402). Solomon wakes and seeks the man and angels, but cannot speak or go to them (p. 402). A voice tells him that his desire is fulfilled, and the last of his line shall enter the Ship and get the Sword (p. 403). The men and angels vanish: Solomon is going on board the Ship, but the voice warns him, that if he does, he shall perish (p. 403). He draws back, and looks at the writing on the Ship, charging no man to enter it who has not faith and full belief (p. 403-4). Then he orders his men to put the Ship out to sea, and it is soon carried out of their sight (p. 404).

	Thus longe durede this ilke tre,	
	Of Colour, of Savour, and of Bewte,	
To Solomon	Tyl that Salamon Regnede than	
	Aftir king david his fadir, þat holy Man.	4
Christ sende more	To wheche Salamon Only Crist Sente	
	Manie passing konnenges aftir hese Entente;	
wit than man can understand.	he sente him more wit & discressioun In his lyve	
	Thanne ony wit of Erthly man cowde discrive;	8
	For of Alle Scienses he was konnenge,	
	Where-offen the peple hadd merveillynge.	

For he was konnenge In precious stones,
 and knew al here vertwes for the nones ; 12
 and the strengthe of herbes he knew also,
 And what ther-with he myhte wel do.
 he knew the Cors of the firmament,
 And of alle the sterres pere-onne, verament, 16 *Solomon knows
the course of the
firmament,*
 So that there nas neuere non Erthly man
 That non discressiovn to him ne kan ;
 3it Neuertheles, be bewte of a womman
 Ouertaken and disceyved was he than, 20 *but is yet deceivd
by a woman.*
 So that he wrowhte Azens Goddis wille,
 that of Sum thinges he dide ful Ille.
 This womman that with Salamon was,
 be-thowhte hire in Many diuers Cas 24
 hym to disceyve, and bezondis him go,
 with Alle the deceites sche Cowde do.
 Where-offen ful lytel wondir it is ;
 For there nys non Man that lyveth I-wys 28 *And no wonder,
for there's no man
living can stand
against a woman's
wile.*
 that offen Owhten forto Merveille,
 azens A wommans wile with-Owten faille ;
 For there sche putteth hire Engyn & hire Entent,
 that wit of non liveng Man verament 32
 Schal hire withstonde of hire Concettyng :
 tak kepe of þ^e ferst womman that Evere was lyveng.
 Whanne Salamon Sawh that in non degre
 To withstonden hire Engyn It nolde not be— 36 *When Solomon
sees he's beaten,*
 Where-offen he gan to Merveillen Anon,
 and wax Right wroth, and forth gan gon—
 thanne Anon his book he spak
 that to him was with-Owten lak, 40
 Wheche that 'parables' he Calde the Name,
 To him A book of ful gret fame :
 " With this Book I have Sircvit þ^e world Abowte,
 that there is non Erthly Man with-Owten dowte 44
 that to serchen Abowtes the woerld In-virown,
 Onnethes there-Inne to fynde, be good Resown,
*says he's searcht
the world,*

and not found
one good womman.

On good womman to his Supposing."

And thus Seide he for A wondir thing,

48

For he ne Cowde In non Manere

From wyles of his wif to kepen him there ;

So that he Merveilled In Alle degre

That so Manie wyles In A womman scholde be, 52

so that he gan dispisen hem ful faste,

and of hem [seide] mochel Evel Atte laste,

And of Speritwel thinges neuere they Come,

but Of Enmyte Al & some. 56

Solomon, one
nigh, scolds
himself for

As vppon A nyht In his bed he lay,

thvs to him self he gan to say,—

Ful thowhtful he was & ful Mornenge,

that thus to him self he made pleynenge,— 60

"thow man Caytyf, ful of disseise,

why nisse ther non thing that the May plesse ?

bothering about
his wife's wile
overcoming him.

Why Merveillest thow so Moche of wommans wile,

that the hass distorbled with-Inne A while, 64

and In Sorwe and Errour hath put the ?

Tak An Ensampl, and here now se ;

Eve never left off
scheming till
she'd got Adam
and herself out
of Paradise.

For Oure ferste Moder lefte neuere hire Engyn,

For owht that Adam cowde devyne, 68

Tyl that owt of Paradis sche was cast,

Thike delitable place thanne atte last,

bothe Into Sorwe and In-to distresse,

From Ioye, Mirthe, and gladsomnesse ; 72

So that alle whiche of hire Owt gonnen gon,

In peyne And Sorwe they leven Echon,

and here bred they Eten with swot & peyn,

And In Caytyvete they lyven certeine." 76

And whanne longe In this thowht salamon lay,

A voice rebukes
him, and says

A voys to him spak that he herde verray ;

"Why hast thow thus womMan dispised here

In Manie wises & In riht fowl Manere ? 80

for thouhe be womman Cam ferst to Man disseise,

Of here Anothir Schal come, this world to plesse,

and bothe Ioye & mirthe bringen moche more
 than Euere Mankynde was grevid before ;
 and thus be woman Amendid schal be,
 that to foren tymes to womman was put to velone ;
 and this womman schal Comen Of thy kynde."

84 that a woman of
 his line shall
 bring men more
 joy than Eve ever
 lost.

Anon thanne Salamon Cast In his Mynde,
 that A fool & vnwis that he was,
 wommen to blamen In Ony plas.

88 Solomon thinks
 he was a fool to
 blame women so;

thanne anon he bethowhte him of Sotylte,
 and Sowhte the scriptures In Eche degre,

92

And Also Alle the devyn Secres
 that he Cowde fynde In Ony degrees ;
 and Atte laste so lofge he Sowhte

Til to his wit that it was browhte,
 So that he fond and knew Riht wel
 the Comeng of the virgine Eueridel,

96

and then he finds
 out the coming
 of the Virgin,

and that the Sone of god Almyht
 Into þat blessed vessel scholde Alyht.

and Christ's birth
 from her.

100

And thus that Scripture put him In Mende
 Of that blessid virgine so good & kende,
 that the froit þat of hire Owt scholde gon,
 So gret blessednesse with him scholde comen anon, 104
 and Mani More double of swetnesse

thanne be oure ferst Modir cam bitternesse ;
 Wherefore the ton, 'Modyr,' Cleped scholde be,
 and the tothir Clepid scholde be the 'See.'¹

108

thanne stodyed Salamon from day to day,
 Of this blessed Maiden to knowen more verray,
 3if that A Modir that Maide scholde be,
 and Comen of his lyne, thus merveilled he.

He studies this,

112

thanne was he glad In Alle Manere
 that of his Awncestris swich A spring scholde comen
 þere,

and is glad that
 the Virgin is to
 come from his
 line.

¹ ? A mistaken translation of the Hebrew word for Mary,
 makes it "Star of the Sea." It either means "bitter," like
 Marah, or "The rebel" or "rebellion," like Miriam.—B.
 Davies.

- And thus longe he thowhte on this thing,
 tyl Atte laste on A Nyht, In his Metyng, 116
 To him from An hy Cam the devyne Answere
 Into his Chambre, In bedde as he lay there ;
 " Salamon, On thing I telle now the,
 that allynges of thy schal sche not be, 120
 Ne not fully the Ende of þ^e lignage,
 but the Ende of Anothir knyhtes of herere parage,
 that schal passen of bownte & of lif
 Alle Othere Knyhtes, with-owten strif, 124
 that Evere to-forn him 3it were,
 Oper after hym scholen comen, oper griues¹ bere.
 So mochel schal he hem passen In alle degre
 Asse the sone the Mone doth, Sikerle ; 128
 For whanne the Mone schineth most briht,
 3it passith it, the Sonne, be Many fold lyht ;
 lik so this knyht al othere schal pase ;
 and as dide Ioswe In Ony place, 132
 that past alle other In Chevalrye,
 So schal þis knyht passen Ioswe Al oper sekerley,
 and 3it Ioswe was told the beste knyht
 that of al þ^e world was, & most of Myht." 136
 and whanne he this thor vndirstod,
 that of his ligne schold Comen a knyht so good,
 Solomon rejoices, Ful Mochel Ioye was in his herte tho,
 And A3en to his bookis thanne gan he go, 140
 And knew wel, & sawh be vndirstonding,
 þat him scholde he not sen, ne Abyden his comenge ;
 [leaf 34] For it was ful long tyme therto,
 lik as that his bookes Schewed him tho : 144
 " Now, Certes, this A wondir thing to me,
 and wonders that he thus knows of this Knight's birth,
 that So long tyme to-forn his perturite
 how I scholde knowen of his birthe,
 that to this world Schal bringen bothe Ioye & Mirthe,
 As I haue here In vndirstondyng ; 149

¹ et qui a chel tans porteront armes.—A.

but 3it is to me A ful straunge thing,
 for from this day 3it thedir to,
 It is two thowsende 3er & mo." 152

Ful longe thowhte Solamon of this thing,
 Tyl his wif it Aspyde, Atte last Endyng, Solomon's wife
 how that he was fallen In his thowht,
 Where-offen Comfort fond he Ryht nowht, 156
 So that he was wondirly Evel at Ese,
 he Niste non thing that myht him plese ;
 thanne hadde his wif gret drede Anon
 that som Manere Evel he wolde hire don ; 160
 So that it happed vppon An Niht tho
 that In bedde they lyen bothe two ; asks him in bed
 and whanne hyre tyme sche sawh forto speke,
 thanne to hym sche gan Owt-breke, 164
 And Anon sche gan hym forto Conioure tho,
 For alle the loves betwexen hem two,
 that he hire would trewly telle
 how of his pensifnesse it be-felle. 168 to tell her what
he's thinking
about.

¹and Salamon, that knew passingly wel
 Of hire Coniettyng Every del,
 Wyste wel that ther Nas non herte levenge
 that Cowde So Mochel of Coniettynge, 172
 that, And sche knew of his Menynge,
 Anon to the Ende Sche wolde it bringe ;¹
 therfore than Anon thouhte Salamon
 how that best this Game myhte Gon, 176
 For Al the Certeinte tellen he Nolde,
 What After there Offen fallen scholde.

thanne discovered he his pensifnesse
 To his wif, & al his hertes distresse, So he tells her all
his troubles. 180
 Of that he² hadde So longe I-thowht,
 To what Ende it scholde be browht.

¹—¹ Et salemons, qui le vit plus soutil en mal et en engien
 ke nus hom ne peust estre, pensa ke, se cuers morteus pooit
 metre conseil a chou ke il pensoit, ele en venroit a chief.—A.

² MS be

— *And thus I will be with you*

— *And thus I will be with you*

184

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

188

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

192

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

196

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

200

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

204

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

208

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

212

— *And thus I will be with you*

— *And thus I will be with you*

— *And thus I will be with you*

— *qu'il vous fassent une nef de tel fust qu'il ne puisse
pouirir, ne pour iane ne pour autre chose, decha .iiij. Mil
ans.—A.*

Swich As behoveth there-Inne to do, 216

As 3e scholen Afterward bothe heren & knowe

Al myn hol purpos vppon A rowe."

And Salomon it levede tho ful wel,

And there Ajens spak Neuere Adel ; 220

but Suffrede hire wille Al that nyht,

Tyl on the Morwe it was day lyht.

On the Morwe Anon as the day gan Ryse,

he Comaunded his Messengeris In Alle wise

224

Next day Solomon
sends for carpen-
ters.

Into Every partye forto gon,

Carponters him to bryngen Anon.

So that with-Inne a fewe dayes

these Messengeris Sowhten Many wayes, 228

and Carponters to the kyng Anon they browhte,

to weten 3if that with hem he wolde Owhte.

and whanne these Carpenteris weren semblid They come,

Echone,

To hem the kyng Aperede wel sone, 232

& hem Comanded there riht Anon

'a schip forto maken they Scholde gon,

and he bids 'em
build a ship that'll

So Strong, so Myhty, In Alle manere of gyse,

of swich tre As they Cowde devyse, 236

that for water ne Rokkes ne persen scholde

With-Inne iiij m' 3eres,' thus the kyng wolde.

last for 4000 years.

thanne Answered the Carponters Agayn,

'his wille to fulfulle they wolde ben fayn, 240

To alle here powere & to Alle here Myht

they wolden don that Schipe to dyht.'

So that to werke they wenten Al In fere,

that the Schipe was Mad with-Inne half A 3ere.

244

They set to work,
and build it in
half a year.

And whanne it was fulliche I-browhte to An ende,

Thanne that lady to Salamon gan wende,

That thike Schip first dide begynne

thorgh hire qweyntise and hire Jenne ; 248

"Sire," sche seide, "and it be so As 3e me telle,

that In tyme Comeng swich A Cas be-felle,

and that swich A thing scholde there be,
 So worthy A knyht, and Of so ny degre 252
 that In bowunte alle knyhtes scholde passen Echone
 As don bemes of þ^e sonne passith liht of the Mone,
 And Alle hem that Euere to forn him were,
 Oper after hym scholen Comen Armes to bere, 256
 It were bothe my Cownseille & my wit,—
 And 3e wolden Owht concentyn to It,
 and as be good Resown As thenkith Me,
 Sethen this worthy knyht Of 3oure ligne schal be,—
 that 3e som Manere Of precious Armure 261
 Whiche is bothen passing good & sure,
 (So that 3ow he may haven In remembraunce,
 What so Evere Aftir happe be chaunce,) 264
 Scholen 3e Ordeyne & Arayen Azens his Comenge
 Of hym that 3e hauen so gret Merveillynge,
 and that the Armure be passinge Merveillous In all
 degre
 As he schal passen Alle Oper knyhtes In dignete." 268
 "Sey," quod Salamon, "what Armure it schal be ;
 and 3if it be Covenable that I may se,
 I schal it ordeine thanne Anon Riht,
 And Into that Schipe it schal be diht." 272
 thanne Seide this lady Anon Ageyn,
 "Sire, I schal 3ow tellen now In Certein
 On Of the Most Sufficiaunt Armure
 that I knowe, as I 3ow Ensure. 276
 the holy temple wheche 3e han don Mad
 In the worschepe of oure lord In this sted,
 In wheche temple the beste Armure is on
 that Euere On knyht here was I-don ; 280
 It is the swerd of thy fadir, kyng davy,
 that there-Inne hangeth ful Sekerly ;
 For it is On the Richest thing
 That Evere Abowtes heng ony kyng, 284
 the most Merveillous that Evere forged was,

Solomon's wife
advises him

to prepare some
precious armour
for his descendant
Knight,

to be put in the
Ship,

namely,
the sword of his
father David,

the Most disgiest¹ In Ony plas,
 the Scharpest & the Moste trenchaund
 that Evere Ony Knyht took on hand ;— 288

taketh that, & Maketh Ordenaunce
 For that swerd with-owten ony variAunce,
 And Ordeyneth bothe for hondele & point, 292 and to make a
wonderful handle
and point to it;
 To Setten Every thing In his Ioynt ;

And Aftir for the blad 3e ordeynen Also
 As 3ow thinketh best forto do.
 and 3e that han of Alle herbes the knoweng,
 and of Alle precyous stones the konnenge, 296

And the kynde of Alle thinges therto
 that be-longeth ony konnenge to,
 Ordeyneth, for the point, of precious stones,
 And that they ben Sotely Ioyned for þ^e Nones, 300 the point of
precious stones,

So that non Erthly Man Aftir this day
 In non wise hem departen ne May,
 but þat they Supposen In Alle thing
 that it Nis but On ston In beenge. 304

and thanne to the pomel Ordeynen 3e
 As precious A ston & Merveillous As it may be, and the pomel of
one marvellous
stone;
 That non so vertwos, so merveillo[u]s, ne so riche,
 Of Alle Other stones be non him liche : 308

and thanne A schethe that 3e ordeyne,
 tha merveillous blad forto susteyne. also a sheath ;

and whanne Alle this 3e han I-wrowht,
 thanne wile I werken As cometh In My thowht, 312
 and Ranges I wele Maken therto,
 Sweche As me liketh there-Inne to do." but the hangings
she will make.

thanne he that was wisest of Al degre,
 And most vertwes In herbis & stones Knew he,— 316
 passing Ony oper Creature

Most Connenge he was, I the Ensure,—
 Owt of that temple the swerd they browhte,
 the wheche kyng davy his fadyr owhte, 320 David's sword is
brought out of
the Temple.

¹ ? disgniast, or dingniast, *worthiest*.

and that they helden as Riche and As worthy
As Ony thing þat In þ^e temple was Sekerly.

Solomon decks
David's sword
with precious
stones,
but puts one only
for the pomel.

and thanne wrowhte he Al Aftir hire Avys
With precious stones of gret delys ; 324

but Onliche to the pomel An hy
he putte but on ston Sekerly,
Whiche of Alle Manere Colowrs it was
that Ony Man Cowde thenken In Ony plas. 328

Then he makes a
Sheath for it,

And thanne Al his hol Entent
the schethe to Maken, he dide verament,
Where Inne that this sword schold be ;
Ful Coriously his wittes thanne Cast he. 332

but where offen the schethe þat he made there,
declaret not ȝit this storie here ;
For it schal ben non gret Mestiel
the schethe ȝit to declaren In non Manere ; 336
but the pomel Made he so Ryaly
As here vs doth telle this Story.

puts the sword
in the sheath,

And whanne this sword thus garnysched was,
and be his devis wrowht In that plas, 340
thanne the Sword Into the Schethe he pytte,
and ful fast be gan to beholden Itte,
bothe the schethe and Ek the sword ;
Swich anothir nas there In Middlelerd. 344

and says that no
knight ever had
such a sword
made for him.

and whanne he Sawh it Aparaylled So Richely,
In Al the world hym thowhte non So worthy
That for Erthly man Euere was Mad ;
thus In his herte to him Self he seid, 348
“ that there nas Neuere non knyht born
In Al this world here be-forn
that for hym swich a Sword was diht,
Ne non So Riche to non Mannes siht, 352
ne non so vertwos In Al degre
As that is this sword, as semeth me.”

Thanne of on thing desired he ful sore,
Of Alle his desir not mochelis More, 356

' that Neuere Man theke swerd scholde drawe,
For lust, for drede, nether for Awe,
but him Repentyn Scholde Ryht Sore,
Sauf only he that it was Mad Fore,
What Manere of Knyht So Evere it be,
that non it drawe, but 3if it be he.'

Solomon desires
that no one shall
draw the Sword

360

thanne to hym Cam A vois with-Owten lak—
the Same vois that to fore tymes to him spak—

364

" Salamon, Of this that þou hast Axed before,
Schal non man it drawe, but hym Repente sore,
but 3if it be the Same persone

A voice assures
him that no one
shall.

for whom this Mater thou hast I-done,
and for whom this swerd is dyht ;

368

It non Man to drawen schal hauen non myht."

And whanne that Salamon herde this,
thanne was his herte In Ioye & blys ;

372

and Anon let wryten with his hond
dyvers lettres, as I vndirstond ;

Solomon then has
letters written on
the Sheath, &c.,

and, as this Storye doth devyse,

he¹ let Ordeyne Rawnges In his Gyse,

376

And to the schethe he gan hem Ordeyne

Also Ryaly as he Cowde Certeyne :

and wants to put
fine Hangings on
it,

but so wolde not his wif

In non wyse be here lyf ;

380

²but so fowle Raunges, & so Spytable,—

that to so Ryal A thing ne weren not able—

but his wife insists
on putting foul
Hangings to it.

his wif Ordeynede forto do,

that non thing weren Able therto,

384

As fer forth as Salamon Cowde seyne,

Not An Owr thike swerd to susteyne.³

" What ? " quod Salamon to his wyf tho,

" how thenke 3e now here forto do,

Solomon rebukes
his wife.

388

To putten So fowl A thing In Abvcious

¹ MS het

^{2—3} sans en aporta vnes si laides et si poures comme de canure, et si febles par samblant ke eles ne peussent l'espee soustenir.—A.

To So Riche A thing with-Owten Comparison ?”

Solomon's wife
tells him that

“ze, forsothe,” thanne quod sche,

“At this tyme it schal non Oþerwyse be, 392

Sowf onliche, and it be goddis plesyng,

That so May happen In tyme Comeng,

a damsel shall
change the
Sword's foul
hangings into
glorious ones.

That A damysele it Chaungen Schal there,

And Tornen hem Into Anothir Manere, 396

So Faire and so Riche, that wondir schal be

Ony Erthly Man to beholden Certeinle.

and so be this swerd there scholen ze knowe

the werkys of two wommen with-Inne A throwe ; 400

For lik as ze don me to vndirstonde

That A Mayden schal comen In to this londe

Forto A-Mendyn Al the grete wronge

That oure form Modir dyde A forn ful longe, 404

Ryht So schal the Same Maiden Certeynlye

Amendyn In tyme Comeng Al my folye,

the fowle Raunges that I have the swerd put to,

Fvl Riche & worthy for hem wele sche þere do.” 408

Solomon wonders
at her words.

Of these wordis thanne hadde Salamon

In his herte gret wondir Anon,

Where sche hadde that wit An discresciown

him forto tellen So straunge A resown. 412

Whanne the Schipe was Mad In this manere,

A wooden Bed is
made in the Ship,

And I-Couered, as the Storye telleth here,

In the Schipe was mad a bed of Tre,

Wondirfully devised, I telle the ; 416

and the Sword
laid at its foot,

and Ouerthwert ouer the beddis feet

lay this Ryal swerd, I the be-heet :

while at its head
is a Crowne of
Gold which David
had worn.

And Aboven, vppon the beddes hed,

A Crowne of Gold stood In that sted, 420

that Manie 3eris to-fore his fadir kyng davy

that Crowne hadde werid ful worschepfully ;

wiche Crowne Salamon put In to that plase,

Sethen that knyht neuere non So worthy wase 424

[leaf 35]

As he of whos ligne scholde Comen that mayde,

As to forn tymes his Bokys had hym Sayde ;
 And on non Man So wel, hym thowht, levenge,
 Myht ben be-stowed So worthy A thyng. 428

And whanne the lady thus hadde Seyn him do, Solomon's wife
 "3it," sche Seide, "vs behoueth now thinges mo :
 For 3it to this Schip there failleth Somthing
 That there-Inne Moste ben with-owten faillyng." 432

And these Carponters sche took Anon, takes carpenters
to the Tree of
Life,
 And to the Tre of lyf they gonne to gon,
 vndir wheche tre Abel was Slayn,
 As the Storye to forn Reherseth Certain. 436

thanne Seyde sche to hire lord tho,
 "Sire, to this tre now moot we Go,
 And to the Tothir that of hem Come,—
 the Cause I schal tellen 3ow Al & Some,— 440
 Off wheche on Is Red, Anothir is whit,
 The thrydde is grene, A tre of delyt :

Of these take 3e now springes thre, and bids 'em cut
off 3 branches,
white, red, and
green.
 Whit, Red, & Grene, lik as they be,¹ 444
 Whiche the bed Scholen Envirown Abowte,
 As I schal 3ow tellen with-Owten dowte."

thanne Answerid the Carponteris tho, The carpenters
refuse at first,
 'that the Tre of lyf wolden not they gon to, 448
 For neuere to fore, as they Cowden vndirstond,
 Ne was it persched with Mannes hond.'²

thanne Answerid this qwene Anon,
 "but 3if that 3e my Comandement wil don, 452
 3e scholen ben blamed Al In hye,
 I-Seye 3ow, Seres, now ful Certeynlye."

Thanne they fulfilden here Comandement but then do it,
 holiche Aftyr the ladyes Entent ; 456
 and they dradden hem ful Soryly,
 For neuere to fore hadde Man Comen ther Ny.

¹ prenes .iiij. fuissiaus .i. vermel .i. blanc .i. vert.—A.

² Et chil disent 'qu'il douteroient moult a entamer l'arbre de uie, pour chou ke nus n'auoit este si hardis qui l'empirast de riens.'—A.

but the Tree of
Life bleeds.

but ful sore Abascht they weren Atte begynnenge,
For so fresch blood owt of þ^e tre gan sprynge, 460

As of A Mannes Arm it hadde be
that hadde ben of smeten Sekerle
In bataille, oþer In tornement,
Lik As it semede to here Entent. 464

The carpenters
again refuse to
work,

and thanne weren they Abascht so sore,
that there-Onne wolden they werken no more,
and so leften they Alle here werkynge
that they diden Atte the begynnenge, 468
and Repentyd hem ful Sore
that they wrouhten after the ladyes lore.

But sche wolde it suffren In non wyse
but that sche wolde haven hire owne Gyse ; 472
and whanne they knewen hire Entent,
holiche they fulfilden hire Comaundement.

but at last do cut
off the 3 Branches.

And whanne these thre brawnches weren I-browht
To þ^e Schipe, to fulfillen the ladyes thowht, 476
3it ful Sorye they weren therto
here ladyes wille thanne forto do.

Solomon's wife
puts these
branches on the
bed,
1 in front,
1 behind, the
3rd across,

thanne devised the lady how it scholde be
of alle tho Braunches In Eche degre, 480
On be Fore, the tothir be hynde,
the thridde Ouertwert, As Cam to hire Mynde ;
So that the bed ouer sprad was there
with these thre trees In this Manere. 484

behold now of this merveillous werkyng,
What it was thanne to Signefieng!
For it was to a gret Signefyaunce ;
As this Storye schal schewen with-owten variaunce. 488

and tells her
husband

And whanne sche hadde So I-do,
Thanne to Salamon gan sche to go,
“ Now beholdeth these spyndelis thre
that vppon this bed to forn 3ow be ! 492

that no man shall
ever see them

Now herkeneth to me what I schal seye :
these Schal Neuere Man Sen ful Certainlye

But ȝif Abelys deth he schal haven In Mynde,
That Man that so Just was, and to God So kynde." 496

unless he thinks
of Abel's death.

And whiles they spoken of this Matere,

Anon to hem Comen tydynges there,

that tho whiche the Branches hadden Atamed,

Aungeles¹ they weren, that weren not blamed.

500

The carpenters
turn blind.

Thanne be-thowhte ful Mochel Salamon

Of Manye thinges that he wolde don ;

And ȝit to his wif he Seyde Ryht nouht

Of Al that Euere thike tyme he thouht.

504

Thanne Anon Salamon be-gan to write,

and with his wittes it gan to Endite,

A lettre In the Schipe forto be set tho,

In what plase he myhte best it do.

508

Solomon writes a
letter to put in
the Ship,

And this was the be-gynneng of his Resoun,

As ȝe scholen now heren, bothe Al & soun² :

" Behold, thou Knyht, (what I schal Seye ;

Of on thing I warne the Alweye,)

512

warning the
Knight (Galahad)

That schalt ben Ende of Myn lynage,

As I am Certefyed, and of So worthy Corage.

Evere be thow war of wommens Engyne ;

And Also of Many thinges they welen propyne,

516

to beware of
women's wiles,

loke that thow be wis, & kepe the wel,

and of hem be war thou Everey del,

and that thow leve hem In non wise,

For ȝif thou do, thou lelist thin Aprise ;

520

Ne Neuere prowesse ne non Chevalrye

Schal I the waraunten Certainlie,

but it torne Reprof to the ;

thus Sente the to Seyne Salamon be Me :

524

And of hym Remembraunce thow took,

Whanne that thow lokist vppon this book."

³Thys was the begynneng of his writ there,

and to think of
Solomon when
he looks on the
letter.

¹ ke chil qui l'arbre de vie auoient entame, estoient auile
[blind].—A.

² for som

³ Et teus li commandemens du brief ke salemons escrist
pour le chiualer qui fist tant de cheualerie el roiaume de logrea,

Whiche Salamon wrot In this Manere ; 528

For of logres that worthy Knyht

Whiche that Into this Schip scholde be dyht,

Solomon also
wrote (for Gala-
had)

Wrot Salamon this qwestion Sekerly,

and Into the Schipe it putte trewly. 533

And now of Forein londes scholen 3e here,

As the storye of Sank Ryal Reherseth In diuers
manere.³

And After he Wrot the verite

all about his
wife's ordering
the Ship, the Bed,
and the Spindles ;

Of his wif there In Alle degre,

536

how his wif this Schipe gan to Ordeyne,

And Al that Richesse there-Inne put Certeyne,

bothe the Bed, & spyndelis Also

that overthwert the bed weren I-do,

540

of whiche on was whit, Anothir was Rede,

And the thridde was grene In that stede ;

and alle colowred of here kynde they were,

As¹ of the Tres they weren taken Ere.

544

and whanne this writ was thus I-do,

and then put the
letter under the
Crown.

At the beddes hed he leyde it tho ;

vndir the Crowne there As it was,

There he it putte In that Same plas.

548

Then he sent the
Ship to sea.

And whanne this Schipe thus was I-dyht,

Into the Se he it putte Anon Ryht.

thanne to his wif he Seide Anon,

“ Lo, dame, now Al this thing [is] don,

552

and Into the Se I have it pyt,

Neuere weneng more forto Sen it ;

Ne I not neuere to knowen of his Comenge,

of theke worthy Knyht þat me Is put In Mynde.” 556

“ 3is² Certein, Sire,” quod his wif thanne

“ Som veryfieng Schole 3e han of that Manne ;

Charge 3e 3oure Meyne Anon Ryht

et mist a fin les auentures qu'el roiaume de la terre foraine et
en maint autre lieu auenoient par l'aventure et par la forche
del saint gral, si com li contes deuisera cha auant.—A.

¹ MS As As

² MS 3if

That 3owre pavylowns ben Redy dyht,
 And be the se Syde that 3e don hem Sette,
 And for non thyng that 3e ne lette
 That 3e And I and somme of oure Meyne
 With-Inne the tentes to-gideres Mown be,
 And there to Abyden and to dwelle,
 To seen what this Schipe may be-falle."

560 Solomon's wife
 bids him have
 his tents pitcht,

Thanne this Salamon Anon Ryht
 Comanded his pavilowns to ben dyht,
 And to ben Set faste¹ vppon the Se Syde,
 with-Inne wheche he myhte abyde,
 his wif, & with hem A prevy Meyne :
 thus he Comanded that It scholde be.
 And anon his comandement was I-do,
 that he and his wif to-gederis Also
 there-Inne Slepten Every Nyht,
 and with hem here Meyne ful ryht.

564

to see what'll
 become of his
 Ship.

568

572

The tents are
 pitcht,
 and he and his
 wife sleep in
 them.

576

So vppon A tyme As there-Inne they lay,
 As this Storye here doth Say,

As it be-happede Abowtes Mydnyht,
 In his Sleep he Sawh a wondir siht :

One night

580

that there Cam from the hevne An hy
 A man, & of Aungeles A gret Company
 that certein Instrwmentis with hem browhte ;
 but what Maner they weren, he knew hem nowhte,
 Ne he ne wiste In non maner degre

Solomon sees a
 man with a com-
 pany of Angels

584

What Man it was that In that Compeyne
 that with the Angelis Cam down there,
 he ne Cowde him knowen In non Manere.

588

And Alle Into the Schipe they descendid Anon,
 Ech After Oper there-Inne Gan gon ;
 thanne to the water gonne they Reche,
 And ther-with dyden as I schal the teche :
 and Into that schip it Cast Abowte
 Into alle parties, with-Owten dowte,

come down from
 heaven into his
 Ship,

592

cast water all
 over it,

¹ MS foste

SAINT PATRICK TO THE ABBISS

THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

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THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

628

THE ABBISS OF HIS SECT. [XII]

THE ABBISS OF HIS SECT. [XII]

“Salamon, thy desir is fulfyld and do ;
 For the Knyht that the Ende of thy lyne schal be,
 In to this Schip schal Entren ful Sekerle, 632
 And this swerd schal he have In honde
 that þou hast Aparailled ; this thow vndirstonde.
 and here-offen schalt þou knowen the verite,
 that non schal Entren, but 3if it be he.” 636

An Angel tells
Solomon that the
last Knight of his
line shall enter
his Ship,

and have his
Sword.

And thanne After this word anon,
 Owt [of] this Schip this Compemye gan gon,
 that Salamon ne wiste witterlie

The Angels
vanish.

Where they becomen tho Serteynlye. 640

and whanne he hadde power forto speke,

thanne to his Meyne he gan to reke,

And to the Schipe he Cam Anon

Also faste As he Cowde gon. 644

Solomon wants to
go on board his
Ship,

and whanne the Schipe he wolde han Entred ther,

A voys to hym Seyde In this Maner,

“Salamon, I the Rede that thow with-drawe,

and that thou werke Aftyr my Sawe ; 648

but is warnd by a
voice that he'll

for 3if thou Into the Schipe Entre otterly,

Thou schalt ben persched Sothfastly.¹

be kild if he
does.

but loke the Schipe that thow lete go,

To Swich place As it is ordeyned to, 652

And where that fortune so wele it bringe ;

Forto manie strounge Contres is his goynge,

whiche that hens ful longe they ben,

As In tyme Comenge Oper Men scholen sen.” 656

Thanne there Salamon with-drowh him Anon,

So he goes back.

And from that Schip faste gan to gon,

And beheld the lettres wreten vppon the bord,

that In this Maner they speken Every word : 660

“Thow Man that Entren wilt with-Inne Me,

be war that ful of Feyth that thow be ;

For In Me is, if non thing Ellis,

¹ Se tu entres dedens, tu periras.—A.

² et saches ke ele sera encore vene et pres et loing.—A.

but only feith, (As the Storye tellis,) 664
and Riht-ful Creauunce, as I telle the.

No one is to
enter Solomon's
Ship unless he
has faith without
wavering.

þerfore be war, hoso entre with-Inne Me,
that he have bothe feith & Creauunce
stedfastly, with-owten variaunce. 668

and 3if thow blenche from ony of tho,
be war, from the than Schal I go,
And the forsaken In alle degre,
And Nethir Sustenaunce ne helpe getest þou non of me ;
In what place that so Evere thou be, 673
Sodeynly schal I forsaken the."

and whanne Salamon Radde this Scripture,
at that Schip myht he non lengere Endure, 676
and Seyde 'that to Entren, he nas not worthy,
Into non Swich place Serteinly.'

Solomon's Ship is
sent to sea,

thanne Comaunded he his Men Anon
Forth Into the Se that Schipe to don, 680

and soon sails
out of sight.

So that it paste ful ferre from hem þ^o
that Owt of here Syhte it gan to go,
that Nethir Salamon ne his wyf
Non lengere it Syen, with-Owten strif. 684

The story turns
to Nasciens.

Now leveth this storie here anon,
And to Nasciens now let vs gon,
that longe hathe ben In Tornaunt Yl,
As thowh it were in Maner of an Exyl. 688

CHAPTER XXXI.

Nasciens's account of his Adventures is resumed. How Nasciens can not make out how the Three Spindles are colourd (p. 405); and says that it is by trick (p. 406); whereat the Ship splits in two, and he is nearly drown'd. But he reaches the isle of his exile (p. 406), sees the letters on the Ship, and prays to God to forgive him his sin (p. 407); then he lies down on the ground and goes to sleep. In the morning he wakes (p. 407), and prays to God to protect him from his enemy (p. 408). He looks to the east, and sees a vessel with an old man in it, which comes

within two lance-lengths of the isle, but no nearer (p. 409). The vessel is richly ornamented (p. 409). Nasciens salutes the old man in it, who tells him that Calafere is dead (p. 410). Nasciens at first doubts this, but, being rebuked, believes the man, and asks the meaning of the Ship and the writing on it (p. 411). The old man explains that the Ship typifies Holy Church (p. 412), and the Writings forbid men to enter it unless they are cleansed from sin by confession of mouth and repentance of heart (p. 413). Therefore men must found themselves on Christ (p. 413); and Holy Church is here for their sustenance, and keeps them from deadly sin, purifying them like gold seven times refined (p. 414). Next, of the Bed; it means the Sacramental Table, 'the Cros that Crist was on crucified in Ivrie londe,' l. 330, the place where he liked to rest (p. 414). Further, as to the Spindles: the white one means the Virginity of Christ and his mother (p. 415); the red one, the Charity or Love of Christ, in giving the greatest gift, his body, for man's redemption (p. 416); the green Spindle means Patience, which ever remains in a man's heart (p. 416). And these three Virtues give victory over all enemies (p. 416); and were present with Christ at his death (p. 417). Nasciens now goes to sleep, and dreams that a serpent attacks him, and that a little worm kills it (p. 417-18). He awakes in wonder (p. 418).

Now schewith forth this Storye

[How] that Nasciens ful Sekerlye

[Beh]eld tho spyndelis that on þ^r bed lye,

[And] tho thre Tres ful Sekerlye

Nasciens looks
at the colourd
4 Spindles.

that Colowred weren of here Owne kynde,

where-Offen he Merveilled Sore In his Mynde;

With wheche Branches the Bed was spred

bothe Enlonges And Ouerthwert, as it is Seid,

8

And Evere this Nasciens beheld hem faste,

And Merveilled In his Mynde Atte laste

Whethir of the[r] Owne kynde it scholde be,

Oþer depeynted with Colours ful Sekerle;

and wonders
whether their
12 colour is their
own, or painted.

Ne stedfastliche he ne cowde not beleve,

Ne with Alle his wyttes ne Cowde not preve,

how that So I-Colowred they were,

Oþer I-peynted In Othir Manere.

16

thanne Anon A word to hym Self gan he say,

Whiche Sore him Repentyd that same day,

Nasciens then
says he thinks
the Beel is made

“be my trowthe,” quod Nasciens tho ful pleyn,
“Of this bed I not what I schal Seyn, 20

by treachery and
falseness.

For I ne Can not demyn In My Memorye
but that this bed is Mad Al be trechorye,
And be falsnesse, and be Engyn,
thus thowhte me tho In hertē Myn.” 24

At once the Ship
splits in two,

And Anon As he hadde Seide this werd,
he gan to beholde vppon the Schippes bord,
and Sawh how that It Clef A-two,

and he falls into
the sea.

So that Into the Se thanne fyl he tho, 28
And there Anon I-dreynt was he ful Ny,
Ne hadde goddis helpe han ben Sekerly.

And whanne In the water thus was he,
Sore Abascht he was ful sekerle ; 32
For he Niste whethir he slepe oper wook,
So Sodeynly the watir him took.

and thus Sone he loked him Abowte,
And Sauf Of the Schipe that he was Owte, 36
Beholdynge to-wardis the yl Anon ;

He swims to the
island,

Thedirward ful faste he swam ful son,
tyl Atte laste he Recouerede this yl
Where that he ferst was In Exil. 40

And whanne the yl Recouered he hadde,
Ryht ful gret Ioye thanne he Made,
And loked Aftyr this Schip Anon,

sees the writing
in the Ship, that
Faith only is
in it,

And Aftyr tho lettres Everychon 44
that Seiden In this Manere vtterlye,
‘In Me Nis but Only feith Certeinlye.’

And whanne he beheld this Scripture so,
he wiste wel In Synne he was fallen tho 48
be Miscreaunce & Misbeleve.

and reproves
himself for his
want of belief.

þerfore Anon to him Self he gan to Repreve,
And thus to him Self he gan to Seyn,
“Ow thou Man of litel beleve In Certein, 52
Why were thou Se Ethe for to tornen here,
And of Misbeleve to ben On this Manere.

Of that Schipe that thou were Inne,
O fals belevere, why wost þou from it twynne? 56

Why Art thou Of Misbeleve & Miscreaunce,
Sethen god the hath Schewed be Many chaunce,
And be Many Merveilles In that Schipe Also :
A ! fals Cristen Creature, why wost þou so do ?" 60

Thanne there to god Cryde he Mercye
With Sorye herte & weping Eye,
‘That God wolde for-geven his Misdede,
And Evere him to Socoure In his Nede ; 64

Nasciens prays to
God to forgive
his misdeed.

And that wroth with him he wolde not be,
but on hym to haven Mercy & pite ;
And that for his newe Miscreance,
God On him scholde schewe non veniaunce.’ 68
And thus vppon the yl stood Nasciens there
Al the live long day In this Manere.

And whanne to the Eveward it gan to drawe,
And the lyht with-drawen, as be Old Sawe, 72
And that the Sonne hadde lost his lyht,
It wax to dymmen & to becomen to Nyht ;
thanne Made Nasciens his preyer

At nightfall he
prays again.

With good herte & In devout Manere ; 76
and whanne he hadde So I-do,
down he hym leyde Anon Ryht tho ;
And there he Slepte Al that Nyht
Tyl On the Morwen it was day lyht. 80

vppon the morwe, whanne it was day,
and that the Sonne it Schewede verray,
thanne Nasciens his Eyen Opened Anon,
And Abowtes hym he gan loken ful son, 84
And Into the See he lokede ful Stedfastlye,

Next morning

Aftyr that Schipe there ful witterlye
that he hadde seyn the day to fore,
ȝif Owht thanne he Myht sen it there ; 88
but Nethir Fer Nethir Nye
he Cowde it non sen Certeinlye.

he can see
nothing of the
Ship.

	and whanne that he Sawhe it wold not be that he ne myht it sen In non partë,	92
	thanne wondirly Sore Abaschet he was, So þat he left vpe his hond In that plas, and On hym he Made the Signe of the Crois, thus Cryeng to god with Milde voys :	96
Nasciens prays again to Christ	“ Now, Jesu Crist, for thy grete pite, and for thy Mercy that is so large & fre, that Me Owt of Calasferis daungere Into this place hast Browht me here,	100
	Wheche that was My Moste Enemy that Evere ȝit hadde ich here worldly ; and Sethen, lord, that thou hast don so,	
to keep him from all his enemies,	From alle Oper Enemyes kepe me now fro, that me Asailleth Every day, Me to deceyven, ȝif that he May, With his False conspiracye ;	104
	Now, goode lord, from him þou me gye ; And defende me, lord, As A Champiown, From the wiles of that fals Felown, That I mot kepen Euere for thy sake	108
[I did'st to me]	Thike Iowel whiche thou distine ¹ betake, Whiche is my Sowle, In Eche degre It to Kepen, lord, power graunt thow Me. And ȝif therto I ne haue neþer Strengthe ne powere,	112
and support him,	Now, goode lord, that thow Supporte me here, And that Euere My sowle that thou Kepe, Whethir that Evere I wake Oper Slepe. For I Knowe wel In Myn Memorie, that ȝif that fals thef Owht me Aspye,	116
	ȝif I Owht be blenched from holy Chirche, thanne his Maistres On Me wile he wirche, And Me to strangelyn ȝif he May,	120
as he is so feeble in the new Faith.	That ȝit so feble am In the newe fay ; therfore Euere, lord, defende thou me, Tyl More Stedfast that In beleve there I be.”	124

Whiles Nasciens Made thus his preyere,
 Euere towards the See loked he there, 128
 Evene plat Est, 3if he myhte Aspye
 Ony Schipe Owther fer other Nye.
 And Atte laste he loked So fere
 Tyl A schipe him thowhte he sawh comen there, 132 Nasciens sees a
ship coming,
with a very old
man in it.
 And there-Inne A Man of Ryht gret Age,
 As him Semed be his visage ;
 And streith it Cam to that yl
 there Nasciens was Inne In Exyl ; 136
 And So Nyhe to the yl there Gan it gon,
 two spereschaft¹ lengthe there anon ;
 but Non ner it ne kam there,
 nethir not ne wolde In non Manere : 140
 So Riche thike litel vessel was, The little ship
is very rich,
 That Sire Nasciens thowhte In non plas—
 Nether vppon the lond ne vppon the Sec—
 So Riche A vessel that Myhte han be ; 144
 For with-owten it was Set so ful of precious stones,
 Every bord ful thikke for the Nonis,
 So that Nasciens wende ful Sekerly
 that Alle worldly princes, ful Certeynly, 148
 Ne hadden of precious stones so gret plente
 lik As In that Schipe there gan he to se ;
 And 3it was that Schipe In Other degre
 Anoured² with diuers Iowellis Certainle. 152 adornd with
many jewels.
 thanne beheld Nasciens this Schipe on bothe side,
 And Alle the Ietes sauf xij In that Tyde,
 Alle they weren Echon of Sylver fyn tho,²
 And the poyntes with fyn gold I-garnesched weren Also,
 that was Also Cler Schynenge 157
 As the sonne vppon the water whanne it is Glemerynge ;
 And to forn, As scharpe And trenchaunt they were

¹ deus lanches²⁻² aournee d'autres choses dont nasciens ne s'esmeruilloit mie mains ; Car el bort d'une part et d'autre auoit saietes, truskes a .xij., qui toutes estoient d'argent.—A.

As Evere was knyf Owther Ony spere. 160

Whanne Nasciens Sawh this good Man fast by,
and beheld that he wolde Comen No Ny,

Nasciens to-ward hym gan to dresse,
With him to speken In Sekernesse. 164

Nasciens wel-
comes the old
man.

thanne seide Nasciens, "Sire, welcome ȝe be!"

"Graunt Mercye, Sire," quod this good man Sekerle.

thanne Axede This good Man Nasciens Anon,
"how that Into this Contre Gonnen ȝe to gon, 168
that Is so fer from Every Man?"

thus Axede he of Nasciens than.

"Now Certes, faire Sire," quod Nasciens tho,
"I ne wot Into this yl how I come to; 172

but wel I wot It was be goddis wille

That this yl I Cam vntille;

And bothe thorwh his grace and his Myht
that me deliuerede from that Crwel Knyht, 176

Owt Of his presown, Sire Calafere,

Where that I was In Riht gret danger."

He tells Nasciens
that Calafere is
dead;

"ȝe, Sire, Of Calafere have thou non drede,
For he is ded on Ryht Evel dede 180

Al so wykkedly As man Myhte deye,

I telle the, Nasciens, now Certeinlye."

"ha, goode swete Sire," quod Nasciens tho,
"Is this trewe that ȝe seyn me vnto? 184

And how myhten ȝe haven thereoffen knowenge,
this were to Me A Merveillous thinge."

"ȝif, Sire, Sekerely," this good man seyde,

he saw him die.

"this day I sawhe whanne that he deyde." 188

"And this be Soth, Sire, that ȝe me Seye,

And ȝe An Erthly Man Certeinlye,

It may not Acorden, In non degre,

That I so fer from folk scholde be 192

as ȝe diden me ferst to vndirstonde

that I was so fer Owt of londe;

And ȝit is it not past Matyn tyme,

Neþer no wher ny the Owr of pryme, 196

And 3e so faste scholde han gon,

For Erthly man myht neuere don it non."

"Now I the Sey," quod this goode Man tho,

The Old Man

"I sawh hym ded with-Owten Mo. 200

And 3it Art thou from thyn Owne Contre

Ferthere thanne that thou wenest to be ;

And 3if thou wilt not Me leven of this,

tells Nasciens
he'll repent if he
will not believe.

Sore Schal the Repenten with-owten mis, 204

Al so Sore As thou dydest Ere,

Whanne In the Schipe thou spoke thike wordys
there,

thorwh wheche Into the water þou wentest Anon,
& pere to hauen deid, wistest þou non Othir won." 208

Whanne Nasciens vndirstood hym tho

Nasciens then

That he So Merveillously Spak him vnto,

and Remembred him In swich Manere

Of þ^e wordis that he In the Schipe spak there, 212

Whiche that non man vndirstondyn ne Myhte,

but Only God thorwh his Insihte,

concludes that
God alone can
have sent the
Old Man,

Thanne supposid he Aboven Alle thing

that from God it Cam, theke discourereng, 216

And that God hadde discourered hym tho

To thike olde Man that to hym Cam so,

And that to hym was he sent In Comfortynge,

Somme goode tydynges him forto brynge. 220

so he tells him
that he believes
him,

thanne to this good Man Seid Nasciens Agein,

"Sire, I leve 3ow ful wel In Certein ;

Of Alle thinges that 3e me Seye

I beleve 3ow wel Certeinlye ; 224

but of that Schipe that wente fro Me,

Sire, konne 3e there offen owht tellen Me,

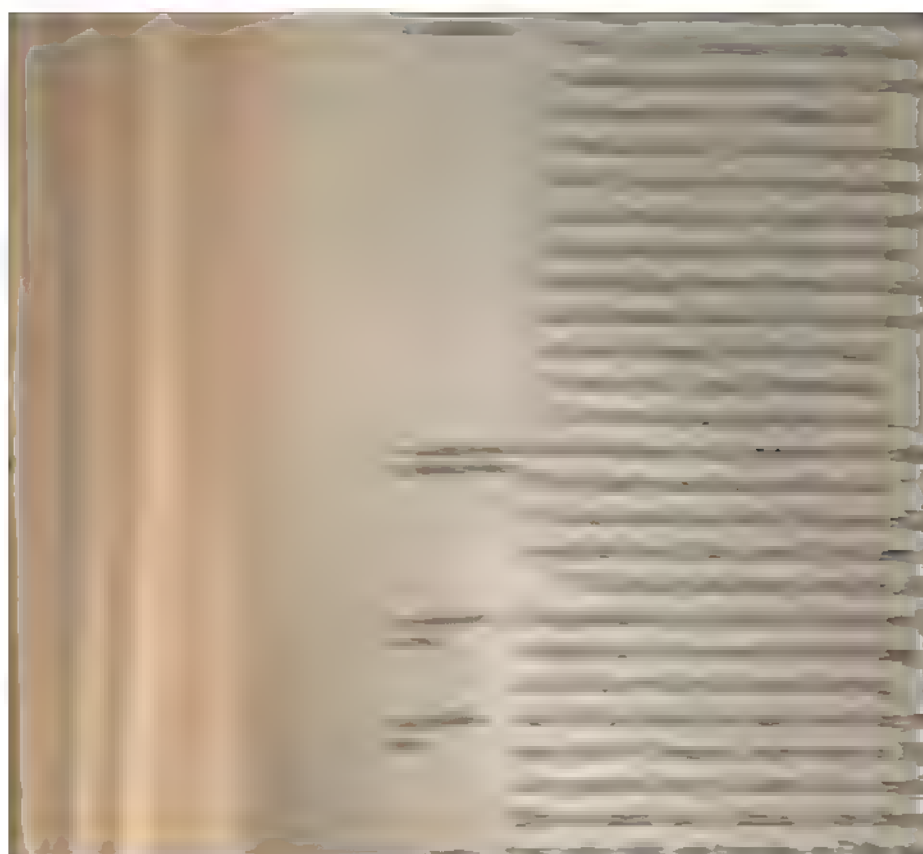
and asks him
about the Ship
that split.

3if It Euere Owht schold Comen Agein

Into on[y] place there I am Certein, 228

and 3if Evere Ony More I schal it se

In ony place where so that I be."



- wheche defendith that non Man schold Entren there
 but he be stedfast In feith In Alle Manere ; 268 to enter it
unless they're
stedfast in faith,
- Riht so defendith the same Scripture,
 Non man holichirche to Entren but he be pure,
 And of Synne I-clensed that he be,
 [By] confescioun Of mowthe ful Openle 272 [leaf 37]
except by Con-
fession and
Repentance.
- And with herte-ful Repentaunce,
 And to God to ben stedfast In Creauunce,
 & there-offen Mevable that he ne be,
 As is the paynym In Eche degre, 276
 That wile Tornen with Everey wynd ;
 For swech is Evere the paynyms kynd.
 But the Cristene owht not forto don so ;
 but As A myhty Bole they scholden do, 280
 that is Sekir of Fote And of fundement,
 whanne that he is asaylled of his Enymyes present ;
 Ryht so stedfastlych In Alle Manere
 Scholde Evere Cristen Man lyven here ; 284 And after,
he must live
stedfastly,
- And stedfastly beleven In holichirche,
 And there-Inne Alle goode werkys to wirche,
 Forto defenden hem with strengthe & Myht
 Azens that Enemy that, bothe day & nyht, 288
 doth what he Can hem forto withdrawe
 bothe from god & from holy Chirche lawe.
 And therefore I Rede now Every Man
 to fownden him In the fadir, what that he kan, 292 and found himself
in the Father,
even Christ.
- the wheche is Crist, Goddis Sone of hevene,
 that Into therthe discended with Mylde stevene.
 “ And lik As the Schipe, Ordeyned it was
 thorwh the See to Gon In Every plas, 296
 And with-Owten peryl to Comen to londe ;
 So Is holy Chirche, as þat I vndirstonde,
 For to Susteyne the Cristene In this world here,
 That they ne perschen not In non Manere. 300
- “ be the Schipe vndirstonde thow holy Chirche ;
 And be the See, the world, 3if þou wilt wirche. The Ship is Holy
Church.
The sea is the
world.

Holy Church
keeps God's
servants,

And lyk As the Schipe through the See
Saveth the Men that there Inne be 304
From Alle Maneres perilles of here Body,
Ik So both holy Chirche ful trewely ;
Evere Goddis Servantes doth he kepe,
whetair that they waken other Slepe, 308
From Alle Manner of lechly Synne,
That Non Schal Entren hem with-Inne.

and purges them.

For holy Chirche purgeth Also Cleane
Alle Manere of goddis Servantes bedene, 312
Ik As the Gold Resceyveth his Cleanness
be Severe wayes In Sekernesse,
Whiche that Maken hym to Schyne So bryht
Aboven Alle Oþer Metales that ben more lyht ; 316
And Ik As the Sonne passeth the sterre,
So both gold Alle Metales bothe Ny & ferre.

The Bed means
the Holy Table

on which God's
Son is con-
secrated,

the wine turned
to blood,
and the bread
to flesh.

Now of the Schip I have the told the signifiaunce ;
And now of the bed I wile with-Owten variaunce. 320
the Bed Signefyeth In Certein
the holy table. I sey the ful pleyn,
where that Every day Goddis sone of hevne
Is Come I-Sacred with ful Mykle Stevenne ; 324
Where that the wyn Is I-turned blood Red,
And the bread to verray flesh In that Sted,
be the vertu of the holy wordys there
that the blessed man Seyth In his Manere. 328

The Bed also
means Christ's
Cross, that he
was crucified on.

So be this Schak: thou vnfirstonde
the cros that Crist was on Crucified In Ivrie londe,
Where came I-Sacred that he was,
and Made Redempcioun In that plas, 332
Mannes Sowle to byen from helle,—
The develis powste forto felle,—
Whiche Every day to forn his ded
Wenten to helle, that fowle Sted. 336

Also 3it myhtest thou vndirstondyn More
be the Bed what it is to Signefye thore,

A thing that Mad is on forto Reste
 Whanne Crist had Suffred deth, As hym liked beste.
 For Evere Aftir Strong Travaille 341

The Bed also
 means a place
 for Christ to rest
 on when he'd
 suffred death.

Behoveth A man to Resten Sawn faylle :
 Riht so Schalt thou vndirstonde,
 that aftir that god hadde suffred schonde, 344
 Rest that Crist took As hym list
 In what place so him liked best.

“ Now haue I the told the signefiaunce
 Of Schipe & bed with-owten variaunce. 348

Now of the thre Spyndelis wil y fonde,
 Owther braunches, whethir 3e welen vndirstonde ;—

As to the
 Spindles,

For, with-Owten gret Tokenyng,
 Abowtes that bed Envirownenge 352

was not don, wel myhtes thou wete,
 As I schal the Openly declaren itte,—
 Of wheche on was whit, Anoper was Red,
 the thridde was grene In that Sted : 356

what the Signefyaunce is of these thre,
 Schortely I wele it declaren to the.

“ Ferst, be the whit thou schalt vndirstonde,
 Whanne Crist Cam ferst In to Erthly londe, 360

the White one
 means Christ's
 virginity :

he Cam Only In virgenite,
 And Into the blessid virgine so Elcred he ;
 And hire virginite ne dide Neuere schende,
 but Clene virgine Abideth with-owten Ende. 364

For Into hire bosom he Entred As Clos
 As¹ A 3ate is schet per that no man In gos ;
 And As holyche he Isswede Ageyn,
 And Euere the 3ate clos schyt In Certein. 368

So this betokeneth virginite

In Alle degres, As thou myht se.

“ The Rede braunch that vppon that bed lay,
 which of his owne kynde is profay, 372
 therby schalt thou vndirstonden charite,

the Red one

¹ MS As As.

means Christ's humility in giving his body to redeem man's soul.	In Crist that So lowliche wolde be, that bowed his body to passiown, For Mannes Sowle to maken Redempcioun. 376
It also means Christ's love.	behold, swich lownesse he schewed <i>pere</i> ! and the grettest 3ifte for man In ony Manere 3af Crist there ! his Owne Body, the wheche that is lyf Euere lastyngly. 380
The Green Spindle	lo, hire Charite myhtest þou vndirstonde, whanne that In dedly flesch he hym wond In the welle of Charite and of pite ; lo, thus dyde Crist for love of the ! 384
means Patience,	“ Be the tothir Spynde that grene was, wheche On the bed was In that plas, that to An EMeraude I-figured it Is,— The wheche that to paciense with-owten Mys 388
which ensures a Christian victory over his enemies.	Is the Semblaunce Of that ston, As men it knowen ful Manyon ; the wheche Emeraude is Evere Grene, lik so is paciense with Owten wene ; 392
	the wheche may neuere ben taken Away For non deseisse, I dar wel Say, Nethir for non Maner Adversite, 3if In A Cristen Mannes herte I-grounded it be. 396
	For be pacyense schalt thou han victorye, And with paciense discomfit thyn Enemye ; For there as paciense I-herberwed he ys, There is Evere victorye with Owten Mys. 400
With Virgynity, Meekness, and Charity	For thouhe thy Enemy be neuere So wood, and these thre thou wel vndirstood, And kepe hem Sadly In thin herte,— thanne schal thyn Enemy neuere the Asterte,— 404
was the Bed covr	Whiche is ferst virgynite, Meknesse, and thanne Charite ; And with these thre Certainlye was the bed I-couerid sothfastlye, 408 Whiche the verray Cros doth Signefye,

On wheche that Crist gan vpon deye ;
 For whanne On the Cros he suffred ded,
 Alle these thre weren In his Manhed ; 412 These three

For As holy writ it doth Certefye,
¹with-Owten these thre was he not Sekerlye ;
 For these three vertwes weren with him there
 whanne he suffrede deth In Alle Manere ; ; 416 virtues were with
 Christ when he
 sufferd death,
 So with virgynyte, Charite and pacyense,"
 [He conquerd Death, and bought us bliss intense.¹]

In this Mene while that this good Man
 Of Alle these thinges to Nasciens spak than, 420 While the Old
 Man is explaining
 these things,
 and told hym Al the Signefiaunce
 of Schipe and bed with-owten variaunce,
 that plesed to Nasciens So wondirly wel
 Al that this Man Seide Everydel ; 424

For so swete and so delicat his wordis were,
 that Nasciens fil on Slepe ryht there,
 And Evere him thowhte, As he lay,
 that this good man to hym talked Alway. 428 Nasciens falls
 asleep,

And whanne that he whiche In the vessel was,
 Sawh Nasciens On Slepe In that plas,
 thanne then Anon he gan to hye,
 And with-Inne A litel while Sekerlye 432
 he was thennes A gret Iorne,
 Ful fer Abrod Into the Se.

Whanne this good man was forth gon,
 And Nasciens Slept stille as a ston, 436
 In his sleep he thowhte, be his Entent,
 that to forn him Cam a gret Serpent,
 And him Asailede wonder faste,
 Tyl that he hurt hym Atte laste, 440
 And smot hym sore vndir the lefte syde.
 And sore he defended him At that tyde ;

¹—¹ a chele angoisse qu'il souffri, li firent compaignie ches
 trois choses, virginites, carites, et pascienche ; et ensi, garnis de
 ches trois choses, uenqui il la mort, et ramena notre vie au
 monde.—A.

and he can't
defend himself,
till a little worm
comes to help
him,

but his defens Myhte ful litel Avaylle,
Tyl atte the laste thanne saun faille 444
there Can a Werm of lytel powere,
In Socourenge of Nasciens there.

when the Serpent
flee.

And whanne þ^e serpent Sawh þat werm comen tho,
From Nasciens he fledde him fro, 448
wich Cam to him for Socourenge,
thanne In this Serpent was non longere Abydyng.
Thus thowhte Nasciens In his Slepinge.

Nasciens awakes,

And whanne he Awok, with-owten varyenge 452
he was Abascht, And wende Sekerly
þat with the Serpent he hadde fowhten Certainly;
and fully Awaked thanne was he,
thanne wiste he wel ful Sekerle 456
that verrayly Aslepe he was
thorwh the Swete wordes þat In that plas
that the goode man Seide to him tho,
whiche In the vessel was Ago, 460
that he ne Cowde be non-were Aspys
In Al the See, nether fer ne Nye.

and blames him-
self for forgetting
all that the Old
Man had told
him.

thanne to hym Self he gan to Compleyne,
And thus to hym Self he gan to seyne, 464
'that he was bothe A fool & A Caytyf
that In sweche degre hath led his lif,
So that In his Slepe was taken Away
Al that the goodman to hym gan say, 468
And ful lytel of wit thanne was he
that this forȝat In Alle degre,
Of Alle the wordis of this good Man
that In the yl to hym seide he than, 472
And In his Sleepe it was from him gon,
Onne this word Cowde he tellen non.'

The story turns
to Celidoyne.

but leve we now of his talkyng,
And Celidoyne his sone let vs forth bringe, 476
And tellen forth of his Storye,
That to him be-fil ful Certainlie.

CHAPTER XXXII.¹

Celidoyne's Adventures. How when the Nine Hands bear him from Calafere, he is carrid to an island, five days' sail from Nasciens's isle (p. 420); and it is very wild, and 'feeble comfort' for him (p. 421). A thunderstorm comes on, and Celidoyne gets into a cave (p. 421). Two ships come to the island, and an old mariner laments the hard fate of their crews (p. 422). Another tells him not to fear. Celidoyne approaches them: they are heathen Persians (p. 422), and are going, under their king Label, to fight the Syrians (p. 423). Label describd: he hates Christians. He has his pavilions pitcht on the shore. Celidoyne talks to his attendants, and they take him to King Label, who treats him kindly (p. 423), and asks who he is. Celidoyne tells him. Label says he knows Evalach, and is sorry to hear that he has changd his faith (p. 424). Celidoyne tells Label how he was deliverd from Calafere. Label wonders at the boy, and makes him a knight (p. 425), and lets him lie by him; and tells his Council that he should like to marry Celidoyne to his daughter (p. 426). Label then goes to bed, and has a Vision of a Tree from which flowers grow, and of a Fiery Serpent which destroys the tree and flowers (p. 426-7). In the morning the king's guards tell him they have caught a lion. They then wake Celidoyne, and take him to the king. Label orders his Council to be calld (p. 427), tells them his dream, and asks them to interpret it. They consult, but cannot. Celidoyne then rises, and tells the king that he will explain it to him (p. 428). Celidoyne then tells Label what he saw (p. 429), and declares that the Meadow means the World, which is pleasant to sinners, who think that it will abide with them for ever (p. 429); but, as the meadow is scorcht by the sun, so will mankind be when the soul leaves the body (p. 430). As to the Tree, it signifies man's person, even Label's, which is feeble and poor (p. 430). And of the Flowers, there is an unfading one, the Virgin Mary (p. 430); her, Label did not see, but only fading ones, Bounty, Prowess, Courtesy, of which and other virtues Label has many, but not devoted to the service of God (p. 431). The Heap of Earth signifies the mass of man's sins; and Label has heapt sin on sin daily since his birth (p. 432). The Serpent signifies the death of the soul, which comes to those who will not turn from the joys of earth (p. 432).

¹ The Additional MS 10,292 (fol. 36 b, col. 3) heads this chapter 'Ensi que j. tempest en mer la v deus nes furent en grant peril,' and begins 'En ceste partie dist li contes, que quant les .ix. mains en orent porte celidoine hors de la poeste calafer en petit d'eure, si comme on le sot uraiement, puis que il fu eslongies del pais tant comme l'espace de .x. iournees dure.'

Celidoyne then says that he will tell Label of a secret deed done by him, and warns him that he will die within four days (p. 433). Celidoyne then tells Label that God commands him to turn Christian; and as a sign tells him that he, Label, had secretly murderd his sister on the 1st of May, for refusing to let him lie with her, and had cast her body into the sea. Label says no earthly man could have known this (p. 434). He has his bed made ready; gives Celidoyne in charge to his barons (p. 435); goes to bed, and makes long and grievous lamentations, calling himself a poor caitiff, who shall die like the poorest man. And where shall he then go? (p. 435). What shall he take with him? (p. 436). He has nothing to meet death with, and none can tell him what he shall be after death. Therefore, let him remember his life, and choose now for endless joy or pain (p. 436), knowing that this world's joy is but sorrow and mourning. Wretch that he is; yet God has warnd him. And so he falls asleep (p. 437).

When the Nine
hands deliverd
Celidoyne from
Calafere,

Now here declareth in this partye,
how that the Nyne hondis Sekerlye
delyverid Celydeyne Owt of dawngere
From alle the veniaunce of Calafere; 4

they left him 10½
days' journey off,

With Inne Schort tyme, Er he Cowde knowe,
Ful fer from his Contre was he throwe
Into the Se ful Apertlye;

in an island.

Al hol x. Iornes ful Sekerlye 8
And half A Iorne,¹—As Seith the book,—
there was he left, ho-so wile it look,
be the wil of the Maister Above,
that on Celidoyne gan preven his love, 12
and lefte him there In An Yle
besides that his fadir was In Exyle;²
properly from his fadir fyve Iorne
this Celydoyne was left ful sekerle. 16

He was only 7
years and 5
months old.

and whanne In this yl he was there,
Amyddes In the See he wiste neuere where,
and therto A Child but of 3ong Age—
vii. 3ere v. Monthes³—and perto fair of visage, 20

¹ tant com l'espace de .x. iournees durent.—A.

² sour la riue de mer, en vne isle ou ses peres estoit.—A.

³ iouenes enfes en l'age de .x. ans seulement.—A.

& therto Closed In A wondir place ;
In the Same plase þere that he wase,
vppon the ton side A wylde forest

24 On one side of
Celidoyne is a
wild-beast forest ;

the tothyr was the Open see,
Where as litel Comfort thanne Sawh he
but hyghe Rokkes & wateres wilde ;
this was feble Comfort for A Childe :

28 on the other,
rocks and sea.

but 3if he hadde had þ^e More Compenye,
To A child it was ful gret Anoye.

Anon As thus In this yl he was,
The wedyr gan chongen In that plas,
To dyrkene, & to Reyne it gan ful faste,
And to lyhtene and thondren thanne Attē laste ;
And So Oribly ferde that trowbelynge,
that semede An Ende Al the world to bryinge.

32 It rains, lightens,
and thunders.

thanne this Child of tendir Age
Sawgh that the See was So savage
And So spetous onne forto loke,
that for drede his herte tho quoke
lest that the wawes Of the se

36

Scholde han Comen þere he hadde be ;
And so vpe Into the yl he drowh him faste,
& In a Rokke he Aspyde Attē laste
Where it was Cloven In part Asondir,
And thedir In he wente for ferd of thondir
Also sore Abasched As he Myhte be ;
And Evere to wardis the see lokēd he.

40
44 Celidoyne takes
refuge in a cleft
of the rock.

So longe attē laste lokēd he there
Tyl him thowhte, As be his Manere,
he sawh where Comen, As to his Eye,
Schepis with Meyne tho Sekerlye,
So that the wawes of the Se
To that yl hem drof ful Sikerle.

48 [leaf 38]

thanne they Criden þat with-Inne were,
“ Save vs, oþer we schole perschen here.”

52 He sees ships
coming to his
island.

56

- And whilles they Criden, & Maden this fare,
 Tweyn Schepis to þat yl A-Ryved there ;
 To the Same Roche there Celydoyne was,
 Comen bothe Schepis, As was here gras. 60
 And whanne that they weren Aryved there,
 An old mariner thanne Cam þere forth An Old Marynere
 that Knew more thanne Ony Othir
 Of Al that Compenye Among þat fothir ; 64
 And thus he Seyde ful sore wepinge,
 With deolful Noise and Sore Cryenge :
 “Sire,” he seide, “this ys A wondir Chaunce,
 that of Oure lyves we weren In dowtaunce ; 68
 and now is mochel wers than it was Er,
 For we ben In A grettere daunger ;
 For here Nys non thyng but wilde beste
 as wild beasts ‘ll devour them. That vs schal devouren, bothe Mest & leste, 72
 and Serpentes bolde, and dragouns wilde,
 that don devowren bothe Man and Childe.”
 thanne sterte there forth An Old Knyht,
 And Spak to the Maister with Al his Myht ; 76
 “Maister,” he seide, “have thow non fere,
 Whiles that fyve hundred knyhtes ben here ;
 Of the bestes we scholen not drede,
 So mochel we trosten In Owre Manhede.” 80
 And In the Mene while þat thus gonnen talke,
 Celldoyne walks towards them. Celydoyne to hem ward gan forto walke,
 and Supposed that Cristene they hadde ben,
 but paynemes they weren Alle beden, 84
 They are pagan Persians, ¹and born of the lond of percyne,—
 thus weren they Alle ful Sekerlye—
 going to fight the Syrians. And wenten toward the Ost of Syrre,
 that Kyng Samwelis brothir had slayn Sekerle,¹ 88
 for that with his wif he hym fond
 dishonestly, Azens lawe of lond.

¹—¹ et ne de perse, et aloient a ost el roiaume de syre, sour samuel, qui le frere au roi de perse auoit ochis.—A.

So happed, that Amongs this Compenye
 was thike tyme the kyng Of percy, 92
 Which that was 3ong man, bothe faire & lel ;
 his Name was Clepid there Kyng Label ; Label is King of
 which was A knyht bothe stalworthe and worthy, Persia.
 And vppon his Enemyes ful Crwel & hardy ; 96
 but In Al the world So mochel hatred¹ he than He hates Chris-
 As he dyde the trewe Cristene Man. tians.

And whanne to this Roche Aryved they were,
 Anon kyng Label Comanded there— 100
 Whanne he Sawh þ^e wedyr was Ouerpast,
 And it Gan to Cleren Atte last,—
 he Charged that his pavylouns weren pyht,
 For there wolde he Resten Al Nyht. 104
 Anon they fulfilden his Comaundement,
 And pyhten his pavylouns þere present.

And whiles they weren Abowten here harneys,
 Celydoyne Cometh down In to that pres, 108 Celldoyne asks
 And hem Grette In his Manere, the Persians who
 And Axed of what Contre þat they were. they are.
 And they that of him hadde wondir tho,
 Merveylled what Contre that he Cam fro, 112
 And thus him Answerid Certeinlye,
 ‘that they weren of the lond of percy :’
 And so they token this Child Anon,
 And to Kyng Label they gonne to gon. 116

thanne whanne Kyng label hym behelde King Label
 So faire A Child, and of so 3ong Elde,
 And therto Clothed So Richely,
 In his herte he hadde gret ferly, 120
 And thowhte he was Comen of gentyl Kynde,
 for this Ran Euere In kyng Labelis Mynde.
 And that Child ful gret Chere he Made,
 And fayn he was that Child to glade, 124 receives Celldoyne
 kindly.

¹ ? for ‘So moche ne hated :’—ne nus ne haoit si mortel-
 ment crestiens com il faisoit.’—A.

- & sore desired he forto knowe
 the Childe kenrede vppon A rowe ;
 King Label asks
 Celidoyne whence
 he comes. So that this Child he gan to freyne,
 And gan to Axen thanne Certeyne 128
 Of what Contre that he was.
- Celidoyne And thanne þat child so ful of gras,
 that Cowde more In his degre
 thanne ony oþer Child ful Sekerle, 132
 Told hym Evene the Rihte weye
 Of Al his Kynrede ful Sekerlye,
 & told hym Ek More ouer therto
 tells him, that his fadir newe Cristened was tho, 136
 and how Nasclens And Al the lond Abowtes In-virown,
 and he, Celidoyne, “ And, sire, Cristened I am with-owten More sermown,
 & Cristendom I took Certainle
 were christend
 by Joseph. Of the hyghe bischope Of Cristiente, 140
 the wheche hyght Iosepe, I vndirstonde,
 that Crist Sacrid bisschope with his owun honde.”
- Whanne kyng Label herde of this tydyng,
 With-Inne him Self he made Mochel Mornyng, 144
 For he knew kyng Eualach ful wel,
 And of his prowesse tho Everydel
 that Eualach dyde with his Owne hond ;
 thus dide he Celidoyne to vndirstond ; 148
- Label laments
 that Mordreins
 and Nasclens have
 turnd Christians “ Also, Celidoyne, ful Certainly
 I knowe thy fadir As A knyht worthy ;
 Wherefore me Repenteth In Myn herte,
 For these tydynges don me smerte, 152
 that they ben torned to the wikked fay,
 And han forsaken here Owne lay ;
 and forsaken
 paganism. and Also thy Self, with gret folye,
 thy feith hast forsaken vtterlye, 156
 therefore with me schalt thou go,
 to Asayen what I kan don the to ;
 And ȝit schalt thou tellen Me
 how that thou Come Into this Contre, 160

Into So savage and so wilde A plase,
there as Neuere to foren tymes Man I-wase."

And Celydoyne hym tolde Anon,
'how that he Owt of presown was gon,
Owt of the hows of Calafere
that My fadyr & I In presown were,
and how bothe they weren Owt past
thorwh Cristes Myht, and that In hast.'

164 Celidoyne tells
Label how he and
Nasciens were
delivered from
Calafere.

"And whanne Calafere sawh that it was so
that my Fadir owt of presown was go,
thanne Comanded Calafere Anon
that An hy Into þ^e towr I scholde gon ;
and there, of his hy Crwelte,
Of that hye towr down Caste he Me.

168

but Iesus Crist, of his goodnesse,
Wold me not weten In swich distresse ;
But be his Mynestres there Anon
I was deliuered from Alle my fon.

176 Christ had him
caught in mid-air,

and whanne I was In myn fallyng,
they me Resceyved with-owten taryenge,
and Into this plase they me browhte ;
but Sekerly I ne sawh hem nowhte.

180 and brought to
this island.

Wherfore, Iesus Crist, graunt Mercye,
that so me deliueredest from myn Enemye !"

184

Whanne the kyng herde Al this Mevyng,
With-Inne him Self he Made gret Morneng,
and seide tho to his Compene, ye,

King Label con-
sults his men,

"Of this Child I Merveille now Certainlye."

188

thanne Seide his Cownseil to hym tho,

"Maketh hym A Knyht, we reden 3ow so,
For that, sire, is the manere

Of Cristen peple Everiwhere ;

192

For An Awnter vs thenketh In oure Mynde,
that A fairere Child schole 3e neuere fynde."

there the kyng him made knyht Anon tho,
Supposing Of his feith to putten hym fro.

196 and then knights
Celidoyne.

That Nyht the Kyng Ordeynede so,
 that wachche Abowtes hym scholde be do ;
 And Celidoyne he worsched there ouer Alle thing,
 & Al Nyht be hym lay As his derlyng. 200

King Label says
 he'd like

tho whanne the Child on Slepe was,
 3it slepte not the Kyng, As happed be Cas,
 but Axede Of his Conseil there Anon,
 'What were best with that Child to don, 204

to marry his
 daughter to Cel-
 doyne if he'd turn
 heathen.

that thus hath Taken Cristiente,
 And his Owne lay forsaketh he.'

"3if I Cowde don him it forsake,
 My dowhter his wif thanne wolde I Make ; 208

For I knowe ful wel In My Mynde
 that he is Comen of ful gentyl kynde,
 So that he may not faille In non wyse ;
 he Moste ben A knyht Of worthy Aprise ; 212
 So thanne my dowhter schal he have,
 And Al my Rem bothe Sownd & save."

Thanne Aftyr the kyng was leyd Anon,
 And Every Man to his wachche gan gon, 216
 the kyng On Slepe be-fyl Anone ;

¹And thus sone hym Cam vision vppone.

Label has a Vision

hym thowhte that In A medewe he was,
 Whiche was large & Grene In that plas ; 220

of a fair Tree full
 of flowers,

And In that Medewe A fair Tre there was tho,
 And Many diuers flowres Owt of it Gonnen go,
 that Envirownd this Tre Al Abowte,
 And ful of flowres it heng with-owte, 224

As it Axeth the kende After A tre ;
 And this Manere wise thus thouht he.
 Whiche tre the kyng beheld ful faste,

¹—¹ et maintenant li fu ausis qu'il estoit en j. pre, grant, et
 large, et verdoiant, et biel. Et en chel pre auoit vne ouchele
 [pot] de terre qui estoit toute nueue, et estoit emplie de motes
 de terre. Et ichele ouchele estoit par de-fors toute auirounnee
 de flours qui de li issoient ausi comme d'un arbre naissent par
 nature flours et fuelles. Et li rois regardoit l'ouchele, dont il
 se meruilloit moult quant il en ueoit flours issir.—A.

- And þer-Offen Merveilled Atte laste 228
how this tre Swiche flowres scholde bere,¹
Wher-offen he Merveilled In his Manere.
And besides this Tre Cam Owt A Serpent, and a Serpent that
that there flawmes of fyr out Caste verament, 232 casts out fire,
and wasted this faire tre Anon, and burns up the
And Alle the flowres þere Everichon : Tree and its
thanne Anon After, I the plyht, flowers.
Al this was past Owt of the kynges syht. 236
- Thanne on the Morewe whanne it was day,
the wachche to hym Cam with-owten delay,
And tolden hym how they hadden that Nyht
Taken A lyown with ryht gret myht, 240 Label's men tell
So that they thowhten, As I vndirstond, him they've
That lyown to leden Into here Owne lond. caught a lion.
Thann to Celydoyne tooken they þe way,
And A-wooken the Child there he lay ; 244 They wake Celi-
for ful sore On slepe was he, doyne,
that Al nyht to fore In thowht had be
For his fadir Sire Nasciens,
That he ne hadde ben In his presens. 248
- And whanne he was Clothed Anon tho,
To the kyng Anon was he browht to ; and take him to
thanne the kyng him took be the hond, the King.
And sette hym At his feet, I vndirstond. 252
thanne Comanded he there anon
that Alle his Conseille to forn him scholde gon.
And the wysest of Alle his Meyne, Label summons
to forn hym they sembled ful sekerle. 256 his Council,
- And whanne they weren sembled Everichon,
To hem the kyng thanne seide Anon :
"Lordynges," quod the kyng tho, and tells them of
"A wondir avicioun this Nyht Cam me to ; 260 his Vision.
Wherfore In Ese neuere schal I be
tyl there-Offen I knowne the Certeynte,
And wherto that it Tornen May,

- In herte schal I neuere ben glad parfay. 264
 & this is the Cause that I for 3ow sente,
 [1 MS Entente] 3if Ony of 3ow be 3oure Entente¹
 Cowde me declaren the verite,
 & what signefiaunce þat this myhte be." 268
 Label tells his
 Council his
 Vision,
 and asks 'em to
 explain it.
 So þat he declared to hem his Avisiown,
 Of Al that he hadde Sein, hol & som ;
 And Aftir, hem preide Everichon
 here Avis to schewen þer-offen Anon. 272
 thanne these Men thowhte hem be-twene,
 What Maner of thing it scholde Mene ;
 but they ne Cowden for non thing
 bryngen that vicyown to An Endyng. 276
 And so they seiden to þ^e kyng Anon,
 ' that non Exposiscioun Cowde they don.'
 They can't.
 thanne the Kyng Abascht hym sore,
 & seide, "somwhat it tokeneth, with-owten More." 280
 "Sire," they Seiden verament,
 "We konne non oþer knowen in owre Entent."
 Then the boy
 Celidoyne
 Whanne that the Child wheche þere sat
 Atte the kynges feet, undirstood Al that 284
 Whiche the kyng hadde Schewed to his Meyne,
 there-offen to han knowen the verite,
 this Child him dressed vp Anon,
 & on his feet stood to forn hem Echon, 288
 [. no gap in the MS.]
 [2 wende, turn] And forto speken wolde he wonden² for non,
 But spak so lowde to the kyng
 that þere offen þ^e peple hadde Merveillyng : 292
 "Kyng label, I se wel now here
 that thy Conseil ne Can in non Manere
 the declaren the verite ;
 tells Label that
 he'll
 but, sire kyng, I schal schowen it to the, 296
 lik as the grete Maister Above,
 Whos Servaunt I am, & whom I love,
 Me hath schewed In My Mynde,

expound the
 Vision,
 as God enables
 him.

the goode lord that is so kende.

300

“thou sie In thyn Avisiown
A grene Medwe, Alle & som,
& þere-Inne was A fair Tre
þat with flowres Envirownd was he ;
And Aftyr thou sye A Serpent,
wherthorw Alle the floures weren schent.

Celldoyne tells
Label he saw a
Meadow,

a Tree surrounded
by Flowers,

304

and a Serpent
that destroyd
the Flowers.

“Now schal I tellen the my Resown
As Cometh to myn 3onge discessioun,
For I nam but 3ong, and litel of wyt,
So gret A thing to declaren It.
but wete þou wel In Certeyn,
that þ^e holigost fulfilleth pleyn
Alle his Servauntes Everychon ;
& so be his Miht I schal the it vndon.

308

“The medewe that was so fair & Grene,
signefieth the world ful of treye & tene ;
and 3it is likenge to alle tho
that there-Inne Abyden & go,
an tho þat there-Inne ben wel at Ese,
And Namliche to synneris it doth hem plesse
that lyn Evere In gret dedly synne,
To hem þ^e world is plesyng neþer more ne Mynne ;
For thus they wenen, with-owten Mo,
That the world scholde neuere hem fro,
and that Evere In strengthe scholde they be,
and the world with hem laste ful Sikerle ;
& thus they hopen Algates to dwelle
In Ioye & blisse, as I 3ow telle.

312

316

[leaf 39]
The Meadow is
the World,

320

324

328

“but ho so wele vndirstonde the verite,
I schal declaren, and 3e welen herkenen Me ;
and Oþer wise it is in signefiaunce here,
for the Medwe fareth In this manere :
On þ^e Morwe it is grene, & ful of flowres
that fair is to Syhte, & swete of Odours ;
and At Even, be hete of the Sonne,

332

which in the
morning is green
and full of flowers,

and at even is

scorcht and dry, Forskorchid & drye to-gederis ben Ronne : 336
 Ryht so fareth Mankynde Anon

like man's soul when it's left the body. Whanne the Sowle from the body is gon,
 to this Medwe may likned I-be,
 as to foren tymes I schew to the. 340

The Tree means "and what this tre¹ doth signefie,
 Whiche is of feble Nature Sekerlye,
 man's person, Signefieth be mannes persone here,
 That Is so poure In Alle Manere, 344

and is Comen of so poure kynde,
 3if thou wilt here-offen taken Mynde ;
 and of so gret Freelnesse & Caytyvete
 here offen cometh Man, As thou myht se : 348

which to-day is, and to-morrow is not, this day A man he Is, to Morwen Is he non :
 & so it schal fare be vs now Everichon.

like King Label. but sekerly, kyng label, to this Tre
 At this tyme I lykne now the.¹ 352

"and of the flowres that þere Abowtes be,
 be-thenk with-Inne thi self, and be-hold & se ;
 but And thou wilt herkene to me,
 of A blessid flowr I schal tellen the, 356

The unfading Flower is the Virgin Mary. that Neuere defaded for non thing,
 whiche is þ^e virgine Modyr of þ^e glorious kyng,
 That bar god & Man, Owre Savyour,
 whiche is Marye modir & Maide, þat blessid flour. 360
 this flour, non thing Apeyren it May,
 from þ^e begynneng Into domesday ;
 and there as Oþer flowres boþ^e dryen & fade,
 this flour is Evere bothe Ioyful & glade. 364

"but of this flour that is bothe bryht & Cler,

¹—¹ Si dois apres ueoir la senefianche de l'ouchele [*pot*], qui est feble chose et mauuaise, et de si poure sustenanche ke ele puet maintenant estre brisie, Et ke li potiers le fist de limon [*mud*] vil et mauuais ; senefie home, qui est si poure chose, et com crees de si mauuaise semenche, qu'il est ausi frailles et ausi caitis comme li pos qui de legier est brisie. Ensi frailles est hom, car or endroit est, et ore endroit n'est mie. Par l'ouchele ke tu veis en ton songe, es tu senefies, rois labiel.—A.

In thyn Avicion haddist þou non warneng ther ;

For that flowr fareth In non degre

As the flowres that weren schewed to the. 368

The flowres that Fadyn so Every day,

The Flowers that
fade are

Abowtes the, Sire, they ben In fay.

And wilt thou knowen, sire, what they be ?

Anon, Sire, I schal here declaren hem the : 372

The ton flowr is bownte, ful Sekerly ;

1. bounty ;

The secund prowesse ; the thrydde is Cortesy ;

2. prowess ;

and Manye other vertwes ben The Abowte,

3. courtesy ;

Mo thanne Anoper man hath, sawnz dowte, 376

And bettere Norture In Alle degre

thanne Manye Oper ben Sekerle ;

For As manie vertwes thou hast, with-Owt n variaunce,

all which,
and others,
Label has ;

As Euere hadde Man that is ful of Mescreaunce ; 380

And therto thou Art bothe fair & semly ;

and is fair,

but not to god, I sey 3ow pleynty,

but not to God.

but onliche to that fals & strong Enemy

that Alle dayes of thy lyve thou woschepist only. 384

For so manye vertwes In the ben

As Evere In Miscreaunce A man may sen ;

Wherefore it is gret Rowthe & pyte.

that so gracious vertwes In Miscreaunt schold be. 388

“Now schal I the declaren¹ Every del
—and thou wilt vndirstondyn Me wel—

What signefieth that Ilke tre,

and the floures that pere-Abowtes be ; 392

and the ²hepe of Erthe that is therby,

The heap of earth

As schal I the declaren ful Openly.

“that hepe, it is to vndirstonde,

¹ for ‘have I the declarid’: the French is, “Or t’ai demoustre,” fait li enfes, “ke l’ouchiele senefie, et les flours qui entour estoient.”—A.

²—³ The earth is in the pot: see the French note to l. 341, p. 430. Ore te dirai ke la mote de terre senefie. La terre amonchelee dedens le pot, senefie la grant charge des pechies mortuus ke li hom maleureus amonchiele chascun iour dedens soi plus et plus par mesesrer encontre son creatour, quant il ne se ueut amender, ne pour parole ne pour amonestement ke on li die.—A.

<p>is mankind filld with mortal sins.</p>	<p>that mankynde In ony londe be fild so ful of dedly Synne, of filthes of wrechchednesse, hem Alle with Inne and Every day they hepen More and More, & gaderen hepe vppon hepe, þat doth hem sore, be wrechchednesse & Many Othir thing, Everyday to here Owne hyndring, and greven sore here Creatour, Whiche that they Owten don honour ; And they welen not Amenden hem for non thing, For speche neþer for Manassyng.³</p>	<p>396 400 404</p>
<p>This heap of sins is in King Label,</p>	<p>“and this hepe, sire, Is with-Innen the, and from thy birthe Euere hath be ; For sethen of thy modyr that þou were bore, didest thou Nevere good, lasse ne more, but Euere Contrarye thy Creatour³ thou hast him wraththed In Every Our ; and thus hast þou gaderid with-Inne the, hepe vppon hepe ful Sekerle, and Every day Synne vppon synne, and of this lif noldest þou not blynne ; thanne thus be thin Aviciown thou Art the same, bothe Alle & som.</p>	<p>408 412 416</p>
<p>who never did good, but always ill, to his Creator.</p>	<p>“Now of this Serpent I schal the telle, and thou wilt lestene me vntylle : the serpent, the deth of þ^e sowle doth signefye, Of Man that In this world lyveth bodily, and In the world hath passeng delyt, Where-offen neuere that he wolden ben qwyte ; and for non warneng ne wil not he Tornen to the Ioye that is lastyngle : and for they welen not don so, to Endeles deth therfore they go. of thyn Avicioun this is the signefiaunce,</p>	<p>420 424 428</p>
<p>The Serpent is the death of the soul of men who</p>	<p>will not turn to everlasting joy, and therefore go to endless death.</p>	

³ ne fesis tu riens, ne en parole ne en oeuvre, qui ne fust contre ton creatour.—A.

as me scheweth the holy gost with-Owten variaunce.

“and for þat in me thou schalt han more Affyaunce, That Celidoyne
may be more
trusted,
I schal the tellen of a more dowaunce, 432

of swich A thing As thou hast don
longe tymes hens, & fern Agon,
and thou hast evere In supposing
that þer-offen knoweth non Erthly thing
but thou Alone, ful Certainle ;

436 he says he'll tell
Label a secret
thing.

but þou art desceyved, I telle it the ;
For he that knoweth Alle thing,
Me hath it put in vndirstondyng.”

440

Whanne the kyng herd him thus seye,
Al Red he was for schame Sekerlye :

“Sey on,” quod the kyng tho Anon,
“What is that thing whiche I have don,
that thou seyst non knoweth but I :
Sey on what it is now, belamy.”

444

“Sire,” quod Celydoynes tho,
“that schal I anon gladliche do :
And thou wilt, Afor Al thyn Meyne,
Owther thou wilt Ellis, In prevyte.

448

¹For As I haue be ful supposing
of Enformeng of þat glorious kyng,
the prikkes of deth doth signefie
the serpent, I sey the ful sekerlye.”¹

452

The Serpent
means the pricks
of death,

“Schal I thanne dyen ?” quod the kyng.

“ȝe, with-Inne fowre dayes, with-owten varyeng,
Owt of this world schalt thou pace ;
but whedir thou Nost, ne Into what place.

456

and Label will die
within 4 days.

and therefore loke what Conseille thou wilt have,
ȝif that thou thenke thy Sowle to save ;

460

and loke that thou now leve Mo,
For thing that I schal tellen to the.”

¹—¹ et si le vous mande par moi li haus maistres, chil qui
set toutes les choses qui sont a uenir, ke li serpens ke vous
veistes en nostre songe, senefie le point de la mort ou vous estes
venus.”—A.

thanne this kyng took hym on Syde,
to weten what he mente At that tyde. 464

Celi-loyne tells
Label how

“ Sire kyng, warneng I ȝeve to the,
Anon that Cristene Man that thou be ;
And thus Sente the forto Say,
the hyghe Maister that is god verray ; 468
And be this Tokene he sente to the,
that non thing to him Is preve :

on May 1 he
murderd his
sister because she
wouldn't lie with
him.

how that thou, the ferst day of May,
thin Owne Soster thou slowe In fay, 472
For Cause sche wolde not suffren the
with hire bodyly to done Synne and foolee.

And whanne þou Sye sche wold not don so,
And thy folye Concentyn therto, 476
Anon thou smotest of here hed,

& Into the se threw it In that sted ;
Anon the bodi Aftir thou threw Also ;
this Movrdre didest thou *with-owten* Mo. 480

And to this wendest þou ful Sekerle
that non Man hadde ben preve ;
but he that is Aboven Alle thing,
Of this Made me to haven vndirstondyng : 484

therfore, lord, worschepid Mot thou be,
that sweche thing openly schewest to Me !”

Label confesses
that no earthly
man could have
told him this.

Whanne the Kyng herde hym tho speken so,
“ Merveilles thou hast me told,” quod þ^e kyng tho, 488

“ For there nys non Man Erthly levenge
that I supposid coude telle me this thinge ;
And of Myn Avicioun hast þou me told
verray trowthes be many fold, 492

And so openly as thou hast declared it to me
Cowde non Erthly man don Certeinle.”

He orders his bed
to be made.

thanne he Comaunded his Meyne ful sone
his bed to Maken, for þerto wolde he gone, 496
For distempred A lytel he was,
So he hem tolde In that plas

they fulfilden Anon his byddlyng
 In Alle *Maner* wise, to plesen the kyng ; 500
 And thanne Comaunded he his barouns Anon,
 Good warde of þat child to setten vppon.

thanne they Answeryd hym Anon,
 And seide his Comaundement scholde be don. 504

To his Cowche wente the kyng thanne, King Label goes
to bed,
 Also hevy As Ony Erthly Manne,

And warned his Barouns Everichon,
 ‘that Nyhe hym Comen scholde neuere on ; 508

Whethir he be freend other kynnes man,
 Ny hym Scholde Comen non *Maner* of Man.’
 So that they kouered the kynges pavyloun,
 that of non wyht he scholde heren þ^e sown, 512
 and Also that alle *Maner* of Clerte
 From that kyng defended scholde be.

The Kyng on his Cowche was leyd Anone,
 And to hym Self he Made ful gret Mone 516

For the wordes that Child Celidoyne
 to hym hadde there seid In Certeyne. and moans over
what Celidoyne
has told him.

thanne gan he to wepen wondirly Sore,
 With wryngeng of hondis, & ȝit Mochel more, 520
 that the water of his Eyen Ran by hym Adown, He weeps bitterly,

Al Abowtes his body there In virown ;
 And thus to his persone he gan Compleyne
 of Manye Caytyvetes tho In Certeyne : 524

“Ow thou now ful powre Caytyf,
 With owten Counseil, & Cursid Of lyf,
 that Neuere ne woldest Counseilled be
 to non good lyveng, In non *Maner* degre, 528

that the myhte Counseille thy sowle to save ;
 Swich *Maner* Counseille wost thou not have !
 Now, fals Caytyf, here schalt thou deye with no one to
save his soul :

As the porest man In the world trewlye. 532
he shall die ;

“Whedir schalt þou go, thou Cursed Caytyf,
 Whanne from thy body Is past thy lyf ? and where shall
he go ?

What, trowest thou, Caytyf & wrechche Also,
thy Crowne to have whanne þou dost go, 536
Owther thy Septre In thyn hond ?

King Label says
that he has

What, wenest þou to ben kyng of a lond,
And to haven londschepe As thou hast here,
And therto so moche welthe In Alle Manere ? 540
A, thou Caytevous kyng In Alle Manere,
With Owten Cownseil that the konne lere !

no counsellor.

Now atte ferste myhtest thou knowe
that þou hast non Conseille, neþer hy ne lowe. 544
A, kyng and Caytyf Also,

With owten Ioye Art thou Euere Mo.
For this that me clepeth the prykke of deth,
Whanne that Eche man schal lesen his breth, 548
thanne forsaken Me bothe Modir & wyf,

And Alle the peple that Evere boren lyf ;
For there kan non of hem Alle

None can tell him
what shall befall
him when he
quits this world.

tellen what Aventures me schal be-falle 552

Whanne owt of this world that I schal gon,
What Aventures me scholen fallen vppon ;
Whethir Riche other powre that I schal be,
Owther A man of lowere degre, 556
Owther At Ese, Other At non Ese.

“O caytevous kyng, ho schal the þere plese ?
O thou wrechche and Ek Caytevous kyng,
that hast here So gret A gaderyng, 560

And so Manye worschepis As thou hast here !
O, powre wrechche, what schalt þou han Ellis where ?
And whanne hens that thou schalt go,
thow nost whether to Ioye oper elles to wo. 564

Now, Caytevous kyng, Remembre the wel
Of Alle thy lyveng Everydel ;
And 3it, powre Creature, whiles þou Art here,
Conseille the bettere, and In Other Manere ; 568

Now he must
choose joy or
punishment.

For At thine choys now shal it be,
Whethyr to Ioye oper to peyne þat thou wilt fle,

Whanne Owt of this world thou schalt pace,
thow wost neuer Into what Manere of place. 572

“ For of this worldys Ioye Inowh haue I,
As mochel As Ony Erthly man trewly
that Ewere of myn Age was born—
As I have Rehersed here befor— 576

King Label has
enough of this
world's joy :

But for As Mochel As that I have knowenge
that this worldis Ioye nys but sorwe & mornenge,
And that In Morneng schal ben the Ende,
Alle sweche as I am Euere forto schende, 580

thanne knowe I wel that In Every Owr
the Ioye of this world Nys but dolowr,
Wraththe, Envye, and wrechednesse ;
this hath me thus browht In distresse. 584

It is but sorrow
and wretchedness.

thus thanne be my self now may I knowe,
that Alle my Ioyes to sorwe ben torned On A rowe.

“ A, kyng Caytyf, whanne thou hennest dost go,
And Into what place þou Nost, ne whedyr to, 588
And whethir that sorwe schole Euere hauen Endynge,
Owther Ellis Endelesly to ben lastynge !

O most vnworthy wreche that Ewere was,
Now þ^e Ende of thy lif Aprocheth In this plas, 592
And the begynneng of thy Sorwe & Care
Now hast thou fownden Every whare.

His end draws
nigh.

Now bethenke the, the moste wreche þat euere was born, [leaf 40]
why ne wost thou knowen this here befor ? 596

For he that knoweth Alle Manere of thing,
Of hym it is to me ful gret Reprovyng ;
and he that knoweth Alle thing that is Comenge,
and that to me hath now sent this warnenge, 600
Whethir þat I wele Chesen Ioye other peyne,
he hath me warned now In Certeyne.”

God has reprov'd
him,

and warn'd him
to choose either
future bliss or
pain.

And thus In sweche maneres, & In Mornenge,
the kyng there fyl tho On Slepinge ; 604
Al be-wept lik As he there was,
he fil on slepe In that plas.¹

¹ There is no new chapter in the Manuscript.

CHAPTER XXXIII.

King Label's Vision in his Sleep, and Celidoyne's Interpretation thereof. Label dreams that he is on a broad highway (p. 440), where felons take all the passers-by, rob them, and put them in prison. A seemly man accompanies him along the road, and suddenly disappears (p. 440). He enters on a little path, full of trees and flowers, and hears a voice calling all people to wash and eat meat in the High City above (p. 440). Label goes on, and comes to a high mountain, and a fair fountain where the people are washing themselves (p. 441). He does not wash, but goes on to the City, and wants to enter, but cannot, because he has not washt in the fountain (p. 441). He looks through a wicket in the door, and sees at the table the sister whom he had murderd (p. 441). She tells him to wash, and then eat with them (p. 442). He goes back to do it, but the thieves lay hold of him, and drag him to a house in a desert valley, where foul people are, and which is filthy, black, and full of weeping and crying (p. 442). Label is in such a fright at this dream, that he roars for help, and all his lords rush to him (p. 443). Two of them ask him what ails him (p. 443); he says he has seen marvels in a dream, of which he *must* know the meaning; and he orders Celidoyne to be brought before him (p. 443). The lords wake Celidoyne, and bring him to Label, who asks him to expound what he shall tell him. Celidoyne promises to do so, by the help of God, and threatens Label with endless darkness if he will not obey him (p. 444). Label kneels to him, and promises to do all he is told to (p. 445). Celidoyne then expounds Label's dream to him: The Broad Road is the Old Law, the Robbers are the Devil, the Fair Guide is Jesus Christ, who took pity on Label (p. 445) as he had once pitied him. Again, as a ship at sea in a storm, without captain or pilot, is driven hither or thither on the broad sea, and can only be helpt by God (p. 446), so is a man on the broad road of sin in which Label has walkt; but God can bring him out of it (p. 447). As to the Green Way, it is the New Law (p. 447); and the Strait Way shows that they who are in it, wish not to leave it, but to obey God's commandments, which forbid sin. The Green Trees are the Pastors of Holy Church. The Voice calling all people to come and eat, is God's Grace (p. 447). The Well in the Mountain is God on his Throne, and the Uction of Baptism. The City is Paradise. The refusal to admit Label, when unwasht, into the City, shows that he cannot be God's child till he is christend (p. 448). The desert lands are Label's wicked works (p. 449).¹ The dark black house

¹ See in the French text, note ¹, p. 449, the exposition of the Serpent, its blindness, its flying to the Red Sea, and the

is Hell, to which Label will go unless he amends his life (p. 450).¹ Label promises to do whatever Celidoyne tells him (p. 451). Celidoyne bids him go to a hermit in a forest close by, and be baptizd. Label says he is willing, but asks his knights what they advise. They declare that they will not forsake their faith (p. 451). Celidoyne then dresses Label in poor clothes, and they go off to the hermit's abode (p. 452). They reach it at night, and the hermit is surprisd to see them; but embraces Celidoyne, and rejoices to hear the cause of their coming (p. 452). All night he teaches Label what belongs to holiness (p. 453), and tells of the lives of holy men (p. 454).² On the morrow the hermit fills a hollow stone with water, puts the king in it and baptizes him (p. 455). He then asks the king's followers if they will be baptizd. They say No. Label is clothed in a white robe, and thanks Celidoyne for saving him (p. 455). He then tells his knights that he forsakes them, and will take to his new life (p. 456). They are cast down at this, but seize Celidoyne, and carry him off (p. 457). He tells Label to remain with the hermit, and not to fear for him, as his God will protect him from all perils. On the morrow, Label dies, and goes to the bliss of heaven, and Christ works miracles for him on those who seek him (p. 457).

And Anon As In Slepe he was falle,
 A wondir Aviciown he hadde with-alle;
 that he Entred In to An hy weye
 Whiche was brod & large ful Sekerlye,
 And so with men it was vsed to fore,
 Where-offen he Merveilled wondir sore;
 Where As mochel peple there was
 hawntyng that weye and that plas,

King Label has
 a second Vision:

4 he is on a broad
 highway,

full of men,

8

passage thereof by the Israelites, and the Serpent's change of colour;

¹ And, note ¹, p. 450, the reason of Label's sister being in Paradise.

² The French text makes Label tell the hermit a former Vision of his (p. 453),—how he was summond before a judge to answer accusations, and could only get three friends to go with him, of whom one lent him a cloak; the second took him to a strange house and left him there; but the third went with him to the judge, and produced a writing that cleared him from all the charges against him. The hermit explains, that the cloak is a grave-cloth (p. 453); the second friend, the relatives who take a man to the grave, the strange house; but the third friend is the record of a man's good and evil deeds (p. 454). If the good preponderate, the man is saved; if not, he goes to the dark house of Hell (p. 454).

whom felons
imprison and
rob.

that þere non Man Mihte Entren ne gon
but that be felouns thei were taken Anon,
And In presown Anon I-do,
and alle here good Itaken hem fro. 12

A seemly man
bears Label
company,

Whanne he was Entred Into this weye,
A man by hym sauwh he faste bye,
Whiche semed A man of gret honour,
A semly persone, & ful of Favour, 16

And seide 'he wolde beren me Compemye,
tyl that weye I were past ful Sekerlye.'
So that togederys gonnen they gon ;
the goodman to fore þ^e kyng folwed son ; 20
And Euere hadde the kyng gret drede
how In that weye he scholde spede.

and protects him
from the thieves
who seize other
men.

And As he loked hym there Abowte,
he Sawh of thevys A ful gret Rowte, 24
So þat þ^e kynges drede dyde Evere laste
Tyl that theke weye he were paste ;
For þer the thevys token there Every Man
That they Myhten leyn hond vppon. 28

And whanne In this weye long hadde he gon,
Abowtes hym he lokede thanne Anon,
And that man thanne sawh he nowht,
the whiche theke weye hadde him browht. 32

Label enters on a
little path,

thanne In to A lytel path there Entred he,
The moste delytable that Evere myhte be,
and ful of trees froyt berenge,
Al grene, & ful of flowres, to his semenge. 36

and hears a
voice saying,
'Come, wash,
and go to eat in
the High City,
as God bids you.'

And whanne he was Entred Into this plas,
A wondirful vois him thouhte ther was,
" Cometh & wascheth, 3e pleple Echon,
And to 3oure Mete thanne schole 3e gon 40
Aboven In that hye Cyte ;
For þer þ^e tables Al redy they be,
and swete Metes for 3ow I-dyht ;
thus sente 3ow to seyne the lord most of myht." 44

The kyng, that desired sore to knowen of this,
 Whethir his sorwe scholde han Ony Ende I-wys ;
 And As he wolde han Enqwered of hem tho,
 Faste to forn hym thanne Gonnen they go ; 48

and so folwede he faste Certayne
 tyl that he Cam to An hy Mowntayne, Label goes to a
high mountain.
 the heyest that Evere say he to fore

From the tyme that he was bore ; 52

On whiche Mountayn was A welle,
 The fairest that Evere he herde of telle ;
 and there they weschen Everychon
 that to þ^e Mete In that Cite scholde gon ;
 but the kyng, wysch there not he,
 but Aftir that Compenye faste gan he fle.

His companions
wash ;
but he doesn't.

56

And whanne to the gates they comen Echon,
 Of that Cyte, they Entred Anon ; 60

At the gates
of the City,

Alle that Evere hadde waschen Atte welle
 To that Cite weren welcomed ful snelle,
 Where As gret Ioye they hadden there
 In Manye A worschepful diuers Manere. 64

all who have
washt are
welcomd.

Thanne the kyng Anon Entren wolde he,
 but therto hadde non Maner of powste.

thanne Axede he of the porter Anon,
 ‘ Why that In to the halle he ne myhte gon.’ 68 But Label can't
get in because he
hasn't washt.
 thanne Answerid the porter Aȝeyn,

“ for þou wost not waschen thin hondys In Certein
 At the welle, As Other han don,
 þerfore here-Inne schalt þou not gon. 72

For non Man, but ȝif he Clene be,
 Into this halle Entreth not he.”

And the kyng, that ful of sorwe was,
 Atte A weket loked In to that plas, 76

and sawh his soster that he hadde slayn,
 Atte the hygh table Sitten Certein,
 And with A chapelet vppon hire hed,

He sees his
sister whom
he murderd,
at the high table.

ful of precious stones In that sted ; 80

	And him thouhte hire neuere so fair Er be A thousandfold As sche was ther.	
Label's sister bids him go and wash.	And whanne sche sawh he beheld hire so, Sche seide, "go, wasche the As we han do, And panne schalt þou with vs atte Mete be, And ben I-servid with alle deynte."	84
	Whanne the kyng beheld Al this Manere, That he ne myhte not ben Resceyved there,	88
He turns to go,	Anon his weye he turnede Ageyn that same weye that he cam Certein ;	
but, having no guardian,	but wardeyn thanne hadde he non, whanne thoruh this medwe he scholde gon.	92
the thieves lay hold of him,	thanne Cam this peple there Anon, and vppon hym leyden hond Echon, that of his deth neuere was he so sore Aferd Sethen he Cam In-to Middillerd.	96
	thanne he Axed hem Everichon, 'Why they leyden hond hym vppon.' "For we welen so, I telle it the ;	
saying he belongs to them,	For thou Art Al oure In Every degre, And with vs now schalt thou go, In to what place we welen leden þ ^e to."	100
	"thanne drowen they me forth Anon be the her & be þ ^e hondes, & forth gonne gon ; and be the feet they drowen me faste	104
and drag him to a foul house in a wild valley,	to An hows In A valeye Atte laste, the whiche was wastful & wilde ; and In that hows, Meyne that was vn-Mylde, For it was so fowl, so hydous, forto be-holde, that Erthely man was neuere so bolde that hous to Entren to discrye,	108
full of filth,	It was so ful of filthe and velonye. and wondir blak it was therto,	112
and weepings and cryings.	Ful of wepinges & Cryenges as it myhte go :" and Al this the kyng In Avisioun Say, that for drede he deyde nygh that day.	116

And whanne him thouhte In his Aviciown
 that Into þat hous they wolden han throwen him down,
 And for drede Anon wook he there,
 And wondirly Cryde, & in An hy Manere,
 And Seyde, "help now, I nam but ded
 but 3if ich have Ony other Red."

120 Label wakes
 with fright,
 and cries out
 for help.

And thus Cryde he with so An hy A voys
 that he Made Riht A wondirful Noys,
 So that Alle his lordis and Baronye
 herden how wondirly that he gan to Crye,
 And to hym Ronnen they Alle Anon
 Forto weten what so he wolde don.

124 His lords run
 to him

there fownden they him In his bed liggenge,
 As A Man that Made wel Mochel Mornenge,—
 Neuere Man So mochel Made to here mynde,—
 which stoned hem Alle In here Kynde,
 For Al day Merye they hadden ben.
 But whanne the kyng thus gonne they sen,
 Astoned fowle weren they alle,
 What of this Mater Myhte befall.

and find him
 mourning in bed.

132

136

Thanne tweyne that with him weren most preve,
 To hym they Comen ful Softele,
 and seiden, "Sire, what may 3ow Aylle,
 Oper what Manere thing dyde 3ow Asaille,"
 For they knewen, be his Cryenge,
 that he was Aferd In his dremenge.

140 Two ask him
 what's the
 matter.

thanne seide he to hem Anon there
 That thike tyme Abowtes him were,
 'That there Say Neuere Erthly man
 So Merveillous Syhtes as he Sawh than ;'
 "where-fore I schal neuere blithe be
 Tyl there offen I knowe the Certainte.

144 He says no man
 has seen such
 sights as he has.

Now to fore me bring forth Celidoyne,
 That myn Other Avision declared Certeine ;
 and 3if of this he telle me As verraylly
 As he of the tother dyde trewly,

148 Celidoyne must
 be fetcht to him
 at once.

152

what thing he wele Comanden me to
At his Owne wille, I wyle it now do."

Label's lords
wake Celidoyne,

So to this child thanne gonnen they go,
that I[n] A pavilown On slepe was tho; 156

And him A-woken ful tendirlye,
For that to the kyng he Moste hye.

and bring him to
the King,

and the Child him dressed vp Anon,
And to forn the kyng thanne Gan he gon. 160

& whanne the kyng on þ^e child gan looke,
Gret Comfort thanne to him he tooke;

"Now, Maister," quod the kyng thanne,
"As I holde the, most wysest manne 164

that euer Sawh I of thin Age,

And that born Is of so hygh parage,

who asks him to
explain what he
shall tell him.

I preye 3ow that 3e wolden tellen me
Of that I schal 3ow schewen, the Certeinte." 168

Celidoyne says
he will,

"Sire," quod Celidoyne, "I wele ful gladly;

but not be myn owne wit, sire, trewly,

by God's help:

but As I am Enformed of the Maister Above,
Whiche that thou Owhtest wel forto love. 172

and for thow wost not leven his word be me,

There-fore sore blamed schalt thou be.

For whanne thou Come to that Cite

Which In thy Slepe was schewed to the, 176

3if that thow wylt Entren there,

Thou Most don As I schal the lere;

but if Label
won't obey him,
he'll go to hell.

And but thou wilt Aftir me don so,
To Endeles dirknesse elles schalt thou go, 180

To that dirk hous, ful of teres & sorwe,

Endelesly to dwelle, þat no man schal the borwe."

Label kneels
to Celidoyne,

And whanne the kyng herd hym speken so,
On knees Aforh hym down fyl he tho, 184

& seide, "Al that Evere thou seyst me here,

I knowe it verrayly In Eche Manere,

And that thou Art hy with god Above,

I knowe ful wel he doth the love, 188

So what that Evere tho[u] Comandest Me,
I schal it fulfyllen ful Certeinle.

and vows to do
all he bids him.

For thou hast told me verraillye

That In myn Avicion I sawh Certeynlye."

192

"3e," quod Celidoyne Anon ryht tho,
"3it More schal I tellen the Er that I go :
I schal the schewen the Signefiaunce

Celidoyne then
expounds Label's
Second Vision :—

Of Al thin Avicion with-owten variaunce,

196

So that the bettere thou schalt me leve,

For that swiche thinges I schal þ^e preve :—

"The grete weye that thou there Sye,
Signefieth the old lawe Sekerly,

200

the Broad Way
is the Old Law,

Where that so gret peple to forn han gon

As thou hast herd tellen of Many on ;

and swich As grete Maistres were,

And wolde not vndirstondin þ^e peple to lere,

204

but let hem Gon to Alle wrechednesse,

to filthes, and synne, And vnkendenesse,

So that Every day that Cursede Enemy

To hym hem draweth by and by,

208

by which the
Devil casts men
into hell.

And Casteth hem In to helle anon,—

As wel good as bad thedir wenten Echon,—

lo this Enemy is to Signefye,

that be the weyes lyn so aparttly

212

For to taken hem that passen therby,

this signefieth the devel ful trewly.

"Now [be] this weye that thou hast Seyn,

'the olde lawe' vndirstonde thou ful pleyn ;

216

and be the Robberis that ben there,

vndirstonde thou the devel In Ech Manere ;

The Robbers who
seize men,
are the Devil.

And be the faire Man that with the wente,

vndirstonde thou Crist veramente ;

220

There God Of the hadde pyte,

And In that dredful weye Governed the,

Label's com-
panion is Christ.

So that thyn Enemyes hadden non power

In Non wyse forto Neyhen the there.

224

Label once took
pity on Christ,
and so

For of him Ones haddest thou pyte,
there fore so hath he now of the ;
And wistest thou neuere what pete was
thike tyme In that same plas. 228

Christ led him
safely thro' the
thieves.

“ Now haue I told the Al In fere
Of that faire Man, In this Manere,
that In that weye Cowndered the
Among Alle tho thevys ful Sekerle ; 232
zit A Nothir Resoun I schal the Schewe
To forn Al this peple vppon A rewe,
be the grete weye that is so wyde
I schal the declaren At this tyde. 236

As a ship with-
out a coxwain

“ thou sixt wel whanne A schipe is with-Inne,
And to the Se goth, and may not blynne,
And hath nethir Maister ne Governour
That schipe to Steren In that stowr ; 240

Is at the mercy
of wind and wave,

And whanne fer into the Se Is he go,
and with the wynd beten bothe to & fro,
Tyl Amyddes the see that he be,
that brod & large Is Onne to se, 244
there Nis non Man that him Socoure May,
Sauf Only God that is verray ;
This Owhtest thow to vurdirstondyn here
Of the weye of Synneris In this Manere. 248

so is a Christian
who's forsaken
his Creator.

“ For Anon As A Cristen man In Ony weye
Forsaketh his Creatour, Serteinlye
thanne hath he broken this weye Anon
that thou Sie Alle the folk Inne gon ; 252
thanne taken they bothe leve & lycense
Forto folwen the develis precense,
And thanne scholen they haven Compenye
that weye to gon ful Sekerlye, 256
and here flessches lust to fulfille,
and leven the goode wey, & taken the ylle
Aftir the develys Cownsaille,
that Nothing may hem A-vaylle. 260

And In this weye, Sire kyng label,
 hast thou longe gon, thou wost ful wel ;
 but now at this Manere of Comenge,
 And thow wilt, thou schalt hauen Comfortyng 264
 Of him that the best helpen he May,
 [He] Schal the Owt Bringe this selve day.

“ 3it schal I more to the here declare [leaf 41]
 Of the grene weye that thou sye thare : 268 The Green Way
is the New Law.
 ‘ The newe lawe ’ it doth Signefye,
 that Everiday Encresith certeinlye.
 And the streite weye that was there,
 Signefieth of hem that there Inne were, 272
 [they] hadden [no] leve forth there to gon,
 that Goddis Comaundement fullilden Echon,
 And of holy chirche Also thanne,
 In þat wey wente swich maner of Manne. 276

“ lo, this Goddis Comandement Is,
 that non Child of holy chirche Iwys
 Scholde Erren Azens his Creatour
 be non manere of wise, for non dolour, 280
 Ne nethir to don non dedly Synne,
 Ne vsen non Coveitise neþer more ne Mynne ;
 And forsaken Envye Also therto,
 3if Aftir god & trowthe thou wilt do ; 284
 Ne be non thouht to fallen In to synne,
 but Evere the Ryht weye hold the with-Inne.

“ The Trees that be that grene weye stoden Abowte, The Trees by the
Green Way are
Pastors of Holy
Church.
 ‘ pastours of holy Chirche ’ it signefien withowten dowte,
 that Alle Abowtes the world don gon, 289
 The holy vangelye forto vndon.

“ The vois that thou herdest Clepen there, The voice speak-
ing to man is
God’s Mercy.
 Signefieth ‘ goddis Mercy ’ In Eche Manere, 292
 that Clepith Synneris that Synne han forsake,
 And Iust that to his Servise han hem take,
 And behotyth hem Al Manere of delicasye
 That to ony Mannes wyt May Applye. 296

The Well in the
Mountain is that
in the Vision.

Be that welles vnderstonde thou here,
Whiche In that Mowntayne thou sye there,
that is to signefye Euerie 'not Alone.'

That Aboven Synneth In his tyme.

319

the wheche is the heyest lord & kyng,
and heyghest he is ouer Alle Maner thing :
Whiche is sene be his Powere.

And be many Miracles In diuers degre

324

Whiche he browhte In this worlde here :

For ouer Alle Erthly men he hadde powere,

And Aboven Alle Other heyest is he.

lik As þat Mowntayn Aboven oþer seemed þ' to be : 323

and lik As that Mowntayn Aboven therthe was,

So Is God heyghest In Every plas.

The Well is called
the Fontaine of
Baptisme.

" & for that Cause the welle Icleped It is

'The vnticoun of Baptisme' with-owtes Mis,

313

Wheche was be goddis Ordenaunce,

And God it fulfille to his plesaurce,

There sye thou god In Maieste

that toward this welle browhte the.

316

The High Cley on
the Mountain is
Paradise.

" And that Cyte that So fair & swete was,

vnderstonde thou 'paradys' In this plas,

Where that god Maketh his hyghe feste

To alle his beloved, bothe leste and Meste.

320

Label's not being
able to get in at
the gates because
he hadn't waait,

" And vnderstonde thou here-by Also,

that whanne In Atte gates thou myhtest not go,

For thou Nost waschschen In non Manere

Atte welle, As other diden there,—

324

þerfore it signefieth In this degre

means that none
can serue God

That Goddis Seriaunt ne myht þou not be,

Nethir non Child of holy Chirche,

but 3if Oþerwise that þou wilt wirche,

328

And that I-Cristened that thou be,'

3if thou wilt Ony of these festes se.

unless he is
christened.

" And for the bettere þou scholdest han me in

creaunce,

331

Al this I the telle with-owten Enqwerance.
 And þen so longe In swevenyng thou hast be,
 In schort processe I haue declared it to the ; 334
 And there fore leve me ȝif thou wilt,
 And but ȝif þou do, thou schalt be spilt.

“ Al this, Sie thow, kyng Label,
 In thyn Avicioun Everydel, 338
 Whiche thou woldest neuere to man discure,
 for þou wendist that neuere Creature
 Of non Manere Erthly londe
 Cowde it the don to vndirstonde : 342
 but As the hyghe Maister Enformed bath me,
 I haue the told In Eche degre.

This Vision of
 Label's,

“ Be the wastful lawndes, haue vndirstondyng
 ‘ Thy wykked werkys ’ In Alle thing 346
 that thou hast don Al thy lyve
 Sethen thou were born In wo & stryve.
 therfore Cristened loke that thou be,
 ȝif thou wilt ben holpen In Ony degre.¹ 350

God has enabld
 Celidoyne to
 explain.

The Desert Lands
 are King Label's
 wicked works.

¹ Par le serpent, dois tu entendre les males oeures, *et* toi meisme. Car sans faille tu ies drois sarpens *et* drois anemis ; Car tu ne fesis onques chose se peu non qui a nostre signour pleust. Et che *que* il ne veoit goute, senefie ke tu ies auules ; Car, se tu ueisses uraiement, tu² n'eusses pas tant demoure el pechie *com* tu as. Et che *que* li sarpens uoloit trusc'a la rouge mer, senefie toi qui uoleras. Ch'est a dire, ke tu enterras en le sainte eue, *et* en la boineuree, ke on apiele baptesme, *et* serras oirs ihesu crist, *et* fiex ausi, *com* li autie sont qui au saint baptesme sont uenu.

The serpent
 means Label
 himself, who has
 never done good.

Its not seeing,
 means Label's
 spiritual blind-
 ness.

Its flying to the
 Red Sea, means
 Label's going to
 baptism.

Par la rouge mer ke nostre sires a ouuri iadis as fiex israel, dois tu³ entendre le baptesme ou li se[r]gant ihesu crist sont purefiet, *et* sont oste des mains as [a]-nemis perdurables, tout ausi *com* li fil ysrael furent oste des mains es egyptiens. Par la rousee de la mer, dois tu entendre le boineure sanc qui issi del boineure coste au prophete dont iou parole. Et tout ausi *com* li fil ysrael furent peu de l'aumosne qu'il lor enuoia es desers iusc'a tant qu'il vinrent en terre de promission, Ch'est

The bringing the
 Israelites through
 the Red Sea,

means the rescue
 of Christ's
 servants from the
 Devil by baptism.

The Israelites
 reaching the
 Promised Land,
 means their

² MS ke tu, leaf 55, back, col. 3

³ leaf 57.

The Dark Black
House is Hell,

"Now forthermore I schal the telle,
that dirk blak hows signefyeth 'helle';
To wheche place Al Miscreaunt
Atte the day of dom schal ben here haunt; 354
To whiche Ostel that Is so blak,

where Label'll
go for ever unless
he repents.

At that dom Gost thou with-owten lak;
but 3if it In this world thou it Amende,
Ellis thedir gost thou with-owten Ende: 358
And so In this world myht thou don here
To blisse to Comen, that hath non pere."¹

King Label

"Now, Certes," quod kyng label tho,
"Merveillously hast þou this vndo. 362
And 3it more merveillous is that lord
that to the hath discouered Every word;
And but he were Myhtiere thanne oþer be,
this Mihte he Neuere han schewed to the. 366

attaining the joys
of Paradise.

The serpent's
change into a
dove means
Label's change,
through Baptism,
from the foe to
the friend of
Christ.

a dire, qu'il vendront a la ioie de paradis qui ia ne
faura, et ch'est la terre qui lor fu promise. Che que li
serpens fu mues en couloun, senefie la muanche qui sera
faite de toi se tu viens a baptesme. Car de chest saint
lauement seras tu mues d'anemi en ami ihesu crist, et
de serf en franc; Car illuec seras tu mues et deslies des
loiens as morteus gaiteours. Or t'ai descouuert, rois
label, ton songe, ke tu onques ne descouris a home
mortel. Or pues sauoir ke chil seit auques de tes affaires
qui che m'a demoustre.

Baptism is the
only way to Bliss.

Label's sister
was in Paradise
because she died
a Christian,

having been
baptizd by
Seraphe, who
liyd in the
forest of Maube,
in which serpents
us'd to kill
people, till the
hermits' coming
drove out the
vermin.

¹ "Et sans recheuoir baptesme," fait li rois, "puet
nus venir a chele hauteche ne a la chite ou iou vi
mener si grant ioie." "Chertes," fait celidoines, "nenil."
"Coument," fait li rois, "fu che dont ma suer, qui
faisoit ausi grant ioie comme li autre?" "Che vous
dirai iou bien," fait celidoines. "Sachies ke vostre
suer mourut crestiene, et rechut baptesme de la main
seraphe l'ermite, qui maint en vne forest ke on apiele
'maube.' Et chele fores soloit estre habitee merueilleuse-
ment de serpens qui ochioient les gens; Mais puis .v.
ans n'en i fu nus veus. Et seis tu que² ele fu widie de
la vermine par la venue des preudomes qui a chel iour
se vinrent herbergier en la forest."

² MS quant, xiv E iii, leaf 56, col. 2.

Where fore to him only I me take,
 And Alle myn Olde werkes I forsake ;
 And what that Evere ȝe Comanden me to,
 At ȝoure byddyng I wele it do."

370 turns to God,
 forsakes his
 old werke,
 and will do
 whatever Cell-
 doyne bids him.

"thanne schal I tellen þe," Celidoyne gan say,
 "thus me hath Schewed the Maister varray,
 hos Seriawnt I am ful prest,
 that here besides In this forest
 dwelleth An holy Ermyt, and of good lif,
 and þerto A prest with-owten stryf.

374 Celidoyne tells
 Label to get
 baptizd at once
 by a hermit in a
 forest near.

Go we to hym streyht Anon,
 Cristendom to don the vppon,¹
 that I have to the Spoken of to fore,
 forto Entren In to that Cite thore,
 To that hygh worthy feste,
 In paradis to dwellen with lest & meste."

378

"Certes," quod the kyng tho,
 "Al this I am Redy forto do."

382

Thanne Axede this kyng Anon Ryht
 Of duk, Erl, barown, And knyht,
 ȝif they wolden Conceillen him þerto,
 this Manere thing Al forto do.

386 Label asks his
 lords if they
 advise him to
 do it :

"For weteth wel In Certayn,
 that In Myn herte I schal neuere be fayn
 Tyl I-Cristened that I be,
 As Celidoyne here Enformeth Me."

390 he can never be
 happy till he's
 christend.

thanne Answered they him Aȝeyn,
 'that wold they neuere In Certain
 Ne not departen from here lay,
 No more thanne here fadres be Olde day.'

394 Label's lords
 refuse to give up
 their old faith.

"leve,² sire kyng," quod Celidoyne tho,

¹ Alons a lui, si te feras baptiser et laver en la sainte onde.—A.

² "Signour," dist celidoines, "or le laissies donques. Car se vous le fesissies a forche, il ne vous vauroit mie grantment. Vous remanres ichi comme sergant al anemi et poeure de sens et garni de mal ensient. Et li rois s'en

The barons will stay, as servants of the devil.

"For Agens here wil it schal not be do." 398

Celidoyne's part
parting from the
Lamel,

Thanne Celidoyne this kyng vnclothed Anon,
and powre Clothes dyde hym vppon ;

'For he ne wolde In non Manere
that so to forn him he Come there 402

In non Maner of swich Aray
that signifieth to pride in Ony way,
'but As In lownesse And In humylite
So to forn him Comen scholen 3e." 406

Anon the kyng dyde his Comandement,
And with hym wente with good Entent.

and they go
together

And from here pavilouns they partyd Anon,
& forth thorwgh the forest gonne they gon, 410

That so forth to Gederis wenten they faste,
tyl Into A gret valey they comen Atte laste ;
And so longe to-Gyveris they wente,
Tyl that the day was Al I-spente ; 414

to the hermit's
cell.

So that it happed hem be Grace
That to thermyt they comen In þat place,
And Clepeden At his dore Anon,
and thus sone he gan it vndon. 418

thanne ful gret Merveille þis hermyt hadde,
What maner of thing thedyr hem ladde,
And what they sowhten In that straunge place,
thike peple that thedir Comen wase ; 422
For fully A mounthe to forn that day,
Neuere Man ne womman ne child he ne say.

Celidoyne is
welcomd by the
Hermit,

And whanne the dore was thus vndon,
Celidoyne Entred thanne In Anon, 426
and beknew that Cristened he was,
Whiche was to thermyt A Ioyful Cas ;

Lamel will
depart the lamb
from the wolves—
as an heir of
Christ.

*partira comme fiex et oirs de ihesu, si puis vraiment dire
que nostre sires par sa misericorde a oste l'aig Niel d'entre
les leus, sans che qu'il n'i a este estranles ne deuoures."*
Et il li demandent, "qui sont li leu !" "vous estes,"
fait il, "li leu ; et chil sont deuenue aig Niel qui a dieu
se tiennent."

So Ech of hem Othir Embracen began,
and An hundred Sithes they kisten than. 430

"Faire sone," quod this Ermyt tho,
"Into Manye stronge place schalt þou go,
And goddis Pyler thow 3schalt ben,
To helpe forto vndirsette Al cristen." 434

thanne Celidoyne [spak] Anon Ageyn,
And told him Al the Cas In Certein,
Also Al the cause of here Comenge,
this kyng to Cristendom forto bringe. 438

to whom he telle
King Label's case,
and says that he
must christen
him.

thann hadde this Goodman gret Ioye of this,
that he scholde A sowle wynnyn to blis,
and seide that he wolde with good wille
on þ^e Morwen here Axeng to fulfille. 442

Alle that Nyht hadden they here talkyng,
that to alle holynesse was belongeng ;¹

¹ MS xiv E. III, leaf 56, col. 3 at foot, adds, Et tant que li rois dist, "Sire, pour dien, d'une auision qui m'auint, n'a pas long tans, me dites verite se vous en estes chertains." "Dites," fait li preudom, "et ie uous enseignerai che que nostre sire m'a enseignie." "Sire," fait il, "il m'estoit anis ke i'estoie semons a plait deuant .i. riche home vers qui i'estoie accusee, ion ne sai de ques gens. Et quant ion deuoie aler au plait, ion semounioie tous mes amis et chiaux qui ion auoie seruis, que il me uenissent aidier. Mais tout me failirent ne maia que troi; et li vns de ches troi me presteit .i. mantiel a afu[b]ler, pour chou ke toutes voies le m'accomplissent; et li secons me confortoit truaia une maison ke n'auoie onques tele rete, et me laissa dedens. Li tiers venoit avec moi truaies chies le riche home, et li troit .i. escrit et une chartre qui m'aprouoit le verite des choses ke li riches home me demandoit. Et li pais estoit faite entre ches a qui i'estoie a l'auant. Et tele fu m'auision que ie n'ai pas eue d'auant. Or, si vous pri ke vous m'aidiez le verite de ces saues." "Celidoyne" fait li preudom, "je n'ai pas de mantiens ke ce n'est pas le verite. Mais je n'ai pas de uesteure ke on dit a l'auant. Et je n'ai pas de chou est li chartre. Et je n'ai pas de pais. Et je n'ai pas de apieloit on n'est pas de l'auant."

Label asks the
hermit to explain
a vision of his.

'Yes,' says the
hermit.
Label tells it,—
'I thought I was
summoned before
a rich man to
whom I had been
accused; so, I
sent for my
friends to come
and help me.
But only three
came. One of whom
lent me a
cloak to wear
and the second
lent me a house
in which I could
live. The third
came with me
before the rich man
and the third
gave me a written
statement of the
truth of the
things which the
rich man asked
me. And I was
acquitted. And
such was my vision
which I have never
before.'

The hermit
tells him that
he has no
witnesses.

The Hermit tells
Label of the lives
of martyrs.

So that Al Nyht this good man Gan hem preche,
And of holy men's lyves he gan hem teche,

446

The second friend
is the relatives
who take the
corpse to the
grave.
The strange house
is the grave.

The third friend
is the good works
that the dead man
did while he lived,

which are like a
good lawyer who
wins his friend's
cause.
A man's relatives
leave him in the
grave.

Who then shall
answer for him?
He has no riches,
but one writing
of all his deeds
evil and good;
and, if there are
more good than
evil, the good
shall clear him
from all trespass;
but if there are
more evil than
good, the evil
shall drag him to
the dark house
of hell.
Have I not in-
terpreted your
dream right?
Label answers,
'Yes, and no one
could have told
you but Jesus.'

And I know that
He alone is God,

for He alone
knows the truth,
and none can
know it but by
His power.'

afublail,' *et* maintes fois est chis garnimens dones¹ pour cheus qui s'en uont. Li secons amis qui te conuoioit trusc'a la maison, senefie les parens a chelui qui est trespasses, qui conduisent le cors del mort trusc'a la fosse.

La fosse doit bien par droit estre apielee 'maisons descouneue.' Car nous ki en cheste uie somes, ne sauons ke nous trouuerons, ne ne le counissons enchore de riens; *et* quant nous i entrons, ne sauons enchore que dire; *et* donques doit on bien apieler chele maison, 'maison descouneue,' *et* maison dont on ne voit nule autrestele. Et li tiers amis, rois label, qui au parestroit te faisoit compaignie, *et* moustroit pour toi une chartre qui t'aquidoit [*sic*] de toutes les choses que li riches hom te demandoit, senefie les boines oeures ke li hom a fait en sa vie, *et* est ausi com li boins clers legistres qui hardiement deffent le cause son ami, *et* maine a boine fin. Li fil, *et* les filles, *et* li autre parent, laissent en la fosse chelui qui il conuoient a ami, *et* en auant d'iluec ne li font compaignie. Qui respondera pour lui de quanqu'il ot el siecle, de quanqu'il sot, de quanqu'il pot? Il n'en portera riens de sa rikeche deuant lui, fors seulement vne chartre; *et* en chele chartre ara escrit quanqu'il onques fist de mal *et* de bien. Et s'il i a plus de bien ke du mal, li biens alegera l'ome, *et* le deliuera de quanques on li demandera. Et s'il i a plus du mal ke du bien, li maus qui tous iours apoise *et* atere l'ome, le traira aual, si ke chil tresbuchera en la tenebreuse maison d'infer. Rois label, or t'ai deuisei [*sic*] si comme iou croi de ton songe la senefiance. Ore me di s'il te samble ke iou en ai uoir dit." "Chertes," fait li rois, "Il n'a home en chest siecle au mien ensient qui mieus le m'eust deuise, se chil meismes ne li enseignast ke on apiele ihesu crist. Or n'est il hom el siecle, s'il l'entendoit ausi com iou l'enteng tout, qui mieus n'en vausist tous les iours de sa vie. Car or sai iou bien qu'il n'est diex fors chil ke vous aoures. Car il seus counoist la verite de tout le monde. Ne nus autres, au mien quidier, n'en puet riens sauoir, s'il ne li est descouuert par la uirtu de chest saint signeur qui tout puet sauoir." "Chertes," fait li preudom, "vous dites voir sans faille." [The Addit. MS 10,292 also has this Vision, leaf 40, back, col. 3.]

¹ MS dones pour plus.

that for Crist Suffrede Tormentis harde,
 And to the Blisse of hevene wenten Aftirwarde ;
 So that Evere the kyng for Ioye he wepe,
 That of Al theke Nyht he ne slepe. 450

Vppon the Morwen, whanne it was lyht, Next morning
 Thermyt his Matynes seide Anon Ryht ;
 and whanne his Matynes weren I-do,
 A fair ston ful Redy Made he tho, 454 the Hermit fills a
stone with water,
 And there with water he gan it fille.

thanne Anon the kyng he Clepid him Tylle,
 & made him don Of his Clothes Anon,
 And there Into that ston forto gon. 458

Anon there ȝaf he hym ful Crystenynge and baptizes
Label in it.
 holich after holy Chirches werkyng.

Whanne the kyng thus Cristened was there,
 his Name nolde he Chonge In non Manere ; 462
 For of fairenesse it hadde Semblaunce,
 Wherefore ȝere often nolde he maken non variaunce.

Whanne this Good Man hym Cristened haddē so,
 Anon hem gan he forth Clepen tho 466 The Hermit
 that with hym Comen In Compene,

And Axede hem there Anon In hye, then asks Label's
lords if they'll be
baptizd.
 'ȝif that they wolden Cristened be
 lik here lord was, As sche¹ myhte se,' 470

thanne Answerid they Anon Ageyn,
 'that wolde they Neuere don In Certein ;
 For they wolden Neuere Chongen here lay They refuse.
 That here Fadris helden to forn here day.' 474

thanne this goodman Ryht Anon
 A whit Robe the kyng dide vppon,
 holiche be thermytes Ordenaunce ;
 Swich was thanne the kynges Chaunce. 478

thanne Seide the kyng to Celidoyne tho,
 " Faire child, ȝou hast me browht Owt of wo ; Label thinks
 For I am becomen So heyl A man
 that non Erthly tonge tellen ne kan. 482

¹ for they

he's in the bright
city where he
saw the great
Feast.

For me semeth now In My syht,
that I am At theke Cyte so bryht
where that I say the grete feste
Of manye peple, bothe lest & Meste, 486
Where As I was put Away Anon Ryht,
that Into the halle Entren I ne Myht,
For that I wysch not In Certeyne
Atte the welle vppon the Mownteyne." 490

Thanne seide the kyng to his Compenye
that thedir with hym Comen Certainlye,
" Lordynges, that In Myn Compenye han be,
and In Travaille and In Adversite, 494
and welen not beren me Compenye
Now at this tyme feythfullye
there As I am In a Ioyful lyf,
And 3e dwellen stille In wo & stryf; 498
holiche Alle I 3ow forsake,
And to this lif I wele me take ;
For with 3ow schal I neuere go
Into the Cuntre that I Cam fro." 502

Label forsakes
his lords,

and says he'll
never return to
Persia.

And whanne they herde the kyng thus seyn,
Alle ful wooful they weren In Certeyn,
And seiden that they hadden lost Alle here pray,¹
Whanne that the kyng hadde Torned his lay. 506
So that Owt of this hows they wenten Anon,
And to-Gederis to Conseil gonne they gon,
And Axeden how that they Scholden do,
that thus the kyng was parted hem fro. 510
thanne Answered Anothir there,
" What Nedith vs lengere to Abyden here ?
for his lay wile he not forsake,
that he hath now hym to I-take, 514
but of hym that Conseil 3af therto,
Ioke what with hym welen 3e do."

The lords consult
what to do.

¹ et dient 'qu'il ont tout perdu, quant lor sires est tournes a la crestiene loy.'—A.

thanne wēntēn they Into thermytage,
 And token Celidoyne with wilde Rage. 518 They seize
Celidoyne,
 And whethir that he wolde oþer Non,
 with hem that Child Moste Nedis gon.
 And the kyng defended hem faste ;
 Not withstondyng ȝit forth they paste. 522
 thanne seide Celidoyne to the kyng,
 "Sire, for me Make ȝe No Morneng.
 Sire, of on thyng I warne now the :
 style with this good man that thou be, 526 who bids Label
not mourn for
him.
 whiche schal the ȝeven good Consaille
 That to thy Sowle schal Availle.
 And whedir so Evere thy Men Me lede,
 Of hem Certein haue I non drede, 530
 For he that I worschepe and Serve,
 From alle perylles he wele me swerve."¹

And so, be Celidoynes Cownsaylle,
 the kyng left Style with-owten faille, 534 Label stays with
the Hermit;
dies next
morning ;
 and on the Morwe with Mylde stevenne
 he deyde, and wente to the blisse of hevenne.
 As God wolde haven it, so was it don,
 For hens to blisse gan he gon. 538 and goes to the
bliss of heaven.

²and sethen for hym Crist Meracle wrowhte
 vppon Mochel peple that there hym Sowhte. [storye,

And though this Mater and Opere longe not to þis
 ȝit he that this book Made hath put it in Memorye³

Forto Maken A Cler Notysyng, 543
 And forto declaren so Everithing
 More Openly to mannes Mynde,
 Al the mater the bettere to bryngen to an Ende : [leaf 42]
 thus Alle thinges doth he putten In Memorye,
 he that ferst Made this holy Storye.² 548

¹ Car chil en qui seruiche ie sui entres, me gardera et deffendera de tous perieus.—A.

²⁻³ Si fist nostre sires puis pour lui maint biel miracle, dont li contes se taist, pour chou que chele estoire n'apartient pas du tout a cheste ; Ains appartient a chel liure qui deuisera les rois des persis et les estoires.—A.

³ MS memomorye.

CHAPTER XXXIV.

Of the Meeting again of Celidoyne and Nasciens, and then of Mordreins with them.¹ How Label's host are angry at Celidoyne's having converted Label; and they take counsel to put Celidoyne to death (p. 459). A knight proposes to put him into a little boat, with the lion they caught in the island, and nothing else, and send him out to sea. They do this (p. 460). Celidoyne makes the sign of the Cross over the lion, and tells the men that they shall all perish, and never reach home (p. 461). Celidoyne is blown about the sea with the lion for three days, and on the fourth he sees the fair Ship with the royal Sword that Nasciens had seen. Celidoyne boards her, and sees the Bed, Crown, and Spindles (p. 461). The lion and boat vanish, and Celidoyne lies down to sleep (p. 462). When he wakes, he finds that he is at an isle, and sees his father Nasciens asleep (p. 462-3). Nasciens wakes, embraces his son, and they make great rejoicing (p. 463). Celidoyne tells his father how he escaped from Calafere, and was carried to an isle where King Label was; and how Label had a vision, and was christ-end; and the rest of his adventures. Nasciens thanks God, and they leave the island. A storm rages for three days (p. 464), and on the fourth ceases (p. 465); they see² a ship (p. 466), and find Mordreins there (p. 467). Nasciens hails him, and Mordreins is so overjoyed that he cannot speak, but jumps on board Nasciens's ship, kisses him, and entreats him to tell his adventures (p. 467). Nasciens tells how he was imprisoned, and by God's grace brought to a desert isle which turned 'to and fro' every day and every night; also, of his going into a ship that split in two, and of another ship, and a sweet-speaking old man (p. 468); and all the rest of his tribulations (p. 469). He tells Mordreins that more wonders shall happen with

¹ The Additional MS 10,292, fol. 41 b, col. 1, heads this Chapter: "Ensi que paiens espaignent celidone en la mer en vne nachele, et auoec lui .j. lion, sans sigle et sans nauiron." And begins: "Chi dist li contes qui est apeles del saint graal, et deuse, que quant li roys label fu demoures en l'ermitage, et si homme orent pris celidoine, si l'enmenerent entre lez roches en leur paueillons."

² According to the French text, an island, with a castle on it (p. 465). On arriving, they hear a horn sound; and a giant comes forth and tells them they must die. Nasciens draws the Marvellous Sword, and begins to brandish it, when suddenly it breaks in two. He then jumps out of the ship (p. 466), finds another sword, runs the giant through with it, goes back to the ship, and sails away. He reproaches the sword with failing him at the time of need. Celidoyne says that some sin of his father's was the cause of its breaking. They then see Mordreins's ship (p. 466).

the Sword. Mordreins admires the Sword; it breaks; and as he holds the blade in one hand, and the pommel in the other, the two parts join (p. 469). They hear a great noise, and a voice tells them to go out of the ship. Mordreins and Celidoyne do so, but Nasciens is late, and a sword cuts him through the left shoulder. He swoons (p. 470); the others go to raise him, and weep; he recovers, and thanks God for thus chastising him as a son (p. 471). The ship remains becalmd for four days, and the story returns [in vol. 2] to the five messengers whom Sarracynte sent out to find Nasciens (p. 471).

Thanne passeth forth this storye with-Al
that is Cleped of Som Men "Seynt Graal,"
also the "Sank Ryal" I-Clepid it is

Of Mochel peple with Owten mys; 4

It telleth how that kyng Labelys Men,
Forth with hem Celidoyne ladden him then,
And to here pavilouns Anon hym browhte,
And there hym to slen thus they thowhte. 8

Label's men take
Celidoyne to their
tents,

whanne that this tydynges was spred Abrod
thorwgh-owt the ost of here lord,
'that he was becomen Cristene Man,'
Ful Mochel Sorwe Maden thei than; 12
As alle here kyn ded hadden be,
Swich sorwe they Made As they myhten se.

thanne seiden they, "we haven that persone here
that vs hath browht In Al this dwere; 16

We scholene hym Caste forto Slen
From this Roche Er we gon hen,
And on hym we scholen Avenged be
for that he hath don, ful Sekerle." 20

and resolve to be
revengd on him.

thanne Answerede som Opere Anon,
"that ful zong he was to deth to gon;
but Oper-wise Avenged wilen we be,
And zit hym Scholen we not Sle." 24

On Many tormentis they hem be-thouhte,
how that he Myhte to deth be browhte.
thanne spak A knyht, and seide ful wel,
that Any kynnesman was to kyng label,¹

28 A kinsman of
Label's proposes

et tant ke vns parens le roi label lor dist. — A.

- "I schal 3ow Certefyen Anon Ryht
 how that 3e scholen to deth hym dyht,
 And vppon hym to leyn non hond.
 Lesteneth to Me, And vndirstond ; 32
 Taketh on of 3owre Fesselis Anon,
 the lest 3e han Amonges Echon,
 And thedir Inne lete 3e the Child go ;
 And the lyown putteth hym vnto, 36
 With-owten ony Othir thyng
 that hym Mihte to londe bryng ;
 And 3if he ne deye not so,
 Ellis may þere neuere thing Cristen man slo ; 40
 And this schal I feithfully beleve,
 for the trewthe scholen 3e sone preve ;
 for whanne the lyown An hungred is,
 And that his vyande doth he Mys, 44
 thanne ful wildely schal he deuoure
 This child, hym with forto Socovre ;
 and thus Avenged on him scholen 3e be,
 As I haue 3ow Schewed ful Certainle." 48
 thanne token they Celidoyne Anon,
 & In A ful lytel bot was he don,
 and the lyown was put hym to.
 Whanne Celidoyne Say it scholde be so, 52
 that theke wilde beste with hym scholde be,
 þat so wood an spetows was In Eche degre,
 he left vp his hond thanne there Anon,
 And þ^e Signe of the Crois he made hym vppon, 56
 And him there be-took he to god Almyht,
 that he hym Scholde save bothe day & Nyht.
 So thanne they putten hym Into the Se.
 thanne Celidoyne A3enward torned he, 60
 and spak to that Compenye tho
 that swich felonye hadde hym I-do,
 "3e Men ful Cursed, and therto pervert,
 Enemyes of Crist, Sore schal 3ow smert ! 64

to put Celidoyne
out to sea
in a little boat,
with the lion,
and nothing else,

so that when the
lion is hungry

he will eat the boy.

This is done.

Celidoyne makes
the sign of the
Cross,

and tells Label's
cursed men

3e wenen to slen me In this Manere.

but oper-wise, I troste be my lord so der,

I schal it Ascapen Ryht ful wel,

and 3e scholen perschen Everydel,—

68 that they shall all
perish,

For there-offen sekir Mown 3e be—

Anon As 3e Entren In to the see ;

For In Perse scholen 3e neuere Comen A3eyn,

and never reach
Persia again.

Whens kyng Label 3ow browhte, In Certeyn."¹

72

Thus sone blew the wynd ful sore,

that fer Into the se the vessel wente thore,

So that with-Inne A lytel stownde

75

they ne Myhte hym se, that stoden vppon the grownde.

So that thre dayes to-gideris they were,

Celidoyne & the lyown In this Manere,

With-Owten harm, oper ony deseisse,

So wel the lyown Celidoyne dide plese.

80

Celidoyne is at
sea for 3 days
with the lion,
who doesn't hurt
him.

The fowrthe day it happed so,

A-middis the se, As he was tho,

The fayre schipe he sawh Anon,

Where-Inne this Ryal swerd was don ;

84

So that it happede, As be grace,

that this bot Cam there this schipe wace ;

and whanne this bot to þ^e schipebord was falle,

thanne beheld Selidoyne these lettres Alle,

88

and vndirstood hem there Everichon,

that so Into the Schip he hentrede Anon.

goes on board of
it,

and whanne that he was the Schipe with-Inne,

he Sawh there Many A wondirful gynne ;

92

for there fond he the bed, And the Crowne Also,

and the fowre branches that there-Onne weren do ;

and sees the Bed,
Crown, and
Spindles.

Alle these behelde he wondirly faste,

¹ A. adds (leaf 57, col. 3), *La mer ou vous m'aues mie, vous destruira. Et si i serres noiet et peri, et enterres es paines d'ynfer, en la tenebreuse maison ou toute douleur et toute mesaise habite. En chele maison n'enterra pas li rois labiaus, Car il s'en est ia osten; ains enterra en la souvraine maison, et en la ioieuse, c'on apiele paradis.*

Til it drowh to Nyht than Attē laste ; 96

and so wel it liked hym this Syhte,

that he was Sory it drowh so Ny the Nyht :

So Attē laste Nyht was it tho,

that ouer Al the world the schadewe gan go. 100

Thanne Cam he to the Schippes boord ful sone,
and ouer Al the Se he looked Anone :

The boat and lion
vanish.

he ne Cowde Neyther sen bot ne lyown

Whiche weren put to his distrocciown ; 104

Wherfore Sory was he tho,

For Mochel comfort þe beste dede hym to.

thanne loked he bothe vp & down

Al Abowtes the Se In-virown, 108

And non qwarter he ne Cowde Aspie

Nethir lyown ne bot, ful Sekerlye.

And whanne he sawh In Alle degre

that Nowher In the water he ne Cowde hem se, 112

Azen Into the Schipe he gan to lepe,

Celidoyne sleeps
in Solomon's
Ship.

And there vppon A bord he fil On Slepe,

What for travaille and werynesse,

and that In the See he hadde distresse. 116

Thus Al Nyht Slepte 3onge Celydoyne

tyl on the Morwe day lyht Certayne :

and whanne the day gan forto sprynge,

Thanne happede Celidoyne In wakenenge, 120

and to the Schippis bord he cam Anone,

And Into the See he lookede thus sone ;

Next day he
comes to an isle,

thanne was he A-Ryved to forn An yl

Whiche was A wondir Merveillous straunge pyl. 124

And As he Into that yle beheld there,

and sees a man
sleeping there.

he Sawh A man In a Merveillous Manere

vppon that yl lay There Slepynge :

Where often he hadde gret Merveillynge : 128

And whanne verayly he wiste it was A man,

He lands,
and then

Owt of that Schipe Anon wente he than,

And hym beheld wondirly Sore,

And Evere the longere More & More. 132

Atte laste so Nygh he gan to gon,
that he knew it was his fadir Anon
that hyhte Sire Nasciens be Name,

sees that the man
is his father
Sir Nasciens.

A worthy knyht, and of Noble fame ; 136

Where-offen Anon gret Ioye he hadde,
that thorwgh God to his fadyr so was hadde.

And so be hym A-wook ful swetely,
And his Eyen he vpe Caste ful softely : 140

thanne whanne he sawh his sone it was,
Ful gret Ioye he Made In that plas ;

And vp he stirte thanne riht Anon,

And abowtes his Nekke his Armes he leide son, 144 Nasciens clips and
kisses his son,

& him Clippe & kyste An hundred Sithe,

So Ioyful he was, so glad and So blithe,

that bothe for Ioye & pytē he wepte

vppon that yl there he hadde Slepte. 148

“Now, swete sone,” quod Nasciens tho,

and asks him how
he got to the Isle.

“how to this yl Cowdest thou Go,

that from Alle the peple it is so fer,

and Nethir lond ne place Abowtes nowher ? ” 152

“lo, fadyr, In this Schip hider gan I gon,

that to forn ȝow lith be the roch of ston.”

thanne Nasciens be-held the schipe ful sore,

and knew wel he hadde I-seyn it be-fore. 156

Thanne gret Ioye Maden they there,

They make great
joy together.

the Fadir to the sone In dyvers Manere,

And the Sone to the fadir, Aftyr his Myht ;

there was gret Ioye I ȝow plyht. 160

So the fadir the Sone gan forto frayne,

And Axede of hym In Certeine

‘how he Askapede, and I what manere,

Owt of the presoun of Calafere.’ 164

thanne tolde he his fadir Anon,

Calidoyne tells his
father his ad-
ventures,

“how that he owt of presown gan gon,

and I-born In to An yl of the Se,

Wondirly fer from Eche Contre ; 168

At wheche yl be tempest and be storm

Aryved kyng label me be-forn,

With a gret part of his Chevalrye

thedir weren they dreven Certeinlye." 172

thanne tolde he his Fadir Also

and King Label's
Visions,
which he inter-
preted by the
Holy Ghost's help,

Of kyng labelis Aviciouns, that cam him to

be the Revelacioun of the holy gost—

Whiche is lord of mihtes Most,— 176

be wheche Revelacion And declarenge

and how Label
was baptizd.

Kyng label Cam to Cristenyng.

Thanne tolde he his Fadir More Also,

what Aventures that hym Comen to, 180

Sethen to-gederis last they were

Ful harde In presoun with Calafere.

thanne blessede Nasciens the trenite,

that swich Comfort let hym tho þere se, 184

and thanked god Ouer Alle thyng

that hem hadde browht to so good Endyng.

Nasciens and
Celidoyne go into
Solomon's Ship.

thanne from this yl they wenten Anon,

And Into the Schipe they gonne to gon ; 188

And they weren there-Into, þe ovr Of Tyers.

thanne Cam there A wynd ful fyers,

And blew Into that schipe there Anon

that fer Into the See the schipe gan gon, 192

So that from the Roche the schipe gan pase,

passeng In-to þe Se A ful gret Spase.

thanne loked forth Nasciens Anon there

Forto weten where that they were, 196

And he ne Cowde nowher abowtes hym se

Nethire lond, neþer yl, In Non degre ;

thanne thanked he god ful hyghly,

and seide his preyers ful devoutly ; 200

So As he Cowde In his Manere,

ful devoutly his preyeres seide he there.

For 3 days a
tempest rages,

Thus thre dayes the tempest lastede there,

and In drede of here deth In Eche Manere ; 204

And Swich A storm Endurede vppon the se,
that Nygh here deth hem thowhte to be ;

And they wayted Every Owr

Whanne þ^e schipe schold han sonke be þat stoure. 208

And so the fowrthe day at Nyht

the wedyr stawnched, thorwh goddis Myht,

And At the Cleryng of the day

the wedyr ful Milde and softe he say, 212

Where-offen Glad & Ioyful bothe they were,

Whanne they it syen In swich Manere ;

for to forn tymes it ferde So

that to the deth they wenden han go. 216

and whanne the day wax bothen lyht & Cler¹

but stops on the
4th night.

Nasciens and
Celidoyne are glad
of the calm
weather.

¹ MS xiv E iii, leaf 57, back, col. 2, adds:—il regarderent deuant aus, *et* virrent vne petite isle dedens lequele il auoit .i. chastiel ferme, qui moult estoit biaux par samblant. Mais il ne sorent en quel terre ne en quel pais chele isle pooit estre, dont il furent .i. petit esmaiet, car il se doutoient moult qu'il ne caissent en males mains. Et la nef arriua a la riuie deuant le chastiel. Quant il furent venu au port, si escouterent ke dedens le chastiel souna .j. cor moult hautement, si ke d'ases loins le peust on oir. "Sire," fait celidoines, "Or sachiez ke laiens a gens." "voirs est," fait nasciens. En che ke il disoient chou, voient il ke de laiens issi vns gaians, li graindres de cors *et* li plus merueilleus ke nasciens eust onques veu, iour de sa vie. Et quant il voit cheus de la nef, si lor escrie, "Mar i arriuastes en mon isle sans men [*sic*] congie ; Car mourir vous i couient." Quant nasciens voit venir le maufe si grant *et* si espoentable, si ne seit que il en puisse faire. Car il n'a ne lanche, ne escu, ne arme dont il se puisse deffendre. Destreche de mort *et* paours l'enmaine a che ke il keurt a l'espee qui tant estoit riche, *et* le trait du fuerre. Et quant il ot fors traite, *et* regarde grant pieche, si le uoit si riche par samblant ke il n'auoit onques veu arme ke il prisait tant enuers chesta. Et pour le grant espoir de la bonte qu'il i quide, le dreche en haut, *et* le commenche a branler. Mais au branler qu'il fist, ne sai s'il auint par mauuaiste del espee, ou par courous ke nostres sires eut a nascien

*The Adventure of
the Broken Sword
and the Giant.*

They see an island
with a castle on it,
but where they
are they know not.

They come to the
port,
and hear a horn
sound in the
castle.
They agree that
people are there.

An immense
giant comes forth,
and tells them
they must die.

Nasciens does not
know what to do,
but, though dis-
tress and terror
will fall on him
who draws the
Marvellous
Sword, he draws
it,

and begins to
brandish it,
when it breaks
in two ;

the blade falls to
the ground,

that they myhten sen Every wher,

Nasciens and
Celidoyne see a

They syen A schip In the See

219

and the hilt is
left in Nasciens's
hand.

He says it is the
greatest wonder
he has ever seen.

Nasciens leaps
out of the ship,
and goes to fight
the giant.

[* leaf 58]

He finds another
sword at his feet,
takes it up,

and runs the giant
right through
with it.

The giant falls
to the ground
swooning,

then utters a
hideous cry.

Nasciens returns
to his ship and
sails away.

He reproaches the
Sword with failing
him at the time
of need.

Celidoyne justifies
the sword,

and says it broke
through some sin
of Nasciens.

They talk over
the adventure.

del traire qu'il auoit fait del espee qui tant estoit biele
et boine par samblant, k'ele brisa par mi aukes pres
del enheudeure, si ke li brans en chai a terre, *et li*
poins a toute l'enheudeure en remest nascien en la
main. Et quant il voit cheste auenture, si est asses
plus esbahis ke deuant; Si s'aresta tous trespensis *et*
esbahis. Et quant il fu reuenus de chest penser, si
dist, "par dieu, chi a le grignour merueille ke iou
ueisse piecha." Mais lors remest le poing desus le lit,
et dist 'k'il se metra du tout en la merchi ihesu crist, et
sen [*sic*] cors et le son fil, enuers chel maufe qui si vient
abrieues vers lui.' Maintenant saut hors de la nef, *et*
dist, "biaus peres ihesus cris, soies moi escus et deffense
encontre chest anemi!" Lors regarda a ses pies, *et vit*
vne espee ke chil de la tour i orent laissie *par* auenture.
Et il le prent maintenant. Lors si s'adreche au gaient,
et le fiert de si grant viertu qu'il li pierche andeus les
costes, Si ke li fers en parut d'autre part. Et quant
li gaians se sent ferus si angoisseusement, si n'a tant
de pooir qu'il se tienge en estant, ains chiet a terre si
angoisseus *comme* chil qui angoisse de mort sent. Et
quant il est issus de pamison, si giete .i. grant cri *et*
hideus. Et quant nasciens voit qu'il n'a mais garde de
lui, Il ne ua pas au chastiel *pour* chou qu'il quide ke
il i ait gens, ains s'en retourne, *et* entre en sa nef, si
ke en peu d'eure orent la veue perdeue du chastel *et*
del isle. Et quant nasciens vit qu'il estoit estors del
gaient, si vint a l'espee, *et le commencha a regarder, et*
dist a soi meisme (*et che fu si haut ke celidoines le*
peut bien oir), "Ha, espee, tu ies la riens du monde
ke iou onques plus prisaisse, fors seulement le saint
vaissiel ke on apiele 'graal.' Si t'ai a tort *et* loe *et*
prisie; Car il m'est auis ke tu m'as ore si failli au
besoing ke chou est meruelles." "Sire," fait celidoines,
"Sachies ke che n'est pas *par* mal de l'espee; Mais
par aucun pechie dont vous estes entechies, ou *par*
aucune demoustranche de nostre signeur:" *et* il respont,
'ke che puet bien estre.' ¹Endementiers ke nasciens
et celidoines parloient ensi de cheste auenture, si re-
gardent en mi la mer, et voient vne nef qui venoit vers
aus. [The Additional MS 10,292 also has this Adven-
ture, leaf 42, col. 3.]

¹ Fresh chapter.

Towardis hem Cam ful gret Iorne ; 220 *ship coming towards them.*
 thanne seide Celidoyne to his fadir " Certeinle
 here Comen tydynges, what so they be ;
 God graunte Grace that they ben Goode,
 that Comen to vs vppon this salt floode.' 224
 So longe beheld they the Schipe tho
 tyl Atte laste it Aproched hem to,
 And so Nygh to-gederes gonne they be,
 Tyl that Eyther with-Inne myhte Oþer se. 228
 Nasciens to the schippes bord gan to gon,
 And Into the tothir schipe beheld Anon,
 And sawh where that kyng Mordrayn
 Ful pensifly there sat In Certayn ; 232
 & Evere Abod he goddis grace,
 for he ne wiste whedir to go, ne Into what place.
 And whanne Sire Nasciens kyng Mordrayns say,
 ful lowde he Cryde In his lay, 236 *He calls to him.*
 and seide, " Sere, God Reste with 3ow !
 Ryht welcome 3e ben here to vs now."
 And the kyng owt of his thowht Abreide,
 And to sire Nasciens he wolde han seide, 240
 but for Ioye he wepte so sore
 that on word ne myhte he speken thore ;
 but with-Owten ony word he gan to springe
 Into Nasciens Schip, with-Owten lesynge, 244 *Mordreins springs into Nasciens's [leaf 45] ship,*
 and Abowtes Nasciens Nekke his Arm he Caste,
 And An hundred Sithes he kiste him faste ;
 " A, Myn Owne brothir So leef and dere,
 I am ful Ioyful I se 3ow here ! 248
 a, leve brothir, how haven 3e fare
 Sethen that I lefte 3ow In wo & Care,
 and sethen we two departed Asondir
 Where-As was tempest & ful gret thondyr ? 252
 and how that 3e Comen In to this Contre,
 Now, dere brother, telle 3e Me."

Thanne Nasciens, that was so ful of Ioye

- hym thowhte he ne hadde non Maner A-Noye, 256
 Nasciens telle Mordreins all his adventures,
 Tolde kyng Mordrains of his Aventure,
 how it be him Ferde, I the Enswre,
 And how he was tempested bothe here & there,
 And therto In the presown of Calafar,— 260
 “For ȝowre baronage seide In Certayn
 that with-owten dowte I hadde ȝow slayn,”—
 how he was borne to an Isle And that Certain dayes in presown he was ;
 but Atte laste, thorwgh goddis Gras, 264
 Fer Into the west was he browht,
 But Into what place ne wiste he nowht,
 but In An yl there he was,
 fer from Every man In that plas ; 268
 For habitacioun was non there,
 but wildernessse Abowtes Eches where,
 So that it was the moste hydows place
 that Evere Cristen man put In wase ; 272
 And ȝit was he Evere ful sory
 that the Name he ne knew trewly :
 and ȝit At Alle tymes thowhte hym tho
 which turnd upside down every day and every night.
 That the yl him tornede bothe two & fro, 276
 bothe Every day and Every Nyht,
 thus Openly it Tornede In his Syht.
 And ȝit Aftir More he gan hym telle,
 Of that Schip, how it befelle, 280
 and how that there-Inne he entred was,
 And how he fyl owt In that plas
 but thorwh on word that he spak,
 For In his Creaunce þere was a lak ; 284
 and tolde he him the Signefyaunce
 And how an Old Man came to him;
 Of Anothir Schip with-Owten variaunce,
 and of An old Man that there-Inne was,
 and how his wordes hym plesed In that plas, 288
 So that on slepe fyl he there
 be his wordis In dyvers Manere.
 Sethen Aftyr he hym tolde

of þ^e Schipe & the Man so bolde, 292
 that Nevere sethen he hym Sye,
 Nethir fer ne faste Bye.

Thanne tolde him Nasciens ȝit wel More,
 of Mo trebulacions he hadde suffred before, 296 and then all his
 Where often the kyng Merveilled tho, other troubles.
 And to Nasciens thanne spak he vnto.

“¹Sire kyng,” thanne quod Nasciens tho,
 “Of this sword scholen ȝe heren Merveilles Mo, 300
 that for non Evel thing ne brosed he nowht,
 but As goddis Scharpnesse it is in myn thowht.¹”

thanne Axede the kyng the sword forto se,
 That to hym was Merveillous In Al degre. 304 Nasciens shows
 And whanne the kyng had it long beholde, Mordreins Solo-
 In his herte he Merveilled Mani folde, mon's sword.
 And seide to Sire Nasciens there,

“this is the most merveille that euere sawh I Ere, 308
 The Richeste and the fairest Also
 That Into Ony place myhte be do.”

Thanne took the kyng this sword on hond,
 And stille there-with he gan to stonde; 312 Mordreins takes
 In the ton hond the sword, the toper the pomel, it in his hand.
 And hem departyd Every del. It breaks in two,

And A wondir Aventure behappede tho,
 that Aȝen to Gederis Anon gonnen they go; 316
 And so faste to-gederis weren they Ioynt,
 that Neuere sethenes In non poynt
 Neuere departed Asonder they were
 For non Man that lyf beere. 320

Now, be my trowthe, Ouer Alle thing
 Many Merveilles werketh hevene kyng,
 Whanne so lyhtly that it broken was,
 And so lyhtly Al hol [becam] In that plas; 324

¹—¹ “Chertes,” fait il, “la brisure de l'espee: Car par mauuaiste ne brisa ele mie, ains fu aucune demoustranche de nostre signeur.” “Par foi,” fait li rois, “che puet bien estre.”—A.

- And so lyhtly Into þ^e schethe it Cam,
 then As kyng Mordrayns drowh it than
 And whanne Alle this they hadden don,
 A wonderful cry they herden Anon, 328
 is then heard,
 As thowh it were A Manere of thondir,
 Where-Offen Alle hadden they gret wondir,
 "Owt of the schipe, Cristen Man, thou go,
 lest gret Synne falle the vnto." 332
 "Go out of the Ship."
 Anon As the kyng this word herde,
 Mordreins jumps Into his owne Schip he Azen ferde,
 into his ship;
 Calidoynes follows; And So dide Celidoynes also ;
 Nasciens stays But Nasciens behynde lefte tho. 336
 behind,
 they Nere So sone Into the schipe gon,
 that A swerd to hym Cam Anon,
 Al fer brennenge As hym thowhte,
 —but he niste ho that it browhte— 340
 and is cut through that thorwh the left Scholdere it smot,
 the shoulder with & gret wounde Made, so sore it bot ;
 a sword. So that In the Schipe he fyl Adown,
 As though it were In Manere of A swown. 344
 thanne herde he there, him thouhte presente,
 On that to hym Spak there veramente,
 —but that he ne knew not his Menyng,
 Neþer what it was to vndirstondyng ; 348
 but as him thowhte In this Manere
 that the Menyng of the vois was there,—
 " this veniance now is sent to the
 For draweng of þ^e swerd, & were not worthē ; 352
 therefore Otterly I rede the
 Anothir tyme that þou war be
 to Erren Azens thy Creatour,
 Thy Makere, and Ek thi saviour." 356
 the kyng Som-what this vndirstood,
 and so dyde Sire Nasciens In his Mood,
 Nasciens falls to but of that strok he was stoned so sore,
 the ground in a that plat down to the grownd fyl he thore ; 360
 swoon.

thanne forth wente they hym forto A-wake,
and of his swowneng hym vt forto take.

and whanne of his swowneng Awaked he was,
he loked Abowtes In that plas, 364

And say hem for hym wepin than ;
thanne In his herte Merveillen he gan,

" A, why wepen 3e so now for me ? When he wakes,

For now Mowen 3e wel knowen & se 368

that owre lord halt me A knyht he rejoices that
God has chastised
him for his sins,

that he wele Chastise thorwh his Miht,
and maken Me knowliche of My sinne,
And of the wikkednesse þat I haue lyved Inne. 372

Wherfore, thankynges now I him do,

that this Chastisyng sente me vnto ;

and As my fadir I worschepe hym Anon, as a father does
his son.

For he me Chastiseth As his sone." 376

Whanne these wordis he hadde seid there,

but Evere¹ he was of stedfast chere, [¹ MS *Everere*]

As A man ful of paciens & humilite,

As lik As desesed of the strok was he, 380

that Suffred Angwichs & mochel peyne,

and 3et but litel ne wolde he seyne.

Thus fowre dayes and fowre Nyht

In the Schipe they weren, I the plyht, 384 Nasciens, Cell-
doyne, and Mor-
dreins are 4 days
and nights in the
ship.

that wedir ne wynd ne was there non,

Forthere Into the se to gon.

But now leveth this Storye here, as 3e mown se, The story turns
to the Messengers
(see ol. ii).

And torneth to the messengeris where so they be, 388

that Nasciens to seken they weren sent,²

but Into what Contre, they Niste verament.

² ke la roine ot enuoies par sa terre pour querre son frere nascien, car ele ne sauoit ou il estoit. [MS xiv E iii, leaf 58, back, col. 1.]



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